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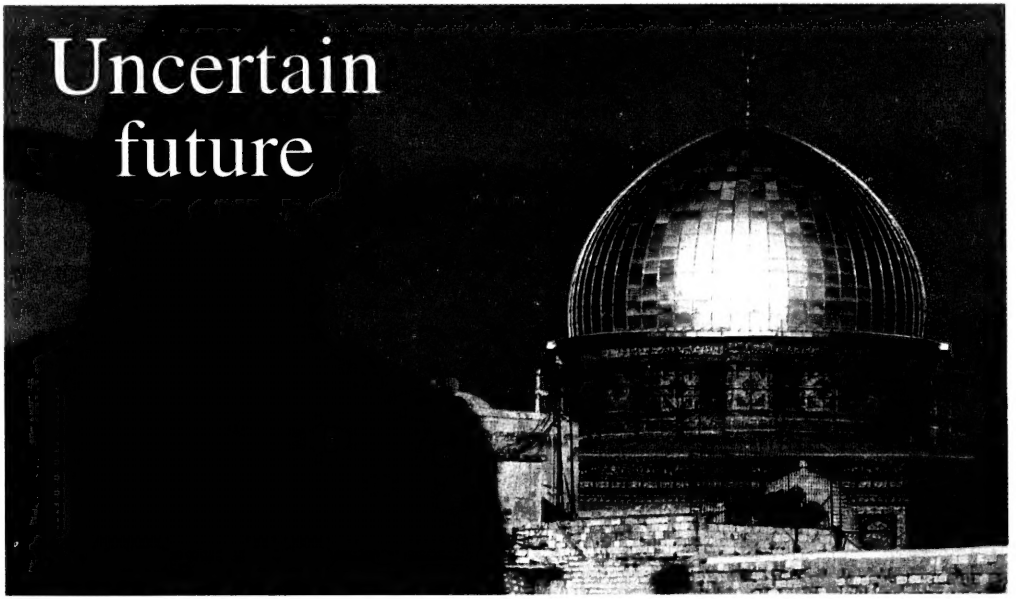
Uncertain
future

DOME NEGOTIATIONS: An Orthodox Jew walks past the Dome of the Rock in the Old City of Jerusalem. One of the key issues to be resolved in the ongoing peace negotiations is the fate of the area known as the Temple Mount, the site of the biblical temples.For further coverage, please see page 23. *[RNS/Reuters photos]*

Suitcase rekindles lost memories

By PAUL LUNGEN
Staff Reporter

TORONTO — In a glass case in a museum in Tokyo, a battered old suitcase sits on display. Though surrounded by photos, written material and videos that tell a broader story of the Jewish experience in the Holocaust, the suitcase has a magnetic appeal to the museum's young visitors.

Moved by the ghosts it contains, children and young teens are inspired to write stories and poems about its owner, and to use it as a starting point in performance art about the Holocaust. The suitcase bears the name of Hannah Brady, a 13-year-old girl from Moravia who did not survive Auschwitz after being transported there from Theresienstadt in October 1944.

For George Brady, the suitcase is a jolt from the past, a tangible link to a time and place he still finds difficult to discuss. He had heard about the suitcase from friends who had seen it at the State Museum of Auschwitz-Birkenau, but when he travelled to Poland two years ago, it was no longer on display.

In August, a letter arrived from Japan, explaining it was on loan in the Tokyo Holocaust Education and Resource Centre. Through an unlikely series of coincidences, the director of the centre had tracked him down and was interested in hearing Hannah's story, as well as his own.

Even today it is hard for Brady to talk about the letter and what it means to him. The letter, the suitcase, the memories from the past are bitter reminders that his little sister did not survive the selection process at the gates of Auschwitz.

"I felt responsible to take care of my sister. I couldn't do so. She went to the cellar room," he says, choking back tears.

Though he last saw his sister 56 years ago, he has never forgotten her. His only daughter, Lara Hana, is named in part for her, and last year a number of unlikely coincidences occurred that brought his sister to the forefront of his life.

Continued on page 16

Greater Toronto Area

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Bombings threaten to undermine peace plan—please see page 23

The News in Brief

While The CJN took a short break, history continued to unfold around the world. This week's News in Brief takes a look a some of the events that occurred in the past few weeks.

ISRAEL

Suicide Bombing

JERUSALEM — Hamas claimed responsibility for a suicide bombing near a roadside restaurant in the Jordan Valley on Dec. 22 in which three Israeli soldiers were wounded, two of them seriously. Hamas said the suicide bomber was a 22-year-old student from Hebron.

Arabs Threatened

JERUSALEM — Leaflets threatening Israeli Arabs with hanging if they vote in Israel's upcoming election were distributed in Arab communities and published in an advertisement in a leading Israeli Arab newspaper. The announcements reportedly were signed by a formerly unknown group called the Nasserist Movement.

Illegal Adoptions

JERUSALEM — Israeli police are investigating an illegal adoption ring involving women from Russia and Ukraine allegedly brought to Israel to give birth and then sell their babies to barren Israeli couples.

Ketubot Online

JERUSALEM — Hebrew University's collection of illustrated ketubot, or Jewish marriage contracts, can be viewed online at http://jnul.huji.ac.il. The collection includes more than 1,200 original ketubot from 60 different countries, over a period of more than 900 years.

Ties in Trouble

JERUSALEM — Israeli Prime Minister Ehud Barak warned his cabinet that Israel's relations with Egypt and Jordan could be in jeopardy if Israel fails to reach a peace deal soon with the Palestinians.

Palestinian Workers

JERUSALEM — Israel allowed some Palestinians to return to jobs in Israel in a further easing of sanctions. In late December, the state gave permission to 10,000 Palestinians to return to their jobs, but only 1,000 did so.

WORLD

Victor Borge Dies

WASHINGTON — Victor Borge, a comedic pianist and Jewish refugee from Hitler's Europe, died Saturday at the age of 91. Borge, who made a career of falling off piano stools and getting tangled up in sheet music, was a stage and screen idol in Denmark before he left in 1940.

Testimony Supported

RAVENSBURG, Germany — A Holocaust survivor has corroborated a key element in the testimony of retired Concordia University professor Adalbert Lallier. Richard Loewy, 72, told the court prosecuting ex-SS officer Julius Viel that he remembered a day in 1945 when he had to remove six or seven bodies of slain inmates at an anti-tank ditch near Theresienstadt. Lallier had testified that he saw Viel shoot the prisoners, but Loewy's testimony is the first corroboration of the shooting.

Yahoo! Appeal

WASHINGTON — In a U.S. court, Yahoo! appealed a French court ruling that it must limit French residents' access to auction sites where Nazi memorabilia are sold. Lawyers for the Internet portal claim it is impossible for them to block certain users from accessing information, but a French panel of Internet experts disagreed.

Noble Gesture

BERLIN — A Jewish art dealer handed over his collection of Picassos and other works of art to Germany for a fraction of their worth. Heinz Berggruen, 86, escaped Hitler's death camps by fleeing his native Berlin in 1936, and later became a successful art dealer in Paris. In an act of reconciliation with the country he once fled, he turned over the works for $115 million. Chancellor Gerhard Schroeder, who attended the ceremony, called Berggruen's act "an extraordinarily noble, humane gesture."

Public Shame

LONDON — In an apparent effort to shame a husband into changing his mind, a British rabbi publicly named a man who refused to grant his wife a religious divorce. In what is believed to be the first action of its kind in Britain, Rabbi Pini Dunner named the man in an ad in the *London Jewish Chronicle*.

Sister: Wallenberg Information Lacking

NEW YORK — The sister of Swedish diplomat Raoul Wallenberg, who saved tens of thousands of Hungarian Jews during World War II, is not satisfied by the results of a Russian inquiry into his death. Nina Lagergren said the Dec. 22 statement – that Wallenberg died in a Soviet prison camp – is incomplete because it did not give the cause of his death. The statement did say that Wallenberg was "arrested without grounds" and "repressed by Soviet authorities for political reasons."

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Teaching Holocaust through the eyes of a survivor

By ANNA MORGAN
Staff Reporter

TORONTO — It was in a Dutch concentration camp that Anita Mayer met Anne Frank.

"And from there, we travelled together to Auschwitz," Mayer told the grade 6 and 7 classes of the Toronto Heschel School.

The Heschel school students, who are currently reading *The Diary of Anne Frank*, were drawn into Mayer's world as she described her life in hiding and then in the concentration camps.

"I shared a bunk with Anne and her sister in Westerbork, a concentration camp in eastern Holland," Mayer said. "But it was hard to get to know Anne.

"There were four of them travelling together [Anne, her sister Margot, Mrs. Frank and Mrs. Van Pelz], and I was on my own.

"So when Mrs. Frank asked me to join her, I accepted."

Mayer explained that Van Pelz probably used the name of Van Daan while in hiding, which is how Anne refers to the family in her diary.

Mayer, who was honoured recently in Ottawa as part of a group of 55 survivors, read several passages to the students from her own book, *One Who Came Back*.

In one passage, Mayer describes Margot as the more outgoing of the two Frank sisters. "Anne was the serious quiet one who did very little talking, a tall pretty girl who looked very mature for her age."

After several days at Birkenau, Mayer separated from the Frank family when she decided to join a different sleeping box in order to remain with a friend.

Later, Anne and Margot Frank and Mrs. Van Pelz went to Bergen-Belsen, where they died. Mrs. Frank remained in Birkenau and died during the winter.

In many ways, Anne's life was similar to mine, Mayer told the students. "But I lived on. The future was with me."

Mayer described her initial feelings about the war to the group of students who were only a bit younger than she and Anne were when the war began.

"I was 14 when the war started. We were young, and at first we felt the war was a good thing. Our parents lived through World War I, and now we could have our very own war to live through.

"But that feeling passed very quickly."

Continued on page 5

Toronto Heschel School students are, standing from left, Charley Prusky, Sari Birnbaum, Ayla Mandel and Rivka Caterina-Neufeld with Anita Mayer.

Dry Bones

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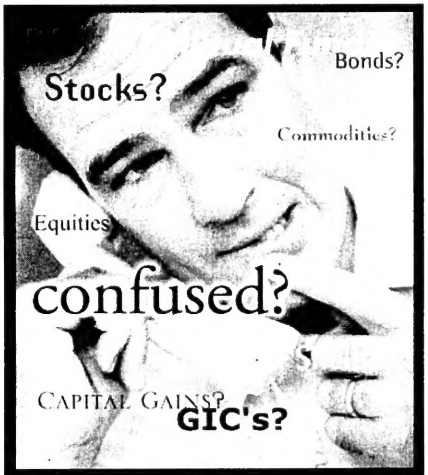

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The Jewish view of peace

From the editor's desk

Readers of *The CJN* will be familiar with Prof. Martin I. Lockshin. His essays have appeared from time to time in these pages. His most recent contribution was a thoughtful, creative work, in the voice of King David, about the capital city of Jerusalem, in our Rosh Hashanah supplement.

Lockshin teaches at the Centre for Jewish Studies at York University in Toronto. He is an original, insightful thinker, a concise writer and, as his students and colleagues will attest, an individual of integrity, principle and conscience.

It was therefore with particular delight that I retrieved and re-read an article he had written entitled Pursuing Opportunities for Shalom in the World: A Jewish View (from the collection of essays *World Order for a New Millennium: Political, Cultural and Spiritual Approaches to Building Peace*, A. Walter Dorn, ed., St. Martin's Press).

The article was not written against the backdrop of the ongoing rejectionist riots – I received it almost a year ago. I have not discussed the current situation with Prof. Lockshin and do not know his interpretation of current events. But because of the riots, the anxiety and the anger and the uncertainty they have engendered, I decided to re-read Lockshin's essay in order to return to first principles, as it were, concerning the traditional Jewish view on peace.

As of this writing, the situation in the Middle East is extremely "fluid," a euphemism for rapid change and relatively little predictability.

In the military arena, violence still rages. Palestinians shoot at Jews in the West Bank and Gaza on a daily basis. The IDF retaliates in a selective rather than a generalized manner.

In the diplomatic arena, Israelis and Palestinians have resumed negotiations in Washington with Bill Clinton close at hand, even as the violence continues in the streets.

In the political arena, Israelis will be voting on Feb. 6 for a prime minister. The vote will be a referendum on the peace process – where it should be headed, how it should get there and with whom.

Thus, with the details of peace achingly absent, it is fair to ask: is the idea and the ideal of pursuing peace still a balm for the Jewish soul? Or does our anger and our distrust of the Palestinian leadership place the pursuit into an alternate perspective?

Lockshin poses this question concerning peace at the outset of the essay: is peace God's task or is it ours?

He begins the search for the answer by tracing the references to peace (shalom) in the biblical and rabbinic sources. There are 237 instances in which "shalom" appears in the Bible, Lockshin notes. These references, however, may not have a single uniform meaning. But "in later classical rabbinic Hebrew… shalom unequivocally means peace, although it can mean either peace between nations or between individual human beings. Furthermore, . in rabbinic Judaism shalom is virtually an unrivaled value."

Lockshin briefly discusses the value of shalom in rabbinic Judaism, pointing out that to underscore the unambiguous pre-eminence of peace as a value, the rabbis resorted to very strong language and homiletics.

The ancient sages taught that the command to pursue peace "differs from most of the other laws in the Bible."

"Most of the commands of the Bible are casuistic in style (If… then)," Lockshin writes, "implying that they apply only in a specific set of circumstances… but shalom is different. The Bible commands us to seek peace and to pursue opportunities of making peace in this world… Concerning peace, 'seek it' when it is close to you and 'pursue it' when it is somewhere else."

Lockshin refutes the cynical contention that our ancient rabbis valued shalom highly only as a function of the powerlessness of the Jewish people during Mishnaic and Talmudic times.

"The most famous and moving texts about peace," Lockshin retorts, "come from biblical times, from the days of the Jewish monarchy, from the days of Jewish power."

Lockshin concludes his essay by reminding readers that to the classical rabbis, shalom was so important that it was regarded even as one of God's names.

"Seeking shalom therefore means seeking God. God for rabbinic Jews is not sought solely by sitting in synagogue or by studying texts," Lockshin writes. As proof, he quotes Rabbi Simon ben Elazar: "If people sit at home and are silent, how can they be considered to be pursuing peace?"

To the question is peace God's task or is it ours, Lockshin answers: "Based on the Jewish sources… it is safe to say that the Jewish answer is both. We must work for peace as well as pray for it."

Lockshin's essay is a powerful statement and an important reminder during this critical period of Jewish history.

Despite our anger, despite our distrust, we are obliged to "pursue" peace, though it may be somewhere else, far away.

–MBD

SEE JN

WALL-HANGING: The grade 8 students of the Leo Baeck Day School made this colourful felt wall-hanging depicting Toronto scenes. It was made for the Ethiopian Community Centre in Kiryat Moshe, Israel. In addition to this hanging, the students donated $3,600 to the centre for computer hardware and software.

Greater Toronto Area

JVS employees return to work

By FRANCES KRAFT
Staff Reporter

TORONTO — After almost two months on strike, Jewish Vocational Service (JVS) employees belonging to CUPE local 2137 went back to work on Dec. 18.

"We're thrilled that the strike is over," said Karen Goldenberg, JVS' executive director.

The 80 employees involved in the strike provide job counselling, educational and vocational services to Jewish and non-Jewish clients.

After offers, counter-offers, and at least two stalemates over issues of salaries and Jewish holidays, a settlement was reached on Dec. 17.

The new two-year collective agreement, replacing the previous one which expired March 31, includes a three percent pay increase over two years – one percent effective Apr. 1, 2000, and a further one percent Apr. 1, 2001 and and Mar. 31, 2002 respectively.

Employees will also receive seven Jewish holidays off with pay – Rosh Hashanah, Yom Kippur and the first two and last two days of Passover. Previously both Jewish and non-Jewish employees were entitled to up to 13 days off per year with pay, even if the Jewish holidays fell on weekdays.

Management has also committed to "respect everyone's observance," said Goldenberg, meaning employees who want to observe other religious holidays will also receive time off.

"I guess the staff felt that a compromise was necessary," said Tia De Agazio, CUPE Local 2137 president and an employment consultant with JVS' youth program.

"I think we were very unhappy to lose the six Jewish holidays. I think that was kind of a blow, but we know that in order to go back that's what we had to do."

The agency is "committed to working with employees to find positive pathways of communication and build a strong organization that will be respectful of religious observance," said Goldenberg, adding that they have struck a Jewish identity task force to be composed of board members and staff.

Other after-effects of the strike include an upcoming opportunity for staff to work overtime on certain programs as well as the possibility of short-term recruitment, Goldenberg said. Funding and fee schedules will also be addressed, she added.

There are still "raw feelings," she noted, but said the first day back included "lots of hugs" in addition to "a little reticence."

Teaching the Holocaust through a survivor's eyes

Continued from page 3

Mayer showed the students the yellow star that she was forced to wear and a handmade flashlight that she used at night.

The situation got worse for her and her family, and her father decided to go into hiding.

They remained in hiding in a shelter constructed underneath their dining-room in Tilburg, Holland for 18 months.

On Aug. 2, 1944, shortly after 10 p.m., the Nazis arrived at their hiding place and within minutes, Mayer and her family were arrested.

Mayer and the Heschel school students discussed her memories of the concentration camps.

"What was Auschwitz like?" one student asked.

"Bad, very bad," Mayer told the attentive group.

"Once a day, we were given some soup. Once a day, we were given a piece of bread. And once a week, we were given a bit of butter.

"I was always, always, always, thirsty. We were only given something to drink, which was brownish-greenish, once a day.

"And I worked so hard. In the camps, I did about every heavy job under the sun."

Mayer told the group about the emotional moment when the SS officers separated her from her mother and her grandmother.

"I tried to look back, but I couldn't see them. I never saw them again."

On that same day, she saw her brother Bernd for only a minute outside the shower-rooms in Birkenau.

" 'Always remember,' he said to me, 'the Nazis can hurt you from the outside, but not from the inside.' "

"I realized that if you weren't hopeful, you couldn't survive," Mayer said. "You needed inner strength and friendship in order to survive."

When her camp was liberated, Mayer travelled back to Holland, where she got married and had her first child.

"In 1951, we decided to immigrate to Canada, moving first to Montreal and then to Prescott, Ont., for 45 years."

Mayer, who has two daughters and four grandchildren, moved to Toronto two years ago.

One student asked Mayer if she has ever been back to Holland.

"Many times," she told the group.

"And what is it like when you go back? Is it still the same?

"Time moves on," Mayer said. "Nothing ever stays the same."

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CHAT students help launch international newspaper

By FRANCES KRAFT
Staff Reporter

TORONTO — One student said "Gesher." Another suggested "Kesher." In no time, they had a name for a new, international Hebrew-language newspaper being written by high school students from Canada, Israel and the United States.

Gesher Lakesher (Bridge to the Connection) is the brainchild of Israela Shaked, a former journalist in Israel who now teaches Hebrew and journalism at Solomon Schechter Day School in West Orange, New Jersey. She hopes to make the newspaper project an annual event.

The American school recently hosted 50 day school students for a three-day conference to get the project off the ground.

Participants, most of whom attend the Conservative movement's Solomon Schechter day schools, heard speakers on topics related to Israel and journalism, and visited the Israeli consulate in New York as well as the New York offices of the Israeli daily *Ma'ariv*.

Community Hebrew Academy of Toronto (CHAT) students Mira Schwartzburg, 17, and Vered Kakzanov, 16 – along with staff member Gila Asor – were the only representatives of a Canadian school.

Asor, who is an adviser for CHAT's biannual Hebrew newspaper, *Kol Noar*, chose the two girls to participate because of their experience and good ideas, she said. "We want them to see and meet other Jewish students all around the world, to hear their opinions and their way of living. We want them to interact with each other."

That is precisely why she believes the name of the paper is so appropriate. "We want them to build a bridge."

Schwartzburg – a native of Rostov-on-Don who immigrated to Canada two years ago after living in Israel for nine years – believes the paper should include articles on Israeli politics and the peace process, in terms of their effect on teenagers and how the issues connect Jews around the world.

Gesher Lakesher is expected to be about 36 pages long, with features on studying for university entrance exams, similarities and differences among youth in different geographic areas, and tourism items written by the students about their respective hometowns.

CHAT students Mira Schwartzburg, left, and Vered Kakzanov are working on an international Hebrew language student newspaper. [Frances Kraft photo]

The first edition is expected to be out before Israeli Independence Day at the end of April. Enough copies will be printed for all students at participating schools. There will also be an online edition.

CHAT's eight-page Hebrew-language school paper also covers Israeli politics, as well as school activities. A new section, Al Banim v'Al Banot (Guys and Girls) was in the works for the Chanukah issue, said Kakzanov, the editor.

Like Schwartzburg, Kakzanov was born in the former Soviet Union (Uzbekistan) and moved to Israel at a young age. She immigrated here in Grade 8, and completed junior high at Associated Hebrew Schools.

Not all the contributors to *Kol Noar* are from Israel, she noted.

The two friends met in a drama class at CHAT. "All the Hebrew-speaking kids [at the school] know each other," said Kakzanov. They estimate there are about 30 CHAT students who came here from Israel.

Many of their peers at the New Jersey conference were not Israeli, they noted. They were particularly impressed by the host school's Hebrew newspaper.

"They do it with *Ma'ariv*. It's very professional," said Kakzanov. "Ours is very simple, but the content is just as good."

With files from New Jersey Jewish News

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Cummer Lodge's spiritual leader says goodbye

By BEN ROSE
Staff Reporter

TORONTO — Carl Rees, 71, volunteer spiritual leader of Shabbat services at Cummer Lodge, is retiring but is already training his successors.

Rees, whose mother Bertha, 94, is a resident, has been conducting services every second and fourth Saturday, with the help of his wife Germaine, for 11 years.

"It's been a lot of blood, sweat and tears, and I'm ready to give it up," he said.

About one-quarter of the 400 residents at the lodge are Jewish, and 50 to 60 come to services, Rees said.

He is training volunteers Zev Laszlo and Neena Lurie to take over the services, which he divides into two parts, the first leading up to Torah reading.

Retired after 50 years as a jewelry retailer, Rees also attends classes at the York University's Institute of Judaism.

The Torah, originally from Germany, was bought from a Florida synagogue with $5,000 that was raised by volunteers.

Previously, they had used a Torah loaned to them by the Beaches Hebrew Institute which had to be returned for the High Holy Days.

Neil Winokur, 15, a high school student who attends Hebrew classes, often carries the Torah around to residents. "His devotion is wonderful to see," said Rees. Among other volunteers, who bring the residents to services and return them to their rooms, are Esther Denver, Louis Leader, Muriel Rosen, Terry Laszlo, and Joe Black.

Associated Hebrew Schools holds citizenship court

By LEILA SPEISMAN
Staff Reporter

TORONTO — Grade 5 students at Associated Hebrew Schools had a visual aid to their social studies curriculum recently.

Forty people, representing eight cultures and nationalities, took the oath of citizenship at a special session of the Court of Canadian Citizenship, presided over by Judge Sigmund Reiser.

Several others, including Vaughan councillor Susan Kadis and Canadian Jewish Congress president Moshe Ronen, re-affirmed their Canadian citizenship.

The event was held at the Kamin Education Centre at Thornhill, and was witnessed by the new Canadians' families and friends and by over 200 Grade 5 students from the Kamin and Posluns branches of the school.

The oath and the National Anthem, sung at the end of the program, were in both English and French.

An extra touch of colour was added by the kilts and Scottish dress uniforms of Captains Benjamin Greenaway and John Cottrell of the 78th Fraser Highlanders, who escorted Judge Reiser.

Associated communications specialist Adina Abramov told *The CJN* that the ceremony "gave you a good feeling about being a Canadian."

Reiser, she said, called Canada "the land of opportunity," saying that he himself had gone from being a manual labourer going to school at night, to being a judge.

"He stressed the importance of education, and he was speaking to the kids as much as to the immigrants."

The students were moved, she said, and after the ceremony many went up and congratulated the new citizens.

Many of the new citizens were from cultures that Jewish youngsters would not ordinarily come in contact with, Abramov said, such as those from Iran, Pakistan and the far east.

"The judge stressed that everyone should remember that they are Canadians first, and they should leave old prejudices including racial and religious ones, and violence behind. He said that here everyone is equal, and each person can make a difference."

After the ceremony, while the participants mingled at a reception, the students stayed behind for a question and answer session with Judge Reiser.

So successful was the event, Abramov said, that the school is considering doing it again.

Captains Benjamin Greenaway and John Cottrell pose with [from left] Samuel Rabinowitz, Kamin campus elementary general studies principal, Vaughan councillor Susan Kadis, Rabbi Pinchas Tessler, Judaic studies principal, Kamin campus and Judge Sigmund Reiser.

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BloorJCC

It is with deep regret
that we mourn the sudden passing
of our long-time Programme Director and friend

FLORENCE MARANTZ ז"ל

Our thoughts and prayers are with
her family.

The Board & Staff - Bloor Jewish Community Centre

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Editorials and Letters

Dry Bones
A TERRORIST CHIEFTAIN, A LAME DUCK PRESIDENT
AND A RESIGNED ISRAELI PRIME MINISTER WERE TALKING
UH... IS THIS A JOKE?
YES.
AND THE JOKE IS ON US!!

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It's not about Jews; it's about values

This newspaper has never recoiled from criticizing or condemning as warranted, even harshly, the policies and statements of Premier Lucien Bouchard. It will also never recoil from commending him as warranted. Last month, Bouchard enunciated and stood firm on a position of principle regarding the behaviour of Yves Michaud, an aspirant to the National Assembly as the Parti Québécois candidate from the riding of Mercier.

The premier deserves the highest praise for having done this.

Last month, on a number of occasions, Michaud uttered dubious remarks about the Jewish people, including nasty comments about B'nai Brith, about alleged Jewish attitudes towards others' sufferings and about "ethnic" voting preferences against sovereignty.

When Michaud's statements became public, Bouchard responded immediately, forcefully and unambiguously. He criticized Michaud and the substance of Michaud's regrettable opinions.

Subsequently, the Quebec legislative assembly passed a resolution reprimanding Michaud's odious views.

The motion in the assembly evoked a firestorm of opposition from a number of prominent sovereigntists, who, in a full-page ad in *Le Devoir*, accused the assembly of denying Michaud his right to freedom of speech. But the premier stood his ground, spurning the man and his opinions.

Refusing to allow the matter to simply subside quietly into the distractions of the holiday period, Michaud made public a letter he sent to the premier. In it, Michaud reiterated his views, accused the premier of attempted political assassination and demanded an apology from him.

Again, Bouchard remained resolute in his abject rejection of the views Michaud was attempting now to softpedal. To his great credit, Bouchard pointed out that the offence and the danger in Michaud's remarks are twofold: substantively repugnant, groundless and defamatory towards the Jewish people; and symbolically, a violation of the values of tolerance, inclusion and diversity that are the true and precious underpinnings of all democracies.

"What will we say of a political party that promotes the sovereignty of Quebec, that wants to build a democratic country, if it maintains a discourse that attacks... Quebec's ethnic communities?" the premier asked.

By contrast, Jacques Parizeau showed once again why people continue to be wary of his vision of a sovereign Quebec. "What Mr. Michaud said was clumsy... But there is nothing in what he said to make a fuss about." Nothing indeed!

Bouchard wisely understands that "l'affaire Michaud" is not about the Jews. It is about the values Quebec must stand for if it wants people from around the world to give it its independent blessing.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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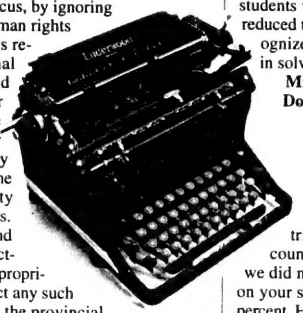
Government ad painful

Once again, I was dismayed to see the Chanukah greetings of Premier Mike Harris and his caucus published in *The CJN* (Dec. 21). It pains me that this is the third Chanukah in a row that I find it necessary to write such a letter of complaint to your newspaper. Chanukah is the holiday that marks the miraculous survival of the Jewish religion despite adversity. Harris and his caucus, by ignoring the United Nations human rights committee's resolutions regarding educational funding in Ontario, and by continuing in their refusal to recognize the educational rights of our community, are actively involved in thwarting the very Jewish continuity that Chanukah celebrates. Until this inequitable and unjust situation is corrected, it would be most appropriate for *The CJN* to reject any such festival greetings from the provincial government.



Jerrold Landau
Toronto

* * *

God is never silent

Re: Rachael Turkienicz's column, "A silence that deafens" (Dec. 7, 2000). I am not versed on what the Zohar tells us. What I do know is that although we may not always understand God or follow his commandments, He is never silent.

Rachel Kimel
Montreal

* * *

Saddened by students' behaviour

Re "Anti-Israel vote fails at Concordia U" (Dec. 7, 2000). I find the position that Hillel and certain Jewish students of Concordia University have taken towards the state of affairs in Israel quite sad.

A slogan such as "Keep foreign policy out of our university," as displayed on Hillel placards according to *The CJN* report, not only attempts to extinguish debate on societal affairs in our school systems but also attempts to reduce the student to a passive receptacle of hierarchical learning by a so-called school autonomous from the real world.

I would also like to take issue with the slogan advanced by Hillel and other Concordia – presumably Jewish – students that stated, "An attack on the Jewish State is an attack on Jews." Such a slogan makes it impossible to distinguish the activities of a nation-state and the people that live under a nation-state.

While I fully support Hillel and student opinion on the given issue, I find it shameful that some of the students who did participate in the debate at the vote reduced their participation to jeering. I hope they recognize the importance of deliberation and debate in solving problems that we face.

Michael Israel Caplan
Dollard Des Ormeaux, Que.

* * *

Tourists required

We recently returned from an extended trip to Israel. To our great relief, we found a country going about its business as usual. What we did not find, however, were tourists. Depending on your source, tourism is down between 60 and 90 percent. Hotels and tourist sites are as empty as restaurants. Shops regularly display 50 to 70 percent off and actually mean it. Economically, the country is suffering.

Nevertheless, security in Jerusalem, Tel Aviv and even Jordan is tight and efficient. Incidents which are undoubtedly staged to cause maximum political, economic and personal suffering are quickly contained. The country continues its routine in an assured manner.

So where are Israel's supporters? At this time, our financial and emotional support are not enough – our physical presence is required. Israel must see us.

For those individuals who have never been to Israel, there has never been a better time. Airline and hotel prices are at an all time low; historical and religious sites remain safe and accessible. For those who have visited Israel previously, go now once again. Your people need you.

David and Maxine Wintre
Toronto

* * *

Real leadership?

Does anyone else out there feel as betrayed by Jean Chretien as I do? Shall we urge him to resign and get some real leadership in the Liberal Party?

Any ideas?

Nomi Kaplan, Dr. G. H. Growe
Vancouver, B.C.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

The Poet as Witness: Simcha Simchovitch at Eighty

By ADAM FUERSTENBERG

Toronto has a treasure in its midst, an *oyzer*. The treasure is our Toronto wordsmith, the poet Simcha (Sam) Simchovitch.

On Jan. 15, Simchovitch will celebrate his 80th birthday and almost 55 years of creative literary work in three languages, Yiddish, Hebrew and English. It is an occasion for celebration and for an appreciation of his impressive achievement.

Simchovitch is an exceptional figure in Canadian Jewish literature, and in Canadian literature in general. In three generations of noted Canadian Yiddish poets, he is the only one who has made a smooth transition to English, skillfully translating many of his own richly evocative Yiddish poems into lyrical English, or sometimes writing original English verse.

Appearing frequently in the *Forward* and other Yiddish journals and papers all over the world, Simchovitch has an international Yiddish reading public. Fellow poets especially, even non-Jews, admire this gentle, self-effacing lyrical craftsman.

In the preface to Simchovitch's latest English publication, *The Remnant* (Mosaic Press, 1999), renowned Canadian poet Raymond Souster pays him a rare tribute. Comparing Simchovitch's role to that of Paul Celan and Nelly Sachs as carrying the burden of the Holocaust in their work, Souster writes "[Simcha's] is a voice we should listen to and learn from... My only hope now is that he may be allowed a chance to reach a wider audience he so richly deserves."

When reviewing Simchovitch's English collection, *Selected Poems* (Mosaic Press, 1990), the great Canadian critic, George Woodcock, founder and longtime editor of the leading literary journal *Canadian Literature*, wrote, "I like this insightful poet whose 'naïve' visions become true."

Fellow poet James Deahl, in his introduction to *Selected Poems*, places Simchovitch squarely in the tradition of the great Canadian "people's" poets like Milton Acorn, Dorothy Livesay, and A.M. Klein. He adds, "[Simchovitch's] work relates directly to the central strand of modern Canadian poetry."

Unlike those Canadian poets, however, Simchovitch is not only an observer of the suffering around him, but he also bears witness to the Holocaust. For Simchovitch is foremost a Yiddish poet, part of that wave of Yiddish writers who arrived in Canada after surviving the Holocaust — among them such renowned writers as Rochl Korn, Chava Rosenfarb and Peretz Miransky. Although Simchovitch published a few youthful pieces in Europe, he has developed as a writer and poet almost completely in Canada. His poetry reflects a love of his adopted country which is more intense than that of the other Holocaust writers.

Simcha Yaacov Simchovitch was born in the tiny shtetl of Sobin, Poland, and grew up in the resort town of Otwock, near Warsaw, famed for its healing environment. His family engaged in shoemaking, and he recalls his father and grandfather as hardworking, religious and proud Jews. He imbibed his love of Yiddish at his mother's breast, he writes.

Simchovitch attended cheder at five, and at nine was already adept at Torah studies. He also went to a Polish elementary school. By 15, he was working in the same trade as his father and becoming active in the youth wing of the local Bund. At the outbreak of World War II, he escaped to the Russian part of occupied Poland, then moved to central Russia, eventually ending in Uzbekistan. In Russia, he worked in a factory while completing high school and attending teachers' college.

Simchovitch arrived in Montreal in 1949. At first he worked in a leather shop, then completed the Montreal Jewish Teachers Seminary in 1954, becoming a full-time teacher in Montreal and Ottawa Jewish day schools.

After moving to Toronto to teach and eventually to become the librarian at Beth Tzedec Synagogue and the curator of its Judaica collection, Simchovich completed a BA at the University of Toronto and an MA at the Jewish Theological Seminary in New York in 1969. His thesis on 18th-century philosopher Solomon Maimon, in Hebrew, was published in Israel in 1971 to critical appreciation.

It was in Montreal in 1950, that his first Yiddish collection, *Azoy iz a Yungt Fargangen* (Thus Vanished a Generation) appeared, followed by a second collection, *In Sho fun Tfile* (In the Hour of Prayer) in 1958. Both were greeted with critical acclaim, but it wasn't until 1989 that his third collection, *Tzar un Treist* (Sorrow and Consolation), appeared. More recently, however, Simchovitch has been remarkably prolific, publishing eight books — four in English — in almost as many years.

Simchovitch has received numerous awards. *Tzar un Treist* garnered the J.I. Segal Award in 1990. His autobiographical novel, *Stepchild on the Vistula* (Lugus, 1994), with a preface by Eli Wiesel, received the Izzy and Betty Kirshenbaum Foundation Prize of Canada's Jewish Book Committee, as did all three of his English and two new Yiddish collections of poetry. In 1999, he was recognized for lifetime achievement with the prestigious Dr. Chaim Zhitlovsky Prize presented by the Yiddish Culture Association (YIKUF) in New York.

There is no doubt that Simchovitch, Chava Rosenfarb and Yehuda Elberg form an elegaic triumvirate of Canadian Yiddish Holocaust writers in Canada. As the poet among them, Simchovitch carries an especially heavy burden of melancholy and tragic song. His first two volumes were clearly Holocaust poetry, showing him to be a talented lyricist with a special ability to recollect and recreate Jewish life in pre-World War II Poland. In moving and beautiful verse, he recalls the warmth and closeness of family life in the poor yet vibrant shtetls of Eastern Europe.

A witness to the tragedy that engulfed Jewry, Simchovitch wants to come to terms with his grief. In his second English volume of poetry, *A Song Will Remain* (Lugus, 1996), the title poem of the book repeats his lamentations. It is, he writes, his "Song of songs — of suffering/ of anguish, grief, and torment," in the hope that the memory of the six million innocent victims will not die but will be "from generation to generation/ carried like a holy watchword."

But in poems like *Autumn Mediations* and *Merciful Death*, the poet tries to plumb the meaning of his experiences and to reconcile to the tragedies that inevitably accompany life, responding to his new life in Canada. In *Springtime in the World*, *At Lake Ontario*, *Lake Muskoka* and *Toronto*, he is able to celebrate his life here. In *Toronto*, city of "quiet and tumultuous streets," he writes:

Since I have set foot on your pavements
you grew tall and stately,
pulsating with throngs
of all colours, tongues.

In his "Canadian" poems, Simchovitch reflects on the country's beauty and variety and gratefully expresses his sense of security here and his love of his adopted land.

Whereas *A Song Will Remain* was greeted as a major literary and cultural event in Canadian Jewish literature, *The Remnant* only adds to that significant achievement. Again Simchovitch recalls the Holocaust, but the note of reconciliation and revival is more insistent.

Most moving in these later poems is Simchovitch's recollection of his youth and the exurberance and promise of his generation cut off so brutally. It was a generation of idealists who, in spite of poverty, dreamt passionate dreams. In a poem titled *Thus a Youth Perished*, which appeared as the title poem in Simchovitch's first book, he writes:

How can I forget the glimmer in eyes,
Of those who dreamt of world redemption?...

In towns where need cried out from doors,
They were the solace, the hope and joy.

From left are Peretz Miranski (1908-1993), Miriam Schneid and Simcha Simchovitch.

The book's title, *The Remnant*, clearly announces that it is a lament. It is not limited, however, only to his Holocaust experiences, for he is moved by two other passions: a deep, abiding humanity expressed in his concern for others — especially the impoverished (as in his poem *Ode To My Humble Brethren*), and a love of Toronto. In his poem *Wonderful City*, he combines these two passions and mixes his wonder at Toronto's impressive skyline with an admonition against the poverty in its streets. It is a short and pungent admonition.

You won't cover-up,
Wonderful City,
with your boulevards and palaces
the poverty
that nests in back alleys,
rooming houses, attics,
where people languish
in loneliness, in filth.

And you will not redeem,
Wonderful City,
with your galleries and statues
the shame of streetwalkers...

However, the first part of *The Remnant* is again a deeply-felt elegy to the vanished world of Otwock, and by extension, to all the thousands of Otwocks that Hitler and the Nazis destroyed. Few descriptions of the horror of a ghetto's final liquidation achieve the power of one of the longer poems in the volume, titled *The Last Night*.

...Over the ghetto lanes
panic rises like a threatening cloud,
an epidemic that quickly penetrates
house after house...
They pack bundles, rucksacks,
tie the rumpled bedding,
bury previous heirlooms,
the Sabbath candleholders, menorahs
beloved objects of heritage
passed down from mothers, grandmothers...

Dawn...
fathers, mothers and children
doze on sacks and bundles...
with hearts shrunken, in cold sweat,
counting the hours and minutes
Suddenly...
The earth trembles with the boom of motors,
the air is pierced with rifle salvos,
sirens howl, announcing
the final hour of the ghetto.

In the book's title poem, *The Remnant*, Simchovitch describes Otwock's Jews being shot in groups of 10 and their bodies shoved into the mass graye, as the German soldiers stand nearby:

...Combat boots shining,
the sweat dripping from beneath their helmets,
they hurriedly gulped beer bottles,
engrossed in the slaughter of the remnant, Jews.

Meantime, their Polish neighbours, in their summer dresses and short-sleeved shirts, as if at a summer picnic, "...assembled/ to witness the unholy spectacle/ of the final end to the Otwock Jews."

Still, in spite of the poverty and horror the poet has seen this century, *The Remnant* is an affirmation of life. At the end of the volume we are offered first, and appropriately, two poems in loving tribute to Simchovitch's wife Freda and to his grandson Michael, followed by the final poem *Yes, I do believe*, a rousing affirmation of a faith not akin to a facile regurgitated liturgy, but rather to man's essential capacity for goodness and Nature's ever-reviving abundance.

...I affirm my faith
in days to come that will uplift mankind
from the vale of tears and misery

The poet concludes:

A new reality will dawn, an earthly Eden
of life and love, healing and forgiveness.
Poets will express and sing of this felicity —
yes, I do believe, I affirm my steadfast faith.

And indeed, we hope the poet will continue to sing of this felicity for many, many years to come.

Adam Fuerstenberg is the director of the committee for Yiddish at the UJA FEDERATION of Greater Toronto, editor of Parchment, *and an adjunct professor in the English department of Ryerson Polytechnic University.*

Israel and evangelicals

Objective analysts of the North American religious scene agree that evangelical Protestant churches are currently the most successful in their attempts to gather loyal adherents to the faith. They are fundamentalists who believe that their messiah will experience a second coming and that this world-shaking event is just about at hand.

Rabbi Gunther Plaut in Toronto

These fundamentalists refer to various factors in their belief structure, amongst them the biblical promise that at the right time God will bring all Jews from their dispersion to Eretz Yisrael. The arrival of the Christian messiah is therefore believed to be dependent on the ingathering of the Jews, and if that can be hastened, the steps of the messiah himself will be hurried. Meanwhile, the Holy Land is the centre of their hopes, and this leads to some very interesting consequences.

Not only are evangelical Christians amongst the most frequent visitors to Israel, but they are also the greatest political supporters of that country back in the United States.

In a recent Internet article, Prof. Michael Cook of Cincinnati made this observation: Israel needs all the help she can get from any source, including evangelicals, regardless of their religious motivation. This policy has a pragmatic consequence. Many Israeli leaders, says Cook, consider the evangelicals' support as a given. In the long run, they can always be counted upon to "be there" for Israel, but American Jews – while basically pro-Israel – are not considered to be always reliable. Cook points out that when visiting the United States, Israeli dignitaries schedule meetings with evangelical broadcasters, sometimes right before a meeting with the president himself.

Meanwhile, Israel continues to give red carpet treatment (including special defence ministry briefings) to prophecy conferences and to tours led by evangelical leadership. It appears that they, and not North American Jews, are considered the country's most dependable allies. It is an unfortunate and sobering acknowledgment, which is evident not only in ordinary times, but especially in days of crisis.

I am informed that while hotel reservations from North American Jews are way down at this time, when violence once again has become the fate of Palestinian-Israeli confrontation and cancellations are in the thousands, evangelicals continue to go. They go to Israel with confidence, and visit it as the land of promise.

The fact that their ultimate hope is for the conversation of all Jews to Christianity is a matter with which pragmatic Israelis and their politicians are not concerned. It is a world, as far as they can see, in which the day-to-day advantages must be exploited, regardless of their source. It is a situation which should give all of us much pause.

Dedicating ourselves at Chanukah

I love Chanukah.

For years, it has been my favourite holiday. As a child, I think that it would be safe to say that this would have been due to the association of the holiday with gift-receiving and, of course, with the massive amounts of food that we would consume. As I got older, the holiday was further enhanced as I was able to give gifts to my loved ones. I remember spending countless hours deciding what to buy for my family and friends. Half of the fun, of course, was giving the gift and hoping that the receiver would be pleased.

Darcie Richler in Halifax

I am not the type who particularly enjoys receiving presents anymore. To be perfectly honest, I am very picky, and while I always am grateful to those who want to buy me things, I would have just preferred that they make a donation somewhere in my honour.

I always assumed that most families spend Chanukah the way mine has. Usually, the first night my whole family would voraciously devour my mom's prized latkes, something that I look forward to year-round. I cringe when she teases me by saying that maybe this year she will bake them to make them healthier (God forbid!).

We then would get our "big" presents after lighting the chanukiyah (even the dog got one last year) and finally we would spend the rest of the night laughing at my Dad while he blared his old cheesy Chanukah records. Oh, what a night it would be!

The remainder of the holiday would usually be spent getting cute little gifts like annual lottery tickets (that we NEVER win) and eating cold latkes out of the fridge for at least a week.

What made Chanukah even more appealing this year was that my exams were finished so I could actually enjoy the holidays. Once I arrived home, I spent some time with an elderly friend of the family who does not have many relatives. While I was telling him about my eagerness for the holiday, it occurred to me that he was most likely dreading it.

Not considering myself a naive person, I realized I had sadly overlooked something. Many, as I, see Chanukah as a great opportunity to spend some time with family and friends, eat lots of food (a common theme in my column) and exchange gifts. Most of us tend to forget that the holiday can be a painful time for those who are not as fortunate. For some families, financial burdens can be so great that putting food on the table is the first and only priority. For others, this time might remind families about loved ones that are no longer with them.

We have to remember the part of our religion about tzedakah, about taking care of each other. It is up to everyone, be it on campus or in our social activities, to be sensitive and attentive to the needs of others, at this time especially. While I do not mean to put a damper on such a festive holiday, fellow students of all ages, let's put humanity first at Chanukah.

"Humanity" can be interpreted in many ways. For example, for the person who has everything, why not make a donation to your favourite charity instead of buying a perhaps overpriced and impersonal gift? For someone who has lost a family member or is overwhelmed by the holiday, why not call or visit to let them know they are on your mind, that you are there for them?

Plans are afoot for an Adopt-a-Bubby/Zaidy program in Halifax, where university students will be paired up with seniors in the district. The hope of the Atlantic Provinces Jewish Students Federation is that new "families" will be established and both sides will benefit.

In performing mitzvot during Chanukah or any other holiday, we can rejuvenate the spirit of community that the holiday truely stands for. In my case, I have started a tradition with my friends and family. My goal has been to change my perspective of what Chanukah is and approach it from a more intrinsic outlook.

Mitzvot and Chanukah go together well. Chag Sameach.

Students gain unique experience in Israel

As I sit here writing my first article for 2001, I am looking out at the Old City of Jerusalem and the magnificent spectacle of the Western Wall. I came to Israel on Dec 14 for three weeks, to visit my girlfriend who is attending Hebrew University.

Bryan Borzykowski in Winnipeg

With the amazing beauty of this country in full view of the university campus, it seems almost impossible that Israel is in the midst of a fight.

Unfortunately, however, there is a raging conflict taking place in the Holy Land, and it is something that Hebrew U students have to be aware of day in and day out.

Many people in Winnipeg ask me what things are like in Israel. Some of their war-related questions are: Is my girlfriend afraid to go out? Does she see the fighting? Is she near the violence?

It is very hard for many people outside of Israel to see that this country is not really war-torn and that every city is not a scene of Arab-Israeli clashes. As many of us know, the media prey upon a few sections of Israel and feed their message to the general population who, in turn, think the fighting is in every crevice of the country. This simply is not the case, and students here are relatively free to do as the please.

This does not mean that they are naive or carefree. They are faced with two gripping realities – a feeling of worry that something bad will happen, and the thought that a year to study in Israel is a once in a lifetime opportunity that must be taken advantage of. The latter thought is much stronger than the former for most of the students.

In order to be able to have a once in a lifetime experience though, they have to make a few concessions. They cannot go everywhere they please. For example, going to Gilo or Ramalla may be an unwise choice, as would be a visit to the West Bank. While these places may not be on the must see list for most students in calmer times, the difference now is that if they are driving through the country, then these are places that have to be avoided.

For example, we were going to drive to Safed the other day. We were going to take a route that would pass through Jericho, but since this a heated area, we had to change the highway we would take to get there. This is the type of thing students are faced with. They are modifying their trips to avoid certain places, but they are by no means locking themselves in their rooms, waiting for the next terrorist act.

I think a more important question than how the students are coping, is how can they use Israel's current problems to enhance their experience? Courses are coming to life for these students. Classes dealing with the Arab-Israeli conflict (and there are many of them) are much more real today than they would be in more peaceful times. The students can talk about current events and understand how today's outbreak of violence came to be.

This "hands-on" education puts the situation in a perspective that we Winnipeggers will never get. Knowledge gained from reading Israeli newspapers every day will far outweigh any insight that could be gained from a thick, overpriced textbook that people in Canada purchase for one of their classes.

Life in Israel goes on, and the Arab-Israeli conflict is an intense part of the entire experience that makes up the cultural mosaic of Israel's past, present and future.

Politics and history are on the main stage here, and it is an incredible thing to watch. Just being here for a few days and seeing how the Hebrew U students talk about the issue, has given me a better appreciation of the plight of both Israelis and Arabs, and it has already given me a broader understanding of what this country is facing. It is hard to explain, but the best advice I can give is just to come to Israel to experience the land and the culture, while remaining a little cautious.

Readers can e-mail me at: cjnbryan@hotmail.com.

The Kirshner File

A cornucopia of books for all tastes...

An eclectic selection of newly-published books...

Abba Eban, Israel's former foreign minister, was the acme of eloquence. In *Diplomacy for the Next Century* (Yale University Press), a wise and reasoned disquisition on diplomacy during and after the Cold War, he comments on events that have shaped Israel and the region.

Sheldon Kirshner in Toronto

Barry Rubin, deputy director of the Begin-Sadat Center for Strategic Studies at Bar-Ilan University, is a keen observer of the Middle East. *The Transformation of Palestinian Politics* (Harvard University Press) is a cogent analysis of the challenges facing the Palestinian Authority today. It was written before the latest Palestinian uprising.

Benjamin Netanyahu, turfed out in 1999, may be back again as Israel's prime minister. His views on the Arab-Israeli dispute are contained in *A Durable Peace* (Warner).

Michael Livni (Langer) of Vancouver settled on a kibbutz in 1963. Some years later, as the Israeli Reform movement's emissary in the United States, he organized the *garin* for Kibbutz Yaael in the Negev. In *Reform Zionism* (Gefen), Livni sets out stimulating ideas on the Progressive Jewish movement in Israel and on Israel's relationship with the Diaspora.

Joseph Agassi, professor emeritus at Tel Aviv University and York University, discusses weighty philosophical issues – Israeli nationality, citizenship and religious identity – in *Liberal Nationalism for Israel* (Gefen). Since these matters are always of importance, it will be of value to most readers.

In 1948, the American journalist Ruth Gruber wrote *Destination Palestine*, based on her dispatches and photographs of the 1947 Exodus affair. Now, in a revised and expanded edition, *Exodus* (Random House), she revisits the famous refugee ship whose odyssey impacted Israel's establishment.

More than 130,000 Iraqi Jews immigrated to Israel from 1949 to 1952, and in *To Baghdad and Back* (Gefen), Mordechai Ben-Porat, one of the organizers of this mass settlement, recalls the historic operation.

Richard Oestermann, a resident of Israel since 1961, has been around as a journalist. In *Born Again* (Gefen), he offers a reader 35 human interest stories that personify the complexity and diversity of Israeli society.

Newspapers in the Arab world continue to print scurrilous stories about Jews, notwithstanding Israel's peace treaties with Egypt and Jordan. Arieh Stav's *Peace: The Arabian Caricature* (Gefen) illustrates the problem. As he shows, anti-Semitic and anti-Israeli cartoons are a staple of the Arab press.

The roots of anti-Semitism are deep and tangled. *In Gentile Tales: The Narrative Assault on Late Medieval Jews* (Yale University Press), historian Miri Rubin describes the principal anti-Jewish stories that touched off violence against Jews during this dark era.

In *The Lion and the Star* (University Press of Kentucky), Jonathan Friedman explores everyday relations between Jews and Germans in three Hessian towns – Frankfurt, Giessen and Geisenheim – from 1919 to 1945. Entrenched anti-Semitism pervaded these communities, and the reaction to Hitler's anti-Jewish policies was characterized by apathy and by an increase in both support for and resistance against genocide.

Wolfgang Benz, a German historian, claims in *The Holocaust* (Columbia University Press) that while most Germans were not necessarily aware of their government's genocidal policy, they had many opportunities to apprise themselves of it. "Because they were horrified and ashamed of the crimes," he observes, "they did not wish to (share) the responsibility by knowing about them." Quite a commentary.

The Catholic Church and Nazi Germany (HarperCollins), by Guenter Lewy, develops the thesis that the church was an accomplice in Adolf Hitler's twisted dreams. This disturbing book is based on thorough research.

Composers of the Nazi Era (Oxford UnIversity Press), by Michael Kater, studies the careers of eight prominent German musicians.

Did American Jews do all in their power to try to thwart the catastrophe which befell European Jewry in the 1930s and 1940s? David Morrison, in *Heroes, Anti-Heroes and the Holocaust* (Gefen), examines the question from several perspectives.

In 1944, 1,000 Jewish and Christian refugees were brought to safety to the United States. In *Haven* (Random House), Ruth Gruber recounts their stories in stirring fashion.

Jewish musicians by the thousands were driven out of Germany and Austria by the Nazis, and their departure impoverished these countries musically and enriched the United States. This, essentially, is the theme of *Driven Into Paradise* (University of California Press), a collection of illuminating essays edited by Reinhold Brinkmann and Christoph Wolff.

Lawrence Langer, in *Pre-empting the Holocaust* (Yale University Press), looks at Holocaust themes in literature, memoirs, film and painting. An intellectually bracing book.

Dachau is a pleasant town near a notorious concentration camp in southern Germany. Decades after World War II, Dachau is unable to forget, yet unwilling to be defined by its past. In *The Last Survivor* (Random House), Timothy Ryback examines Dachau through the eyes of an eccentric Holocaust survivor, Martin Zaidenstadt, who embodies its dual identity.

How should Germany commemorate the Holocaust? James Young, in *At Memory's Edge* (Yale University Press), delves into this perennial topic by focusing on the yet-to-be-opened Jewish Museum and the planned Holocaust memorial, both in Berlin.

Anselm Kiefer, the noted German artist, explores the legacy of fascism. Lisa Salzman, in *Anselm Kiefer and Art After Auschwitz* (Cambridge University Press), knowingly analyzes his work and places it in perspective.

The Rothschilds. The Bronfmans. The Sassoons. The Ochses. These are among the some 80 wealthy clans Darryl Lyman profiles in *Great Jewish Families* (Jonathan David), a useful reference work for all ages.

Who's Who in Canadian Jewry (JESL Educational Products), edited by Edmond Lipsitz, mixes pen portraits of noteworthy men and women with essays on challenges facing Canadian Jewry at the dawn of a new millennium. Unfortunately, the biographies are bizarrely selective. There is an entry for Rosalie Abella, the Ontario Court of Appeal judge, but not for her husband, Irving, a respected historian and community activist.

Nan Fink, co-founder of *Tikkun* magazine, is a Christian convert to Judaism. *Stranger in the Midst* (HarperCollins), her uplifting memoir of spiritual discovery, explores the pain and joy of embracing a new religion. It should be read in conjunction with Rabbi Devon Lerner's *Celebrating Interfaith Marriages* (Fitzhenry & Whiteside). *The Half-Jewish Book* (Random House), which celebrates Americans of partial Jewish origin, should also be of interest.

Two sides of the coin. In *Saying Kaddish* (Random House), Anita Diamant ruminates on time-honoured practices and rituals of Jewish mourning. And in *Kosher Sex* (Doubleday), Rabbi Shmuley Boteach draws on Jewish tradition to illuminate sexual practices.

There is more than one way to be Jewish, and in *Generation J* (HarperCollins), Lisa Schiffman counts the ways with panache.

Be it literature or history, the Bible is a compelling document. *The Pocket Canons* (Grove Press), based on the authorized King James version, is a collection of 12 small-format books focusing equally on the Jewish and Christian Bibles. Meanwhile, in *Dreams of Being Eaten Alive* (Crown), David Rosenberg deftly explores the literary foundations of the Kabbalah.

Jews, as the late Raphael Patai attests, can look back on a long seafaring history. His last book, *Children of Noah: Jewish Seafaring In Ancient Times* (Princeton University Press), is a robust, revealing work of scholarship. Allan Borovoy, in *The New Anti-Liberals* (Canadian Scholars' Press), offers an interesting collection of essays about civil rights issues.

Several cookbooks have crossed my desk, and all are recommended. *The New Jewish Holiday Cookbook* (Random House), by Gloria Kaufer Greene, is formidably comprehensive. *Jewish Holiday Treats* (Raincoast), by Joan Zoloth, brims with recipes and craft projects. *Mother & Daughter Jewish Cooking* (HarperCollins), by Evelyn and Judi Rose, is a blend of the traditional and the contemporary. *The Jewish Holiday Baker* (Random House), by Joan Nathan, draws on her own rich experience and that of 13 international bakers. *The 2nd Ave. Deli Cookbook* (Random House), by Sharon Lebewohl and Rena Bulkin, delivers peerless renditions of traditional Jewish dishes. *Sephardic Flavors* (Raincoast), by Joyce Goldstein, is a beautifully-crafted volume.

No Room Of Their Own (Columbia University Press), by Yael Feldman, analyzes recent Israeli fiction by women. *Contemporary Jewish Writing in Austria* (University of Nebraska Press), edited by Dagmar Lorenz, is a portfolio of fiction and non-fiction.

Take note of two first-rate works published by Oxford University Press: *Pocket Fowler's Modern English Usage* and *The Oxford Dictionary of Quotations.* Both are of immeasurable value for writers and students.

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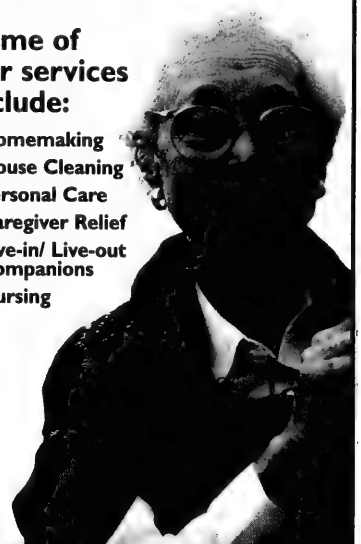

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Jewish Life

Exploring customs

By RABBI YEHIEL BEN AYON

Sephardi rite is very rich in its customs. A case in point is the Torah reading. What could be simpler and more straightforward than the weekly reading of the Torah? Seven congregants are called up, first the kohen and then the levi. Right? Well not quite.

In a Sephardi synagogue, as soon as someone is called to the Torah, the first thing you will notice is that not just the one person stands to the honour, but many people do, sometimes many many people. In fact, the entire family of the one honoured – children, grandchildren, nephews, sons-in-law and younger brothers – all rise and remain standing for the duration of the aliyah.

This is also the case when the rabbi is offered an aliyah; only then, the whole congregation stands! Not only is respect being accorded to the individual, but also the honour of the family as a unit and the honour of the Torah are being shown.

You will also hear the chazzan serenade the person going up with song. There are songs for everyone. Most Hebrew names have a song, as do all life-cycle occasions, weddings, bar mitzvahs etc. It is the mark of a fine chazzan that he is able to recall just the right song for the situation. At times a chazzan will even compose a special one just for the moment. If the person going up is doing so because of a celebration, he will further be showered with sweets thrown at him by the women in the balcony – should you be close by, take cover!

There are also rules governing which aliyah one receives. Generally, shlishi – the third – is perceived as the top honour, followed by shishi – the sixth. After the sixth aliyah, additional ones (over and above the seven) may be added. These are called hosafot – additions. The seventh aliyah is called mashlim – conclusion.

From these names arise interesting customs. The father of either a newborn son or a bar mitzvah is always offered an "additional" aliyah. This is like saying: "May God add to you yet another son, bar mitzvah, etc." A bridegrooms, on the other hand, is offered mashlim, as a sign that he has concluded the quest for his spouse – never hosafot, which would imply his need for another wife!

The strong preference for boys is well known. Hence on the birth of a daughter, one is not offered an additional aliyah, which would imply the wish for (gulp) more girls; rather mashlim is offered, as in conclusion – next time a boy, please! (shame)

One observing the end of a year of mourning is also given mashlim – conclusion, as in saying, "May this be the end of your sorrow."

After the reading, the traditional Mi Sheberach blessing will be said for the one who has gone up, as well as for anyone he may request: wife, children, the ill etc. Then the Hashkabah – the Sephardi memorial prayer will be recited, even on Shabbat and yom tov and a pledge of donation made.

At the conclusion of the aliyah, all those who stood, now walk up to the tebah (as the Sephardim call the bimah), to their honoured relative. Small children will kiss his hand, all others his cheeks. All will say "chazak ou baruch" – strength and blessing. He responds "baruch tiye" – blessing to you. As the individual then descends and returns to his seat, all whom he encounters on his way will also kiss him. One kiss is never appropriate, two kisses, one on each cheek, please!

Act of kindness remembered

By ZE'EV GLICENSTEIN

She was one of the lucky ones – a child survivor of Bergen-Belsen concentration camp. After liberation, she was taken to a facility in the forest near Braunschweig, Germany, to recuperate. But she fell ill with typhus.

During the High Holy Days of 1945, some Jewish soldiers from the British army held religious services. "They were looking at me because not many children survived the camps," she recalls.

A soldier befriended her; he spoke some Yiddish. She recalls posing with him for a group photo: a sick, malnourished 11-year-old orphan from the Zamosz region of southeastern Poland, sitting in his lap, embarrassed by her shaved and kerchiefed head.

"He told me he was 22 years old and from Canada, and that he was going home. He said he had a sister who died, and that his parents would be happy to take me into their home as their daughter."

Despite his repeated offer, she went with an aunt to Israel instead. She moved to Canada in 1967, and today she is a wife, mother and grandmother living in north Toronto.

Several years ago she returned to Auschwitz and Bergen-Belsen and found records and photos of her murdered grandfather and uncles. But about her Canadian soldier, she is still in the dark. She doesn't recall his name but has never forgotten his kindness. "I'll always remember how nice he was. If he would be still alive, I would like to meet him."

She believes he was one of 168 Canadians who served with British forces during World War II. Today he would be about 77, a veteran of the British army. Members of the Jewish War Veterans Society have been unable to locate him.

If you think you know him, ask him if he remembers the girl. If he says yes, tell him she also hasn't forgotten, and please write to me c/o *The CJN*.

* * *

Lest We Forget: Canadian military records from World War I to the present are available from the National Archives of Canada. However, due to federal privacy legislation, access may be restricted.

According to Bill Wood, head of the personnel records unit, the Archives holds 4 to 5 million military files. A typical file contains 25 to 30 paper pages for a World War I vet, 100 to 200 pages for a World War II vet and up to 1,000 pages for a career service-person. The files contain such information as date and place of birth, address, names of parents and next of kin, medical and dental records, and details of service such as postings, promotions, injuries and medals.

While World War I records are freely available to all researchers, later records are governed by privacy restrictions that may limit their access to immediate family members (parents, spouses, brothers, sisters, children, grandchildren). The signed consent of the veteran, if living, is required; if deceased, proof of death is required.

If the veteran has been deceased for more than 20 years, the entire file is available to any researcher; if less than 20 years, limited information, including most genealogical details, is available to family members, who must furnish proof of death and kinship (a newspaper obituary will usually suffice).

Write to: Personnel Records Unit, National Archives of Canada, Ottawa Ontario, K1A 0N3. Include the service person's full name and, if known, date of birth, service number, and (where applicable) proof of death and your relationship to the service person.

State the purpose of your request (that is, "genealogical") when writing. The Archives charges no fee but may request 20 cents per page for photocopying extensive files. Its Web site is located at www.archives.ca.

Jewish Life

Interesting questions raised

***The Modern Jewish Canon, A Journey Through Language and Culture*, by Ruth R. Wisse, The Free Press, $41.50.**

Has the time come for a Jewish literary canon? What books cry out for inclusion? What are the most noteworthy, significant and enduring works of Jewish prose fiction in the 20th century?

Books
Bernard Baskin

These are some of the difficult but intriguing questions that Ruth Wisse poses in this ambitious, original and inventive work of literary criticism. Raised in Montreal and now a professor of Yiddish literature and comparative literature at Harvard University, Wisse regards a book as Jewish – fit for her canon – if it respects the autonomy of Jewishness and the centrality of Jewish National experience.

For her, "modern Jewish literature is the repository of modern Jewish experience; it is the most complete way of knowing the inner life of the Jews."

Concerned only with fiction available in English, translated from the Ashkenazi European and Jewish languages (Yiddish and Hebrew) and limited to only one major book by each author, Wisse lists 50 books, ranging from *The Mare* (1897) by Mendele Moykher Sforim (S. Y. Abramovitch) to Philip Roth's *American Pastoral* (1997).

Surprising and controversial in her game of musical chairs is the exclusion of Bernard Malamud. She maintains that the protagonists in his novels *The Assistant* and *The Fixer* achieve redemption through suffering, a concept that seems more Christian than Jewish.

Shalom Aleichem, understandably, receives close and detailed scrutiny. *Tevye the Dairyman*, the beguiling account of the troubles of a stubborn hard-working village Jew with wife and daughters, adumbrates many of the problems that would later beset modern Jews.

In 10 chronological chapters, Wisse discusses the works, influence and significance of such writer as Franz Kafka, Isaac Babel, Henry Roth, Isaac Bashevis Singer, S. Y. Agnon, Saul Bellow, Amos Oz, and many others.

Cynthia Ozick is highly praised for placing Jewish themes rather than just Jewish characters at the centre of her work. In addition, her fiction "affirms Jewish trust in life by denying the Holocaust its primacy as the defining event of Jewish experience."

The only Canadian that merits attention is A. M. Klein whose poetic novel *The Second Scroll* is extolled as "an experiment in jubilation." The American critic Ludwig Lewisohn many years ago hailed Klein as the most Jewish poet who has ever used English, "the only Jew," he wrote, "who has ever contributed a new note of style, of expression, of creative enlargement to the poetry of that tongue".

A Chapter in the Making deals with the contribution of modern Hebrew writers, especially Yaakov Shabtai, whose ground-breaking novel, *Past Continuous* receives protracted analysis.

Wisse points out that approximately 350 Hebrew novels and 250 books of poetry are published annually in Israel. Israelis support their literary industry by buying almost 11 million books a year. Israel's 200 publishing houses put out more than 4,000 new titles a year, one of the highest per capita outputs in the world.

This rich, authoritative, brilliant work ends with this challenge: "The writers discussed in this book have left as great a record of modern experience as any people could wish for. The rest is up to the readers, individually and through collective study and transmission."

Gefilte fish on the Web

By MARK MIETKIEWICZ

It may not have the sweet aroma of freshly baked challah. Or the medicinal qualities of a bowl of piping hot chicken soup. But love it or not, gefilte fish has made its mark on Jewish culinary life. Today, gefilte fish on the Web.

In an article in the *Santa Rosa Press Democrat*, Miriam Silver perfectly summed up the dilemma of gefilte fish, **[http://www.pressdemo.com/features/passover/gefilte.html]**. Although in Judaism fish is symbolic of fertility and prosperity and has magical qualities in mysticism, "the ground-up, stuffed, over-cooked and cold gefilte fish has taken on a less glamorous sheen. It was a product, perhaps, of the shtetl culture – peasant Jews in the old country who probably used whatever fish was left over, ground it up and boiled it in a stock of old fish heads and bones. It was labour intensive and did not always seem worth it. Fast forward to contemporary U.S.A. with its fast-food convenience culture, and those oval, gray fish balls, mass-manufactured, tanked in a jar, swimming in jelly, along with a few old cooked carrots." But now people are rediscovering those old recipes and inventing new ones. The same page has recipes for both Classic Gefilte Fish and Salmon Gefilte Fish poached in fennel-wine broth with golden horseradish.

(Speaking of reclaiming your heritage, Albertson College of Caldwell, Idaho runs an Introduction to Judaism class. One activity has students cooking up their own gefilte fish **[http://www.acofi.edu/comm/news/gefilte.htm]**.)

But why gefilte fish and why the Jews? In an excellent article in Jewish Heritage online magazine, Claudia Rosen examines the talmudic sources that brought fish to the Sabbath table and the cultural ones that made salt herring popular on the other days of the week **[http://www.jhom.com/topics/fish/gefilte.html]**.

"Gefilte fish evolved as a Sabbath dish because stuffing gives it glamour and because certain versions eliminate the need to remove bones (which could be considered a forbidden activity on the Sabbath)."

One of the mostly heated debates in Jewish cuisine is over how to best prepare gefilte fish: sweet or peppery. According to Michael Steinlauf who teaches Jewish studies at Gratz College in Philadelphia, how you fancy your fish can tell a lot about your heritage **[http://www.jewishworldreview.com/0899/gefilte.html]**. "The 'gefilte fish line' ran though eastern Poland. Jews living to the west – most of Poland, as well as Germany and the rest of Western Europe – ate the sweet gefilte fish. Those to the east – Lithuania, Latvia and Russia – ate the peppery treat."

That "gefilte fish line" is nothing new to Allan Evans. I chanced upon an e-mail he sent to a kosher food message board looking for advice on finding take-out gefilte fish without sugar **[http://www.chowhound.com/boards/kosher/messages/43.html]**. "Having been raised on the subtle tart Litvak style of preparing this dish, [I find] the sweetening of this delicacy is an abomination to the palate."

Evans would be advised to stay far away from the next Web site. Sweet Style Gefilte Fish calls for ½ pound of ground whitefish, ½ pound of ground pike, 1 pound of ground dore and ⅔ cup sugar **[http://www.betterbaking.com/baker2/passovergef.html]**.

Sweet or peppery, it can be tough trying to live up to a family tradition. In Adventures in Bubby Irma's Kitchen, we get both a recipe and a story: **[http://www.ultimateshabbat.org/food/cookbook/appetizers/gefilte_fish.htm]**

"Making gefilte fish is a challenge. My mother made it – my grandmother made it – and I had to make it… But, like every child, I needed my parents' approval. At that time we were living in Worcester, Mass., and my parents lived in Camden, N.J.

"I carefully wrapped a jar of the freshly made delicacy and sent it out airmail, special delivery. A few days later, I received a call from Mom and Dad telling me how great the fish was. I was thrilled. Years later they finally told me the truth… it arrived spoiled but they didn't want to hurt my feelings. I made another batch while they were visiting and got their full approval."

Next week, more gefilte fish recipes – and how to give gefilte fish from a jar a heimishe taste.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

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CHAT students take part in leadership conference

By FRANCES KRAFT
Staff Reporter

TORONTO — For Mark Daniels, attending a recent student leadership conference meant a "sense of international chevra."

The 16-year-old was one of three Grade 11 students at the Community Hebrew Academy of Toronto (CHAT) who were chosen to represent the school at the first Jewish Student Leadership Conference of the North American Association of Jewish High Schools (NAAJHS) held in November at the New Jewish High School and at Brandeis University, both in Waltham, MA.

Daniels, Chaim Cutler and Sara Greenwood were picked because they were "identified as student leaders," said Rabbi Eliot Feldman, CHAT liaison to the association, which was formed last year.

CHAT headmaster Paul Shaviv and other day school principals have met to discuss curricular issues and ideas for teacher training, said Rabbi Feldman, who accompanied the students to Boston. "Now they have expanded it to involve the students."

The three CHAT students, all alumni of Associated Hebrew Schools, serve as madrichim (leaders) on Grade 9 Shabbatons.

Cutler is on the school's religious affairs committee, and runs the debate committee. He is also an adviser for Kadimah, a junior high school age Conservative youth group at his synagogue.

Daniels, who two years ago received the highest score possible on a tough international mathematics competition, is on CHAT's athletic council, and is involved in cross-country, track and field and volleyball. He is also a participant in this year's Model UN.

Greenwood is a peer counsellor and a member of the school's cross-country and gymnastics teams.

They were the only Canadian students among the group of 28, representing 13 Jewish high schools in North America.

"I thought we accomplished a lot," said Cutler, who said the event opened his eyes to the existence of Jewish schools where he wouldn't have expected them. "There was no network at all, and we came out with different ways to network the different schools."

Among their ideas was an international tikkun olam project yet to be implemented. The CHAT students were impressed by some of the large-scale community service projects run in the States, as well as by some of their exchange programs with Israeli schools – not to mention the San Diego school that offers surfing and scuba-diving as part of its physical education program.

An NAAJHS Shabbaton and Arts and Athletic Invitational is slated for March, to be hosted by the Jewish Academy of Metropolitan Detroit at a kosher retreat that can house up to 400.

As representatives of the only Canadian school at the initial student conference, the students found the biggest difference between them and their American counterparts – including Orthodox, Conservative and community day schools – was CHAT's large student population (1,500) compared to some of the schools, most of which had between 40 and 200 students.

Cutler also noted that CHAT was the only school that did not have mandatory prayer. Orthodox-style services are held before class hours for those who choose to attend.

At the conference, students could choose to attend Orthodox, Conservative egalitarian, Conservative traditional, Reform or "Ruach" minyanim.

The three representatives are religiously observant, although, as Greenwood noted, "I don't know how much that represents CHAT."

Cutler found it interesting that the American students attending the Conservative egalitarian minyan "really felt they were Conservative egalitarian and knew where they stood."

The packed schedule of the leadership conference, which was also a Shabbaton, left little time to discuss issues such as violence or assimilation, the students said. The focus instead was on the functioning of the network. "Part of [the purpose of] this network is to be able to discuss these issues," said Cutler.

The Canadian students are in touch with the Americans by e-mail and plan to start an NAAJHS committee at CHAT.

From left, Mark Daniels, Chaim Cutler and Sara Greenwood discuss an upcoming NAAJHS Shabbaton. [Frances Kraft photo]

"We became friends with everybody," said Greenwood.

Their goal, said Daniels, is to "maintain continuity, to try and strengthen Jewish ties around the world, and to do something to help Judaism."

Marantz remembered fondly at Bloor JCC

By PAUL LUNGEN
Staff Reporter

TORONTO — For 20 years or more, Florence Marantz was a familiar figure at the Bloor Jewish Community Centre (JCC), a constant part of the building's inner landscape, a reassuring connection to the good old days and all the memories they entailed.

Obituary

Marantz died recently of TPP-Huss, a rare blood disease that affects only 100 Canadians a year. She was 58.

Marantz's untimely death shocked co-workers and JCC members alike. Only two weeks before, she had attended a Centre event and had mingled with friends, enjoying a jazz vocalist's stylings and shmoozing with her sister-in-law. A few days later she was admitted to hospital. She succumbed to the disorder in only 12 days.

"It's hard to imagine working at the JCC without Florence's presence," said Hélène Comay, director of the Centre's nursery school. "Her death was just so shocking and fast. We're still reeling from it. She will be enormously missed."

"Florence was a fixture at the Centre," said Bill Emery, the Bloor JCC's executive-director. "Both staff and members are devastated. People still expect to come around the corner and for her to be standing there. It's going to take a long time for people to get used to her not being there."

Marantz was instrumental in moving the Centre towards its current focus on arts-based programming and she helped arrange a partnership with the Island Yacht Club, which offers sailing instructions to Centre youth.

Marantz is also credited with the success of the Centre's early childhood programming as well as its after-school programs.

Marantz, who lived in the Annex within walking distance of the Centre, was "an extremely compassionate person. I think every bag lady on Bloor Street knew her," Golden said.

Marantz is survived by her brother Jerry and sister-in-law Jody Golden, her children Jonathan and Cara, and her nieces and nephews, Joy Leopold, Judy Golden, Jordan and Beverly Golden, Alanna Golden and Simon Golden.

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Domestic violence said common to all ethnic groups

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Women abuse is just one of the many things that Arab and Jewish women have in common, say two directors of women-abuse centres in Israel.

"We don't always agree, but more and more we learn that we can share experiences and learn from each other," said Aida Touma-Suliman, director of Women Against Violence, an Arab Israeli women's association that founded and operates Israel's only two shelters for battered Arab women.

Touma-Suliman; Debbie Gross, director of the Crisis Centre for Religious Women; and Mary Lou Fassel, director of legal services at the Barbra Schlifer Commemorative Clinic, an organization that provides free legal and counselling services to women who are victims of sexual and domestic abuse, spoke at a recent panel sponsored by the New Israel Fund (NIF).

Elaine Todres of Elaine Todres & Associates Inc., formerly president of Baycrest Centre Foundation and among other positions, assistant deputy director of the Ontario Women's Directorate, was moderator of the panel.

Toronto was one stop on an 11-day Women's Voices tour, sponsored by NIF, that took Touma-Suliman and Gross to such cities as New York, Chicago, San Francisco and Washington D.C.

The goal of the tour is to raise consciousness as well as funds to support social change initiatives that improve the lives of women of all backgrounds living in Israel.

Gross, whose crisis centre began in a kitchen in 1983 – the centre has since set up in Shaare Zedek hospital and has helped more than 8,000 women – said that modern Orthodox and haredi women were always reluctant to phone crisis hotlines.

"We had to find a way to reach these women and be careful not to intimidate them; we had to reach out slowly in a way they could hear us.

"Our centre meets the needs of religious women who are unable to turn to existing crisis centres because of the religious issue and are, therefore, not receiving vital help and support. After suffering such pain, they need to talk to someone who understands."

In those communities, she said, many women fear that if someone finds out about why they are calling, it may ruin their chances of getting married.

"[We have learned that] an anonymous hotline meets the needs of the women. They can call and get help without worrying someone will find out. It takes one woman reaching out her hand to another woman."

Before the hotline started up, she said, they asked rabbis for "their blessing, their advice, and their stamp of approval. We wanted to find a way to get to the women without desecrating God."

Among the callers to the hotline, she said, 50 percent were haredi, 30 percent modern Orthodox, 15 percent Conservative and 5 percent secular.

NIF has given her centre grants, said Gross, so they can run educational programs. "We wanted to reach children, teenagers and women without using the word 'sex.' We wanted children to know that if something happens, they have to tell someone else."

Touma-Suliman, whose centre serves the Arab minority in Israel, said that in a traditional Palestinian family, men are the rulers. "Palestinian Arab men have lost control over their land and their destiny. The only control they have is domestic control. They still feel empowered inside the house."

It is difficult, however, to discuss family issues, she said. "It is [hard to call] attention to violence against women because of taboos," said Touma-Suliman.

She started up the centre, she said, after realizing that there were battered women who had nowhere to turn. "We decided we had to make enough noise to let everyone know there is a problem, and we had to provide services for battered women."

Just like religious Jewish women, she said, Palestinian Arab women felt they had no resources. "This drove us to develop our own services. We have to be sensitive to the culture. We don't want women to pay the price because we imposed a solution on them."

Fassel said that despite the similarity of services at the three centres, "we are from different worlds. We work in a resource-rich environment. Provincial funding now stands at $135 million, including a victim witness assistance program."

Violence occurs within all communities in Toronto, she said, and she has tried to reach immigrant women "who are trapped in their society. There are a [number of people] in the immigrant community who perceive the need to remain insular."

The Canadian Jewish news

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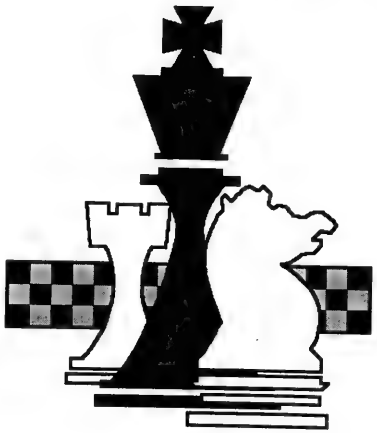

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Suitcase rekindles memories of lost youth

Continued from page 1

After the war, Brady had been instrumental in saving documents from a secret weekly magazine published in Theresienstadt by the boys of his barracks. Called *Vedem* (In the Lead), the stories and observations had been compiled into a book, *We Are Children Just the Same*, published in 1995. A movie treatment of the book is in the works and Brady had hoped the writer would include a part based on his sister, though he had been reluctant to infringe on the writer's creative freedom by insisting on it.

In February, while attending a symposium in Bethlehem, Pa. on culture and the Holocaust, he was stunned when he viewed the program. It reproduced the list of prisoners in Theresienstadt's "Heim 28," house 28. There, at the top of the list was his sister's name.

"Normally I try to stay away from things like this. Normally, I try to avoid it," he said.

Then in August, the letter arrived from Japan, indicating the museum had acquired his sister's suitcase on loan from the Auschwitz museum. The suitcase was proving to be a popular exhibit but the centre's information about its owner was sparse. A flyer from the resource centre stated that "this suitcase most attracts the attention of the visitors, letting them focus on this one little life lost in the Holocaust, and effectively realized the tragedy of the Holocaust which took the life of 1½ million children."

Hanna Brady

The museum requested Brady provide more details about his sister and their lives together in pre-war Czechoslovakia.

As Brady tells the story now, his family hailed from Nove Mesto, a town in Czechoslovakia. Soon after the war started, the Nazis arrested his parents. In 1942, he and Hanna were imprisoned in Theresienstadt. By that time, their parents had been shipped to Auschwitz and murdered.

Classified as orphans by the Nazi bureaucracy – first they kill your parents, then they call you orphans, he says bitterly – they were placed in separate children's barracks in the camp. From that time on, Brady, who was three years older than Hanna, felt an obligation to try to protect his sister, even though there was little anyone could do to avoid the Nazis' appetite for murder.

George became an apprentice plumber, his sister lived in a barracks with other young girls. At first they had little contact but during the next two years they found the opportunity to see each other regularly.

Despite the fact Theresienstadt is considered a model camp, a sort of Nazi Potemkin village designed to fool visiting Red Cross officials, conditions were harsh. Typhoid and scarlet fever struck down many, and his sister contracted encephalitis, though she pulled through. Their grandmother, an elderly woman requiring full-time care, died due to the terrible conditions, as did many other senior citizens. Many committed suicide rather than live in squalour, Brady said.

The prisoners were often hungry. Brady recalls an incident that still chokes him up. When Hanna "was 11 years old she gave me bread, because she thought I needed it more."

Despite the conditions, cultural life was not extinguished in the camp. In his barracks, the boys published *Vedem*, but of the 100 youngsters involved in its publication, only 15 survived.

George Brady

In Heim 28, Hanna and the other girls were mentored by Friedl Dicker-Brandeis, an artist of the Bauhaus school. After the war, Hanna's drawings made their way to the Jewish Museum in Prague and were recently put on display in Tokyo. "I didn't even know that she painted," George said, fighting back tears.

George now carries copies of Hanna's drawings as a recollection of their youth. Preserving the memory of his beloved Hanna is still an important part of his life.

With the newfound information about his sister's suitcase, he has managed to convince the movie screenwriter to include her story in her script. George's daughter is intensely interested in her late aunt and feels connected to her.

In January, George plans to meet Fumiko Ishioka, director of the Tokyo Holocaust Education Resource Centre, who will visit him in Toronto. He's gratified at the attention his sister's life is receiving in Japan. "The only thing I can do for my sister is to see that she's remembered," he says.

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U of T will honor pioneer's home

By BEN ROSE
Staff Reporter

TORONTO — There is now a vacant lot where the house on 42 St. George St. stood.

All that is left of Mendel Granatstein's home, a property which is now owned by the University of Toronto, is the front portico.

According to Heritage Toronto records, the home was the first in Toronto to be owned by a Jew.

It was demolished in 1999, despite an appeal by Sheldon Godfrey, a former chair of Heritage Canada Foundation, to have the building designated as a historical site under the Ontario Heritage Act.

Granatstein, a co-founder of the Henry Street Shul (now Beth Jacob Synagogue), is to be honoured by the university.

"I'll be there with bells on," said his grandson, Marvin Fremes, former president of the Jewish Vocational Service, now retired.

Granatstein will be honoured with a plaque. The date of the ceremony and the nature of the new building have not yet been set, Fremes said.

"My grandfather built a grand house on St. George Street to be close enough to walk to his shul on Henry Street," said Fremes. "I walked with him on many Saturdays. It was a big house with a permanent sukkah and chauffeur's quarters."

His grandfather came to Toronto before 1880. He was owner of M. Granatstein and Son, processors of rags, which occupied a building on Wellington Street, west of Spadina Avenue.

Granatstein was the first Canadian Jew to sign a labour contract with a union guaranteeing his employees the right to leave work early on Fridays to observe Shabbat. Workers were also not required to make up the time Saturday nights after Shabbat ended, as was required before the contract was signed.

"It worked out well during World War I, but after the war, there was a strike, which the union lost, mostly because of scabs," said Morris Biderman, author of *A Life on the Jewish Left, An Immigrant's Experience.*

Fremes' mother, Gertrude, was the only daughter in a family of seven children.

One of his grandfather's descendants is Jack Granatstein, former history of professor at University of Toronto.

According to Rabbi Moses Burak, Fremes' grandfather's name is listed on a plaque as honorary treasurer of the Henry Street shul, now ensconced in the foyer of the present Beth Jacob Synagogue at the corner of Wilmington and Overbrook.

"My grandfather fled from Poland just a jump and a half ahead of the Russian army. When he came to Toronto a lot of Jews eked out a precarious living with a horse and wagon, going through the streets, cryng out, 'Rags? Bones.'

"My anti-Semitic schoolmates called people like my grandfather 'sheenies.'"

The building on Henry Street is now the Trinity Christian Orthodox Church.

Just Between Us

שיעור מינוי

גידי קורן וחברים

קלינטון והנקודה היהודית

עכשיו, כשקלינטון כמעט סיים את כהונתו, התירו שירותי חביון האמריקנים לפרסום פרט מעניין שלא היה ידוע בקשר לקשריו המיוחדים עם העם היהודי. עם כניסתו לתפקיד לפני שמונה שנים, ויכן אליו קלינטון את ראש ה-סי איי איי וביקש ממנו לחקור איך זה שהיהודים יודעים הכל, אפילו סודות מדינה. יצא ראש סוכנות חביון לדרכו וחזר מקץ שבועיים ודווח לנשיא: "בכל יום שבת נפגשים היהודים בבית הכנסת, יושבים, ואז פונה יהודי לזה שיושב לידו ואומר לו: נו?...ואז חברו מספר לו מה חדש". התרשם קלינטון מהסיפור והחליט לבדוק אותו בעצמו. לבש שטריימל, שם כיפה ומגבעת, ונכנס לבית כנסת בברוקלין. התיישב על ספסל, אמר "שבת שלום" ואז התכבל לשכנו בעיניים ושאל אותו: "נו?...". השתכל עליו שכנו והיסה אותו "ששששש...שמעתי שהנשיא עומד להגיע בכל רגע!"

נתניהו

אני כותב שורות אלה כשבוע לפני שיצאו לאור, אבל במציאות הישראלית בהחלט ייתכן שעד שהטור הזה יראה אור, לא יזיח בו שמץ של אמת. נכון להיום, נתניהו לא ירוץ בבחירות לראשות הממשלה. עם כל התגדותי האישית לדרכו הפוליטית ולסגנונו האישי, הוא בהחלט צודק: לחיות ראש ממשלה עם כנסת כל כך מפוצלת-זהו תרגיל חסר סיכוי, כפי שכבר למד אהוד ברק על בשרו. חצעד של נתניהו, שלא להסכים לעמוד לבחירה אם לא תיבחר גם כנסת חדשה, הוא צעד נבון שעוד יזכר לזכותו בעתיד. זה שחברי הכנסת לא הסכימו לבחירות חדשות בהחלט לא מפתיע, משום שרבים מהם היו מפסידים את כסאותיהם. הם פועלים בנושא זה לא שונה מאשר כל איגוד מקצועי אחר, מאיגוד הטבחים ועד לאיגוד נהגי משאיות חזבל.

אם יצליח ברק לסכם את פרטיו של הסכם השלום בטרם הבחירות, אזי יהפכו הבחירות למשאל עם על הסכם השלום, ויש סיכוי טוב שהסכם כזה יקבל רוב בימין הישראלי משקשקים מאפשרות כזו, כאילו השלום הוא אחד ממכות מצרים. אל להם לחשוש, לאנשי הליכוד, אין שום סיכוי שערפאת יקבל פתאום את שאר הרוח הדרוש כדי לראות את התזדמנות החסטורית שהזדמנה לו. אם תצליח הקואליציה המשונה הזאת בין ערפאת והימין הישראלי, חדי שמובטחות עוד כמה וכמה שנים של שפיכות דמים ואיכות חיים נמוכה.

חופשה אלוהית

לקראת המילניום השלישי החליט בורא עולם שמגיעה לו חופשה. התייעץ במלאכיו לאן כדאי לנסוע. הציע לו מיכאל לנסות את נוס, אך ענה לו חבורא שקר שם מדי. הציע לו גבריאל לנסות באמדים, וענה לו האל שחם שם מדי. לבסוף אמר לו פלטיאל: "סע לכדור הארץ, ושם בארץ הקודש נוכל לסדר לך חבילת תיור אלוהית." "רק זה עוד חסר לי, ארץ הקודש! - ענה חבורא-חיתי שם לפני אלפיים שנה, ועד היום משמיצים אותי שהכנסתי איזו בתולה לחריון". (כפי שסופר לי ע"י גָ'רי אַרבוס)

נרות חנוכה

אם יש עשר סיבות מדוע חיתי רוצה לחזור לילדותי, אחת מהן היא לחוות שוב את קסם חנוכה של ילד בישראל. הנרות, המשפחה, החכנות להצגה בבית הספר, הקסם של הריבה באמצע הסופגנייה שחיום אוכלים אותה כל יום בתור donut, השירים, החושך שבאנו לגרש. לו רק יכולתי לחזור לרגע לכסליו של 1955. אבל שישאר בינינו.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 8, is deadline for Jan. 18 issue and Monday, Jan. 15, is deadline for Jan. 25. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Sunday, Jan. 7

MUSICAL ENTERTAINMENT

Beth David B'nai Israel Beth Am Brotherhood highlights musical entertainment with the Acapella Group Singers, 9:15 a.m. Breakfast served.

BREAKFAST CLUB

Congregation Habonim invites you to hear **Danielle** talk about Shedding the Shame of the Secret Bruises – the emotional trauma of an abused wife in the Orthodox community. Also a short film about the same topic. 10 a.m. at Beth Habonim, 5 Glen Park Ave.

BOOK DISCUSSION

The Feminist Book Discussion Group, Older Women's Network, discusses *Sisters in the Wilderness* by **Charlotte Gray** at 1:45 p.m. at the Barbara Frum Library. **Ruth Goldsmith** 782-6414.

Monday, Jan. 8

ABOUT DIABETES

Jewish Diabetes chapter meeting topic Over-the-Counter Medications, Vitamins, Herbals and the Diabetic Patient, with guest speaker pharmacist **Richard Lewis**, 8 p.m., Shaarei Shomayim Synagogue. **Esther Schwartz** 782-2176 or **Shirley Glatt** 225-1989.

Tuesday, Jan. 9

CHUG TANACH

Chug Tanach meets at Beth David B'nai Israel Beth Am Synagogue at 8 p.m. to study Jeremiah, Chapter 30. Presenter is **Rabbi Yitzchak Witty.**

Wednesday, Jan. 10

SILENT COURAGE

Film showing of *Silent Courage*, the story of **Theresa von Hammerstein** and her fight against Nazism, followed by a lecture by **Prof. Gottfried Paasche**, Department of Sociology, York University. 7:30 p.m. at Holy Blossom Temple. **Anne** 789-3291, ext. 235.

And What Else Is New

AT BETH EMETH

Courses at Beth Emeth Bais Yehuda Synagogue. 633-3838.

Learn to Read Hebrew: In 5 Sunday morning sessions 9:30-11 a.m., Jan. 14, 21, 28, Feb. 4, 11. Instructor **Michael Kinrys**. Register.

Teens Shabbat Service: Monthly at Inwentash Centre, Jan. 13, Feb. 3, March 10, April 21, May 19, June 9, at 10 a.m.

Beginner's Interactive Service at Ruth Kelman Centre, Jan. 13, Feb. 24, March 24, April 14, May 12, June 9, at 10:30 a.m.

WEIGHT MANAGEMENT

Holy Blossom Temple Sisterhood meeting Wednesday, Jan. 17, at 8 p.m. presents **Dr. Lance Levy**, medical nutrition specialist and author of *Conquering Obesity, Deceptions in the Market Place*, discussing Weight Management Issues and Obesity.

TRADITIONAL MINYAN

Shomer Israel Congregation traditional heimish minyan welcomes all non-affiliated. No dues. Shabbat 9 a.m. Shabbat Minchah study class with **Rabbi Sheldon Schwartz**. Sunday morning minyan 8:30 a.m., 60 Rockford Rd. (behind Rockford Road Public School. **David** 256-1600.

SANDWICH GENERATION

Are you part of the "sandwich generation"? Do you know someone who is? Producers of a new docu-

Continued on page 19

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Moderator: Lorne Saxberg, CBC Newsworld

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Dr. Kenneth R. Chapman: Director, Asthma Centre of The Toronto Western Hospital, UHN; President, Canadian Network for Asthma Care.

Your Asthma Action Plan - Protecting yourself and your family
Dr. Meyer Balter: Director Asthma Education Clinics, Mount Sinai Hospital.

What's New That Can Help You - Exploring treatment options
Dr. Ron Grossman: Staff Physician, Mount Sinai Hospital; and Consultant, Baycrest Geriatric Hospital.

Asthma in Children
Dr. Allan Coates: Director, Respiratory Medicine, Hospital for Sick Children.

Free Public Lecture

Date
January 23rd, 2000 7:30 p.m. to 9:30 p.m.

Location
Leah Posluns Theatre, Bathurst Jewish Community Centre 4588 Bathurst St.(North of Sheppard)
Seating is limited. To register, call (416) 586-8338, or by online registration at www.mtsinai.on.ca/healthyliving

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What's New

Continued from page 18

mentary series for WTN are interested in talking to women of the "sandwich generation," caught between children, aging parents, relatives, careers, who are willing to share their stories on camera. If you are part of this generation or know someone who might have a story to tell, contact **Donna** at 925-0111.

BREAKFAST PROGRAM

Holy Blossom Temple Brotherhood breakfast program Sunday, Jan. 14, features award-winning author **Erna Paris** who discusses her recently published book, *Long Shadows: Truth, Lies and History*. Service 9 a.m., breakfast 9:30, lecture at 10.

YOGA FOR WOMEN

Join ATID chapter of Toronto Hadassah WIZO (20s/30s) for an introduction to yoga workshop with **Kenneret Feuer**, Sunday, Jan. 14, 10:30 a.m. Prospective members welcome. **Shelley** 905-762-9749.

ISRAELI DANCING

Get in shape for the spring while having fun! Learn Israeli dancing with an experienced teacher at Temple Har Zion, 7360 Bayview Ave. Mondays Jan. 29-March 26. Dancing 7:30-8:30 p.m., refreshments 8:30-9 p.m. Register by Jan. 15. **Rhona Bloom** 905-889-2258.

JF&CS GROUPS

Jewish Family & Child Service groups and workshops starting in January. 638-7800. To register, **Debbie Sanita**, ext. 212, or group co-ordinator, ext. 215.

The Challenge of Anger for Women, begins Jan. 18; When You're About to Separate: What to Tell the Kids, workshop Jan. 23; Living With Teens: Parenting Your Teen Without Losing Your Cool, begins Jan. 24 : Parenting the Challenging Child for parents of children ages 5-11, begins Jan. 25; The Single Parent Challenge, begins Jan. 31; Parenting the ADHD Child, begins Jan. 31.

HEBREW READING

The Pride of Israel Synagogue will be hosting a series of intermediate level Hebrew reading classes for adults. This series, jointly sponsored with the National Jewish Outreach Program, builds on the crash course presented in November under the title Read Hebrew Canada. Improve your Hebrew reading skills, learn the meaning of weekday and Sabbath prayers, fully participate in weekday and Sabbath services. 226-0111.

ART CLASSES

Explore the artist in you at drawing and painting classes Thursdays 1-3:30 p.m. (Wednesday daytime classes also offered) Jan. 11-March 29 (10 classes) at Beth Sholom Synagogue. **Terri** 487-7244.

FOR SENIORS

Beth Tzedec Senior Haverim program features **Dolly Beil** in a presentation of Jewish Life in Northern China illustrated with Asian artifacts, Monday, Jan. 8, 1:30 p.m.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Jan. 4, bingo; Jan. 11, Israeli movie; Jan. 18, supper out at Imperial Chinese restaurant; Jan. 25, free evening with jokes and stories. **Menachem Wallach** 905-731-7748 or **Malka Colla** 630-5771.

LZA Seniors Club has a few rooms left for the Miami trip, 4, 6 or 8 weeks. For information and registration, call the office at 630-9444 or **Stanley** 669-1347. The Borochov Centre, 272 Codsell Ave., is open for socializing Monday to Friday 10 a.m. to 1 p.m.

Earl Bales Seniors' Club: Jan. 16, Taking Charge of Your Life with **Len Rubenstein** 10 a.m. 395-7881.

Shaarei Shomayim Friendship Club painting classes Wednesdays 1-3 p.m. **Lena** 785-5773.

Young at Heart Seniors winter vacation at glatt kosher Saxony Hotel in Miami for 2 weeks or more. Efficiency or with meals. Partners available. **Helen** 635-6343.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 225-2112.

Aging With Purpose and Joy, If Not Now, Then When? with **Irene Borins-Ash**, consultant on aging, Tuesdays 3-4:30 p.m. Jan.9-March 13.

Parkinson's Support Group Tuesday, Jan. 9, 1:15 p.m. **Karen Shuster,** fitness motivator, leads a Creative Movement class. For information, **Ruth,** ext. 105.

Hearing Aid Checkup with **Barry Katz** Tuesdays 12:15 p.m., Jan. 9, Feb. 13, March 13, May 8, June 12.

Healthy Cooking with dietician/nutritionist **Andrea Sturk**. Tuesdays 2 p.m. Jan. 9, Feb. 13, March 13, May 8, June 12.

Reiki Treatments Wednesdays 1-3 p.m., Jan. 10-March 14, March 28-May 30. Reserve, **Ruth**, ext. 105.

Arthritis Management Clinic, **Bev Tobe,** Thursdays 12:30-4:30 p.m., Jan. 11, Feb. 8, March 8. Make appointment, ext. 131.

Sleep/Wake Disorders monthly support group Tuesdays 1:15-2:15 p.m., Jan. 16, Feb. 20, March 20, April 17, May 22. **Ruth,** ext. 105.

Israeli Club Etrog for Hebrew-speaking persons meets Tuesdays at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. **Anna** ext. 110.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 924-6211.

Classes start the week of Monday, Jan. 8. Spaces still available in some classes. Come in, pick up the program book and have a look around.

Intermediate Hebrew, Tuesdays 7:30-9:30 p.m. Jan. 9, 16, 23, 30, Feb. 6, 13. Improve your reading and practise your conversational skills. Co-sponsored by the Michael Bernstein Chapel at Bloor JCC. Register.

Learning Your Way Around the Siddur (Prayer Book), the whys and wheres of prayer, the value of prayer, and connecting with God through prayer. Instructor **Rabbi Nechemia Deitsch**, director of Chabad of Downtown. Mondays 7:30 p.m. Jan. 8, 15, 22, 29. Register.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

NEW PRESIDENT: At Beth Torah Congregation's recent installation and dinner dance at the synagogue Debbie Gladstone (shown above) was installed as president. Passing on the president's gavel is immediate past president Shawn Goldenberg. [Mollie Rothman photo]

AWARD OF EXCELLENCE: Friends of the Simon Wiesenthal Centre presented the Toronto premiere of the acclaimed documentary, *In Search of Peace*. From left, event co-chairs Larry Bloomberg and Gerald Schwartz are presented with an Award of Excellence in Leadership by Rabbi Marvin Hier, dean and founder of the centre, and Rabbi Meyer May, executive director.

THREE LITTLE MAIDS: Performing at the reunion dinner of the Harbord Collegiate graduating class of 1950 held recently at Le Parc Banquet Hall are, from left, Henry "Red" Petroff, Harold Landis and Sam Brown, singing *The Three Little Maids* from *The Mikado*. Gilbert & Sullivan performances were annual events at Harbord.

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Is is with sadness that the
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BEATRICE DAVIS ז"ל

in her 84th year, on September 26, 2000
at Mt. Sinai Hospital.

Mother of Kenneth and Michael,
Chairman of the Board for Canadian Friends
of the University of Haifa.

The University of Haifa is very grateful for
the many years of support Kenneth and
Michael have generously contributed.

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The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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Coast to Coast

Bouchard took the high road

Anti-semitism has reared its ugly head once again, this time in Quebec.

Former MNA and senior Quebec civil servant, Yves Michaud, recently castigated Jews and other minorities for their opposition to Quebec nationalism. The hard-line separatist then went on to brand B'nai Brith members as terrorists and rebuked Jews for presenting themselves as the victims of greater suffering than any other group in history.

Scene in Ottawa
By G.K. SIMCOE

Lucien Bouchard's reaction was immediate and unequivocal. Anyone holding those views had no place in the Parti Québécois and as leader of the party, Bouchard would never agree to endorse Michaud as a candidate in the next provincial election.

The Quebec premier could have stopped there, but what he added is nothing short of mind-boggling. In a media scrum following an emergency session of the PQ Executive, Bouchard reiterated his position and then explained that his personal revulsion for Michaud's comments is based upon his belief that, in fact, the Jewish people have indeed suffered more persecution than anyone else through the centuries.

Having taken the high road from the get-go and having warned that the PQ must purge itself of any sign of intolerance towards Jews and other minorities, what could have driven the man adored by many *pure laine* (pure-blooded) Quebecois Catholics to make so sweeping a declaration?

Contrary to what many cynics have suggested, this was no crude and self-serving attempt to seduce Jews to the nationalist cause. Bouchard well knows that the cumulative experience of Jews over two plus millennia has created an inherent aversion and wariness to expressions of nationalism and that the Jewish community could never be won over to Quebec sovereignty.

Given that, by comparison, Bouchard makes the enigmatic Robert Bourassa appear as transparent as glass, it is somewhat presumptuous to speculate about his thinking. But having seen the premier's performance during his less-than-successful experiment in federal politics, I am emboldened to hazard a guess.

Bouchard used the opportunity to convey a message both to the Jewish community and to Quebec society in general. Whatever course Quebec nationalism takes over the next months and years, Quebec sovereigntists have to recognize what drives Jewish fears of nationalism, validate that perspective and still welcome Jews as full and legitimate partners in Quebec's future.

Whatever pain the Michaud fiasco may have brought to Quebec's Jews, Bouchard's message makes it worthwhile – movingly so – and it merits commensurate acknowledgement.

BIALIK HELPS OUT: Bialik Hebrew Day School students, parents and staff decided to show their solidarity with Israel by raising funds for Magen David Adom Canada. Seen here are student council representatives Ashley Gold (left) and Chelsea Kaplansky, along with their staff advisor Rona Wolfe, presenting a cheque for $3,870 to Ben Kranc of MDAC.

On Campus

Jewish students' centre opens in Waterloo

By FRANCES KRAFT
Staff Reporter

TORONTO — As of this month, Jewish students at Wilfrid Laurier University (WLU) and the University of Waterloo (UW) have a home.

The Albert and Temmy Latner Jewish Students' Centre of Waterloo can accommodate three students in furnished rental rooms, and will be used for educational, social and cultural programming for the Jewish Students' Association (JSA) of UW and WLU, as well as for the Jewish communities of Kitchener and Waterloo.

Until recently, whenever a JSA activity was scheduled, organizers were "scrounging like crazy for a place," said Paul Socken, chair of Waterloo's department of French studies and unofficial liaison between the university and the JSA, as well as the original chair of the dean's advisory committee on Jewish studies.

Socken sees the Latner house as a complement to the Jewish studies program, which was inaugurated earlier this year. He believes it will help Jewish students maintain their Jewish identity away from home, he said.

The house, located in a residential area on Albert Street, is within walking distance of both universities, about one minute from Laurier and 10 minutes from Waterloo.

It is over 60 years old and was in "immaculate condition," said Socken. The "good-sized" house was purchased by the Latner Foundation and finished – and furnished – by the Kitchener-Waterloo Jewish community of 400 families.

Community members will also be donating time to manage the property, said local businessman Howie Budd, a past president of Kitchener's Beth Jacob Congregation and current co-chair of Canadian Jewish Congress, Ontario region's small communities division.

The response from local Jewish community members was "overwhelming," Budd said. He feels the house will give out-of-town parents of Jewish students more peace of mind, and noted also that acquiring the house will also help Kitchener-Waterloo teens connect to the university.

A kitchen was installed upstairs for residents (the main-floor kosher kitchen will be used for JSA events), and upgrades were made to meet current fire code and electrical safety standards, Socken noted.

He estimates the main-floor combination living room/dining room can hold about 70 people for lectures or programs. "There is a beautiful backyard and deck for bagel brunches, Shabbatons, speakers, basically all the things a Jewish student centre will be used for."

Further advantages include the ease of serving hot food for Shabbat dinners (without running to use the ovens of local residents) and being able to erect a Sukkah, said Rosanne Brown, director of unfederated campus organizations for Canadian Jewish Congress, Ontario region.

She expects the quantity of programming will also increase because small to mid-size meetings can now be planned without the need to find and book a room on campus.

"A place to call our own. It's so exciting," she said.

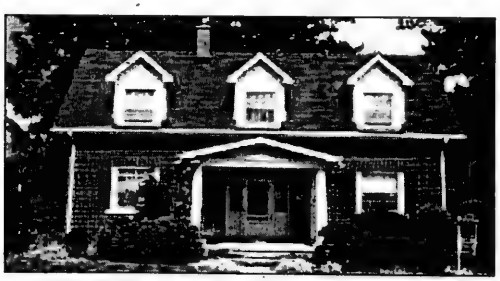
Because many of the students at both universities are in co-op programs, JSA is active over the summer. "We can have barbecues," Brown said. "We did have them before, but we had to get a park permit."

When Socken first joined Waterloo 28 years ago, there were "very few" Jewish students at what is now the fourth-largest university in Ontario. Today the JSA has a mailing list of 500.

"The house will enable us to turn what was formerly a student club into a student community," said Sara Weisman, a music therapy student at Laurier and candidate for JSA president for the coming term. "We really needed this."

Socken hopes the existence of the house will draw more students out. "I think parents can feel good about sending their students to Waterloo, because they'll be able to make the Jewish connection they would want for them."

An official launch will be held in the spring.



The Albert and Temmy Latner Jewish Students' Centre of Waterloo, above, opens this month.

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PUBLIC NOTICE
SIDEWALK SNOW CLEARING

Residents are required to ensure that snow and ice are cleared from the City sidewalk abutting their property within 24 hours after a fall of snow per by-law #300-93. Notwithstanding this, the Council of the City of Vaughan has approved a City-wide sidewalk snow clearing program to assist residents during periods of heavy snowfall. However, this new service does not alleviate residents from maintaining the sidewalk in a safe condition as required under by-law #300-93.

Owners and tenants of property in the City of Vaughan are also hereby notified that by-law #358-86 prohibits the building, placement or maintaining of posts, fences, trees, hedges, retaining wall and wooden or cement curbing on all public road allowance on any roadway in the municipality. This prohibition includes the area between the curb and the sidewalk, as well as the area immediately behind the sidewalk. Any such illegally placed objects that are damaged due to winter road or sidewalk maintenance activities will not be replaced/repaired by the City.

Further information may be obtained by contacting the Public Works Department - Roads Division at (905) 832-8562.

DEPOSITING SNOW ON ROADWAY

Owners and tenants of property in the City of Vaughan are hereby notified that Ontario Highway Traffic Act, Section 181 prohibits the placing of snow or ice on a roadway. Please ensure that any snow removed from your property is not placed on the roadway.

VEHICLE PARKING DURING WINTER SNOW CLEARING OPERATIONS

To allow for a more efficient flow of traffic during winfer storm conditions, the City of Vaughan will be actively enforcing its "No Parking" restrictions as permitted under by-law #1-96, Section 4, subsection (7) of the By-law states: "No person shall park a vehicle on a highway so as to interfere with the clearing of snow." In addition, the by-law also prohibits overnight parking of vehicles on any street between the hours of 2:00 am and 6:00 am. It is also an offence to park any part of a vehicle over the sidewalk. This is for pedestrian safety and to help facilitate sidewalk snow clearing operations. Owners are hereby advised that any vehicle found in violation of this by-law shall be tagged and/or towed away. For complete information on parking restrictions within the City of Vaughan, please contact the By-law Enforcement Division at (905) 832-8505.

John D. Leach, City Clerk, December 2000

Program launched to combat abuse of older women

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — For the first time, Circle of Care, in partnership with the Family Service Association of Toronto, is planning a women abuse program aimed specifically at older women.

The program, for women 55 and over, is for those who are experiencing abuse or have experienced abuse in the past.

Alysa Golden, co-ordinator of the older women abuse program at Circle of Care and a co-facilitator of an eight-session group which begins in early February, said that too often, older women who are experiencing abuse fall through the cracks in the system. Most abuse programs tend to cater to younger women, she says.

Jewish Family & Child Services has offered an abuse program at Bernard Betel Centre for Creative Living for women over 55, but this program will ensure that help is ongoing, says Golden.

Joyce Fleiser, director of social work and volunteer services at Circle of Care, said a grant funded by United Way will allow them to develop educational and outreach programs and provide individual and group counselling for the community.

"A large part [of our mandate] is to make people aware of older women abuse, and together with JF&CS, act as a resource.

"People who work with the elderly need to begin identifying women abuse. Women come to health-care professionals with a variety of complaints, and these professionals need to know how to look for underlying issues."

Physical abuse is not difficult to detect, says Golden, but verbal, psychological, emotional or sexual abuse is harder to identify. "Sometimes something the patient says just twigs."

Circle of Care plans to reach out to agencies that work with seniors, community care access centres, as well as rabbis, physicians or "anyone who may have contact with older women."

Golden says that because older women have been in abusive situations longer, the cumulative nature of the abuse makes the effects greater.

"While younger women may be looking to leave an abusive relationship, older women who might now be caring for the abuser may choose to stay.

"Older women also have different health related issues of their own, and some have older children who are estranged because of the abuse."

Abuse is all about power and control, Golden says.

"Abusers' power is buttressed by their physical strength. They feel entitled to abuse someone who is weaker. Elderly men may have a little less strength [than they had when they were younger], but that does not mean that their power over the woman has diminished."

Older women who have been abused often feel ashamed or guilty, and have very low self esteem, she says. "These are things that can be healed, and the women can spend the rest of their lives feeling good about themselves. We can empower them, and let them gain back their self esteem.

"We need to reach out to women who never had the opportunity to heal or grieve in context with the abuse. They are still living with the effects of it," Golden says.

If the woman is still in the relationship, she can learn to focus on herself, says Golden. "We will support her in whatever decision she makes."

Women who have been widowed after an abusive relationship usually find that the grief process is complicated by the fact that they have been abused, she says. "We can help the woman grieve."

People have to be aware that abuse occurs in all age groups, says Golden. "It should not be hidden, and women should not be afraid to come forward. Someone who is really afraid needs to know that she is coming to a safe place, and that she would not be putting herself at risk."

For information on the older women abuse program, call Circle of Care at 635-2860.

Dentistry Clinic open to community

Baycrest's expertise in dental care for seniors is now available to adults living in the community. Every Tuesday, between 8:30 a.m. and 4:30 p.m. Dr. Debra Hauerstock, Chief of Dentistry, and her staff, provide examinations, preventive care, dentures, root canal, oral surgery, periodontal therapy and cosmetic dentistry. Fees are based on the Ontario Dental Association (ODA) current guide. No referral is necessary. For an appointment call the clinic secretary at (416) 785-2500, ext. 2600.

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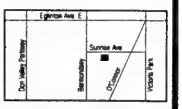

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JF&CS chosen to head joint mother and child abuse program

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Jewish Family & Child Service has been appointed the head agency in a joint program aimed at working with mothers and children who are exposed to domestic abuse.

The agency was chosen by the Ministry of Community and Social Services to be accountable for, and to get MAKETT (Moms and Kids Exposed to Trauma), off the ground.

Other social service agencies in the partnership – which covers the north quadrant of Metro Toronto – include Catholic Family Services, COSTI, Flemingdon Neighbourhood Service, Jamaican Canadian Association and North York Women's Shelter. All these agencies have been providing services in the area of women abuse.

Debby Feldman, supervisor of the women's abuse program at JF&CS said one reason JF&CS was chosen is because of the initiative it took in 1996 in creating its Children Exposed to Abuse program, for children who live in families where abuse has occurred or is occurring.

MAKETT, an early intervention program directed at breaking the cycle of violence, helps mothers and children heal from the impact of violence and learn new strategies and ways of handling conflict, says Feldman.

"We want to prevent children from modelling the behaviour they have witnessed, and help mothers develop a heightened self esteem and self confidence in order to be more effective parents, she says.

Boys who grow up in a violent environment often turn aggressive, while girls often become anxious, Feldman says.

"These are coping strategies; it is the impact of growing up in a home [where abuse occurs]. If we don't get in there and offer healthy ways of coping, kids become more and more distant."

The program is similar to the agency's Children Exposed to Abuse program, Feldman says, but that group was more localized.

"Previously, we could only accommodate small numbers of people. This program is available to any mother or child of any religion, culture or ethnic group, and it will be run at five locations – three groups for children and two groups for moms."

All the agencies service a specific community of women, says Feldman, and the challenge in co-ordinating the program is to attempt to meet the needs of the diversity of women that live within the area.

"We are confident, however, that a program such as this can have a positive result in lessening the negative impact of women abuse."

This session runs from Jan. 15 to April 2 and will be held at Catholic Family Services; the next session will be held at JF&CS. For information call Janice Shaw, the co-ordinator at JF&CS, 416-638-7800.

About Nutrition

By LISA WEINBERG

Q. Someone told me that skim milk actually has more calcium than whole milk. Is this a fact?

A. It sure is. The lower the fat content in the milk, the more calcium there is – talk about a "two for one!" Eight ounces of skim milk has about 300 mg of calcium, compared to 8 oz. of whole milk, which contains about 250 mg of calcium. Bottoms up!

Q. I am pregnant and trying to take maternity vitamins; however, I find that they are making me extremely nauseous. Why is this? What should I do?

A. You should definitely discuss this with your doctor at your next prenatal visit, but I can give you some suggestions. It is usually the iron in maternity vitamins that can make us feel nauseous.

Here are some tips to help you better tolerate the vitamins. Try taking them on a full stomach or with some food, preferably toward the end of the day. You can alternate days or try breaking the vitamin in half and take half every day.

If you are in the first time trimester of your pregnancy, make sure that you continue taking 1 mg of folic acid every day if you are not taking the maternity vitamins. The folic acid will not cause nausea.

Lastly, try to have as healthy a diet as possible. You can get almost all the necessary nutrients from food.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions, send them to The CJN.

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Bombings threaten to undermine peace plan

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — A fresh wave of attacks against Israelis has compounded the uncertainty as to whether President Bill Clinton can forge a last-minute Israeli-Palestinian peace deal in the weeks before he leaves office.

In the Gaza Strip last Thursday, two Israelis were killed and two injured in an explosion near the border with Israel. The explosion occurred near the Sufa Crossing in southern Gaza.

Police sources told Associated Press that the explosion occurred when Israeli soldiers were attempting to dismantle a roadside bomb.

Hours earlier, at least 13 people were injured, two of them seriously, when two pipe bombs exploded on a commuter bus in Tel Aviv during lunch-time traffic on a busy thoroughfare.

Police said more serious casualties were averted due to a malfunction in one of the devices, which they said were set off by remote control.

Israeli Prime Minister Ehud Barak described the attack as "deplorable" and vowed to "reach the perpetrators and those who dispatched them."

Hours later, Barak renewed a closure on the West Bank and Gaza Strip. Last Thursday's attack came just days after Israel relaxed a previous closure and began letting Palestinian workers return to jobs in Israel. In another incident on the same day, an Israeli was moderately wounded when shots were fired at his car near the West Bank settlement of Alon Moreh.

In Washington, Clinton condemned the violence, saying it "reminds people of what the alternative to peace is."

Clinton, who earlier this week presented Israeli and Palestinian negotiators with the broad outlines of a peace accord, said the attack in Tel Aviv was "the best argument for going ahead and finishing" the peace process.

Clinton said his proposals were based on what he had heard from the two sides during his term in office.

"If there is a peace agreement here, I'm convinced it's within the four corners I've laid out," he said.

Islamic fundamentalist groups had threatened earlier last week to step up terrorist attacks amid intensified efforts by Israel and the Palestinian Authority (PA) to reach a peace agreement. Arafat released scores of terrorists from jail shortly after the Palestinians began their violent uprising against Israel three months ago.

Last week's attacks came amid diplomatic uncertainty over the future of Clinton's proposals.

Last Thursday, Israel approved the ideas, on condition that the Palestinians also accept them as the basis for an agreement.

While refraining from formally rejecting the ideas, the Palestinians raised a series of reservations that they said must be clarified before they make a final decision.

As a result, Barak cancelled a planned summit with PA Chairman Yasser Arafat in Egypt.

Nevertheless, Arafat travelled to Egypt to confer with Egyptian President Hosni Mubarak. Arafat later said an Arab summit would convene this week to review the U.S. proposals.

Clinton's proposals call for far-reaching concessions by both Israel and the Palestinians.

Most controversial for Israelis is a proposal to cede control of Jerusalem's Temple Mount, the holiest site in Judaism, to the Palestinians.

Under the proposals, Israel would also divide Jerusalem into a patchwork of neighbourhoods, with Arab neighbourhoods coming under Palestinian rule.

In exchange, the Palestinians would scale back their demand that descendants of the Arab refugees who fled or were expelled in Israel's 1948 War of Independence – some four million people in all – be allowed to return to their former homes inside Israel. Even the most dovish Israelis consider this demand a veiled call to eliminate the Jewish state.

Barak has been harshly criticized for conducting negotiations under the deadline of Israel's Feb. 6 elections. The Likud party has likened Barak's efforts to a "clearance sale" of vital Israeli assets, and said it will not be bound by any agreement if it wins the election.

Jerusalem mayor Ehud Olmert relocated his office from downtown Jerusalem to a building next to the Western Wall in the Old City last Thursday, despite Palestinian threats to react with violence.

Olmert said the move, to last a week, was meant to underscore the possibility that Jews could again lose the Western Wall. Between 1948 and 1967, when the Old City was under Arab control, Jews were denied access to the Western Wall, despite agreements on free passage to holy sites.

The Islamic Jihad claimed responsibility for last Thursday's double-bombing on the Gaza Strip border fence, Israel Radio reported. Israeli explosives experts had spotted one of the bombs on the border fence and had called in reinforcements when it went off, followed by the second blast.

Initial reports said that Hamas had claimed responsibility for the bus bombing in Tel Aviv, but a group calling itself the Saladin Brigades later said it was responsible.

In the attack, two pipe bombs exploded on the back of a Dan bus No. 51, travelling from downtown Tel Aviv to the suburb of Petach Tikva. Four of the 13 wounded were Israeli soldiers, including one woman who was put on life support and described as being in serious to moderate condition.

Israeli police cordoned off the area and specialists defused explosives that had not gone off. Police are still investigating how bombs were planted aboard the bus.

בס"ד

The staff of The CJN
extend best wishes to our colleagues
Nachum & Shosh Katz
of Har Nof, Jerusalem
on the engagement of their daughter
Naomi
to
Yitzchak Kramer

Sharon says he won't honour a Barak deal

By YOSSI VERTER
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Surrounded by the same people who wanted to replace him with Benjamin Netanyahu only a week ago and backed by a giant sign saying "only Sharon will bring peace," Likud chair Ariel Sharon recently unveiled his campaign team for the prime ministerial election.

Sharon promised the assembled Likudniks he would bring unity at home and peace abroad as prime minister. He revealed no plans for achieving these goals, however, but said his diplomatic-security campaign platform would be announced later in the campaign.

One plank of this platform was determined earlier at a meeting with the heads of other opposition parties – a Sharon-led government would not honour any diplomatic agreement signed by Prime Minister Ehud Barak before the elections, even at the risk of international furor.

"Prime Minister Barak has no moral or practical right to conclude fateful diplomatic policies... now that he has resigned as prime minister and has no Knesset majority," the opposition leaders said in a statement afterward.

"We are determined to preserve our eternal capital and the holy places of Israel, even at the cost of the possible complications now brewing in Barak's kitchen."

Sharon did not repeat the recent pledge he made to the Likud central committee – that, if elected, he would form a unity government with Labour in which Barak would be defence minister. This statement had drawn loud boos from the committee. Instead, Sharon merely said he would set up a "broad coalition." This would, however, be difficult to do without Labour support.

Sharon also declined to criticize Jerusalem Mayor Ehud Olmert for his vicious attack on Barak on Sunday, in response to reports that Barak had agreed to give the Temple Mount to the Palestinians.

Sharon did, however, transmit a message to Netanyahu, who has said repeatedly he will run for prime minister when new Knesset elections are held.

"A government I head will serve its full term, until November 2003," Sharon said, but he also called on Netanyahu to help his campaign.

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Canada model for rights: Canada's chief justice

By RON CSILLAG
Staff Reporter

Canada is a model when it comes to balancing individual rights with group rights, the head of Canada's Supreme Court told an international legal conference in Jerusalem recently.

Sometimes, the rights of a group and those of an individual clash, but those can be worked out through compromises and political accommodations, Chief Justice Beverley McLachlin told the Conference of the Institute of Advanced Legal Studies.

Southam News reported that McLachlin's speech was vetted by the Foreign Affairs department and Canada's ambassador to Israel because of its subject, which was viewed as sensitive in the volatile Middle East.

Her trip was almost cancelled because of the violent clashes between Israeli troops and Palestinians, Southam added.

In her talk, McLachlin held Canada as an exemplar for its protection of linguistic, racial and religious minority rights.

She never mentioned the Middle East, but her talk was widely seen as a suggestion that countries with racial and religious tensions could follow Canada's example.

The implication was that Arabs and Jews can attain a measure of judicial peace in the same way Canada has dealt with Aboriginal and francophone minorities.

"Canada, like most nations, affirms individual rights... but unlike many countries, Canada also recognizes group rights," McLachlin stated. "Group rights are the cornerstone upon which Canada was built. We have been forced to recognize group rights as a means of coping with the diverse groups that make up the Canadian polity.

"We are a stable, peaceful, prosperous country because we have learned to accept and accommodate our conflicts and differences" through the process and pursuit of individual and group rights, she added.

Canada, she noted, has always recognized group Aboriginal rights, culminating in the 1998 Nisga'a Treaty, which confirmed some 2,000 square kilometres in British Columbia as Nisga'a land.

But Canada has also had to confront conflicts between group and individual rights, one being the clash between freedom of expression and collective language rights in Quebec.

Another, McLachlin noted, was the case of parents of children in private religious schools who took the Ontario government to task for failing to support independent schools while it funded Catholic schools.

The case, known as Adler versus Ontario, after the Toronto Jewish parent who was one of the applicants, failed in the Supreme Court because of "the peculiar history of group rights in Canada." The court ruled that funding Catholic schools but not other schools does not violate the Charter of Rights.

A society that embraces both group and individual rights "may expect tensions." But Canada has survived for 130 years "by working out these conflicts in a peaceful way, using the law as the chief instrument.," McLachlin said. The reconciliation of the two kinds of rights is often difficult, "but Canadians have no other choice but to pursue it."

Freedom of religion, she stated, is an individual right. "But if the religion in question is a minority one, its full exercise may be impossible without protection for group worship and schooling." Individual rights can be fully enjoyed only through the recognition of group rights, she explained.

Group rights "permit us to work out our differences in peaceful ways and thus to build a country together in harmony."

When people of various backgrounds, cultures and languages have a common country, "group rights, in tandem with individual rights, provide a vehicle for peacefully working out conflicting claims, while enhancing the dignity and self-fulfillment of all."

Mutual respect is key, McLachlin pointed out.

"I can ask other people to respect my rights only insofar as I am prepared to respect theirs," which becomes harder where group rights are concerned.

"To recognize the language or religion or claim to land or power of people who are not one's own group is always harder than to recognize these rights in one's own group. The Canadian experience thus far suggests that while this process of mutual recognition is difficult, it can succeed."

She added: "We must respect each other to survive."

Ultimately, it is up to judges to maintain legitimacy in the face of criticism and confusion. "Our task is not easy," McLachlin stated. "But for countries like Canada and, dare I say Israel, it is vital."

CJN Purim Art Contest

It's time again for our sixth annual Purim Art Contest.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 8. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, Feb. 19, 2001. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors, such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat, Friday, March 2, 2001.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 8, 2001. Have fun and good luck.

CJC trying to help Russian businessman

By SHELDON KIRSHNER
Staff Reporter

Canadian Jewish Congress (CJC) has intervened in a case turning on the harassment of a prominent Jewish businessman by the Russian government.

Moshe Ronen, national president of CJC, said last week that the issue, which revolves around media mogul Vladimir Gusinsky, is of concern to Canada's Jewish community.

Last month, Ronen raised the matter with the Canadian government, discussing it with Prime Minister Jean Chrétien and writing a letter of protest to Minister of Foreign Affairs John Manley.

On Dec. 18, Ronen discussed the case with Russian President Vladimir Putin during his whirlwind visit to Canada.

Gusinsky, 48, head of Russia's Jewish Congress and vice-president of the World Jewish Congress, was detained by Spanish police some two months ago following an international arrest warrant issued by Interpol at the demand of the Russian authorities.

A vocal critic of Putin and of Russia's war in Chechnya, he was arrested in Russia last June on suspicion of embezzling state funds. Gusinsky, who visited Toronto last March under CJC's auspices, left Russia last summer after agreeing to relinquish control of his Media-Most publishing and broadcasting empire to Gazprom, a Russian natural gas monopoly under the control of the Russian government.

After his departure, Russian prosecutors charged him with fraud and issued a warrant for his arrest.

Critics claim that the accusation is politically motivated and designed to squelch dissent in Russia. Prior to his incarceration, masked Russian police raided his company offices in Moscow.

Gusinsky was released from a Spanish prison in December after posting $5.5 million in bail. He remains in Spain, under house arrest, fighting Russia's extradition request.

Less than two weeks ago, after a court in Moscow dismissed fraud charges against Gusinsky, his Russian lawyer declared: "The court has recognized that Gusinsky is being investigated under a fabricated case."

In an interview, Ronen said that charges against Gusinsky should be dropped if they prove to be politically inspired, and clarified if they are based purely on legal considerations.

Asked whether anti-Semitism is at the root of Russia's campaign against Gusinsky, Ronen replied, "I'm not sure."

Ronen's impromptu meeting with Putin was arranged by Chrétien during a reception in Putin's honour at the National Arts Centre in Ottawa.

"It was a very brief exchange," said Ronen. "Putin said it was a legal matter for the courts. I was satisfied I was able to raise the issue."

Putin, he added, invited him to visit Russia, the sooner the better. "I am considering a trip in March," said Ronen, who hopes to see Putin at the Kremlin.

Ronen said he believes that Chrétien brought up the Gusinsky affair with Putin in a conversation about freedom of the press in Russia.

During the Ottawa reception, Ronen sought out the help of Immigration Minister Elinor Kaplan and Defence Minister Art Eggleton.

"Kaplan was very supportive and promised to raise the issue with the Department of Foreign Affairs," said Ronen. "Eggleton offered to be helpful in any way."

According to Ronen, the World Jewish Congress and the Conference of Presidents of Major American Jewish Organizations have rallied to Gusinsky's assistance.

Recently, Avraham Burg, speaker of Israel's Knesset, protested Gusinsky's arrest.

In his letter to Manley, Ronen wrote: "The arrest appears to be part of a high stakes political game... where the prize is control of the media and, particularly, of television networks that have been critical of President Putin. We are deeply concerned that [Russia] has targeted... Gusinsky... for his opposition to the government."

In a letter to Spain's ambassador to Canada, Ronen urged Spain "to take the necessary steps to stop your country from becoming further involved in this injusitice."

Ronen also dispatched a letter to Russia's envoy in Ottawa.

Israel & the Jewish World

Israel, Palestinians teeter on edge of peace or war

By SHELDON KIRSHNER

Mideast Analysis

Israel and the Palestinian Authority teeter precariously on the knife edge of peace or war.

Last week, as the second Palestinian uprising continued to simmer after three months of bloody eruptions, the United States submitted a comprehensive blueprint for a final settlement. Israel conditionally accepted it. The Palestinians effectively rejected it.

Israel described the plan, the culmination of years of tinkering, as "a basis for discussion." The Palestinians, in the words of one of their senior spokesmen, dismissed it as a "trap" rather than an "opportunity."

With both sides seeking major clarifications, the much-anticipated meeting between Ehud Barak and Yasser Arafat scheduled for the Egyptian resort of Sharm el Sheik was cancelled, and with it, for now, the possibility of a full-blown summit in Washington that could have set the stage for a historic peace agreement officially ending Israel's bitter conflict with the Palestinians.

If the proposals wither on the vine, the consequences will be serious. Israel will face the bleak prospect of an upsurge of violence. Last week, two Israeli soldiers were killed and 14 Israeli civilians were injured in two separate bombings in the Gaza Strip and in Tel Aviv.

The breakdown of negotiations will have other implications. It will doom Barak's quest for regaining power in the Feb. 6 special election, a referendum about the contours of peace, and will correspondingly enhance Ariel Sharon's chances of becoming the next prime minister.

Bill Clinton, the outgoing president, placed the sweeping proposals on the table in an 11th hour attempt to revive a peace process badly battered by the intifadah. The unrest has claimed almost 350 lives, mostly Palestinians, and shattered the Palestinians' economy and Israel's tourist industry. By all accounts, Clinton's suggestions go beyond those he submitted at last summer's Camp David summit.

Clinton offers sweeping proposals

Predictably enough, Clinton's proposals encountered heavy resistance in both Israel and the autonomous Palestinian areas, since they require painful concessions from each party.

Israel would relinquish the whole of the Gaza Strip and about 95 percent of the West Bank so that the Palestinians could establish a state. In exchange, Israel would give the Palestinians a swath of uninhabited land in the Negev to broaden Gaza. The new border would be patrolled by an international force. Eighty percent of the Jewish settlers in the territories would live under Israeli sovereignty.

Israel and the Palestinians would share the Temple Mount and Jerusalem's Old City. Jewish neighbourhoods in East Jerusalem built since 1967, as well as the Western Wall, would be annexed by Israel.

The Palestinian refugee problem, doubtless the main sticking point, would be resolved through compensation, rehabilitation and resettlement. Israel would accept a token number of refugees, perhaps in the range of 100,000, in a limited family reunification program.

By embracing the proposals, reportedly supported by Egypt, Jordan and Saudi Arabia under U.S. pressure, Barak was forced to backtrack on at least three points.

• After the collapse of the Camp David summit in July, he announced that his concessions were null and void. In fact, they form the core of Clinton's latest proposals.

• Barak, after the outbreak of the uprising, said he would refuse to negotiate under fire, and warned the Palestinians that violence would not pay. In fact, the reverse has been true. The intifadah rages on, albeit on a lower level of intensity, and Barak has sweetened his offer to the Palestinians.

• In the wake of the uprising, Barak declared that Arafat was no longer a partner in peace. Barak now realizes that there is no viable alternative to Arafat.

Israel and the Palestinians have clearly reached a crossroads. They can either settle their differences through diplomacy or war. These are the stark alternatives.

The moment of truth is here.

David vs. Goliath

The *Ottawa Citizen* recently carried an amazingly perverse Associated Press story from Cairo under the title, "Egypt bans story of David, Goliath: Biblical tale deemed too pro-Israeli" (Dec. 13).

The AP account begins: "David slew Goliath, and then the Egyptian censor slew David."

AP continues: "Three thousand years after the biblical battle between the daring young shepherd and the armour-clad giant, the government censor has ruled that the Old Testament story, also found in Islam's holy Koran – shows Israel in too positive a light."

Now what is so perverse about this decision by the Egyptian government is that the Arab nations and their supporters abroad have long used the story of David and Goliath to great advantage by insisting on its inversion: Jewish [Israeli] David has become Goliath; the Arabs, in the main, hostile to the Jewish state, have become David. This reverse image is especially conveyed in nightly TV news pictures showing armed Israeli soldiers confronting Palestinian youth with slingshots in hand.

Ironically, at the same time that Egypt banned the David and Goliath story, the American-Arab Anti-Discrimination Committee took out a full-page ad in the *New York Times* (Dec. 15) under the bold heading: "Today's David and Goliath," adopting entirely that very image!

* * *

The *Globe and Mail's* John Stackhouse, in "More people than ever living free, survey shows" (Dec. 21), summarized the important annual report on worldwide democratic trends published by Freedom House. While the trend across much of the globe is towards freedom and democracy (145 countries are listed as free or partly free, "up from 115 a decade ago"), Stackhouse concludes that "Prospects for freedom appeared worst in the Middle East, where Israel was the only one of 14 countries ranked as free."

Prepared by Paul Michaels, director of communications of the Canada-Israel Committee.

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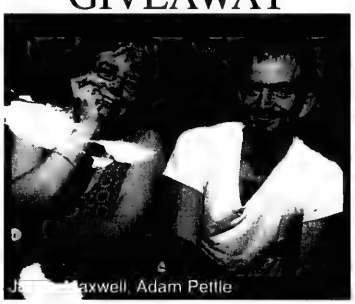
Zadie's Shoes GIVEAWAY



The CJN is giving away 35 pairs of tickets to Zadie's Shoes for Thursday, January 18, 2001 at 8:00 p.m. at the Factory Theatre in Toronto.

Rules: To be eligible to win one of the 35 double passes to see ZADIE'S SHOES, please print your name, address and daytime telephone number on a piece of paper along with the answer to this question:

What award winning, former Factory Theatre Artistic Director is directing *Zadie's Shoes*?

All correct answers received by noon on Wednesday, January 10 are eligible. Thirty-five entries will be randomly selected at The CJN offices Jan. 10 at 2 p.m. Winners must be 18 or over and must be able to pick up the tickets from our office at York Mills and Don Mills in North York during office hours. *The CJN will not mail tickets out.* All winners will be notified by phone on Jan. 10. Odds of winning depend on the number of correct entries received. *The CJN will not enter into any correspondence with contestants.*

Send your response to ZADIE'S SHOES Contest, Canadian Jewish News, 1500 Don Mills Rd., Suite 205, North York, ON, M3B 3K4, or fax to Zadie's Shoes Contest, 416-391-0949.

Employees and family members of Factory Theatre or CJN are ineligible to enter.

Arts & Travel

Recapping the best in Jewish videos from the year 2000

By LARRY ANKLEWICZ
Special to The CJN

This past year was very productive and exciting for Jewish films and videos. The videos arrived in Canada mainly from the United States, France and Israel, and as a result, we had the opportunity to see the best the world has to offer.

The year began with the January video release by Mongrel Entertainment of *Man Is A Woman*, a hilarious French comedy about a gay Jewish clarinet player who is offered a large sum of money if he marries a woman and has a child. The film is full of great music and some terrific comedic scenes and is a joy to watch.

Later on saw the release of Robin Williams' version of *Jakob The Liar*. Although the film bombed at the box office and was vilified by the critics, I actually liked it and thought Williams created a warm, touching portrayal.

About the same time, came the low-priced release of *Joseph and the Amazing Technicolor Dreamcoat*. I'm not certain how Jewish this video is, but it is a delightfully entertaining production that was staged specifically for this video, and features the long-time star of the show, Donny Osmond.

Early spring saw the video release of *Train of Life*, a very funny fable about one town's solution to the imminent arrival of German occupation troops. Instead of sitting around waiting for the Nazis, the town buys a train and deports all of its Jewish inhabitants to Russia. This was one of the best Holocaust films to come out in some time.

Tuesdays With Morrie is a very touching film about the last few weeks in the life of a Jewish university professor. When one of Morrie's former students learns about his mentor's condition, he visits Morrie on a regular basis and learns a great deal about life and about dying. Jack Lemmon and Hank Azaria give moving performances in this beautiful little film that was produced for television by Oprah Winfrey.

Mr. Death: The Rise and Fall of Fred A. Leuchter Jr. is a documentary about one of the strangest characters in the world of neo-Nazis.

Leuchter was a "specialist" in executions who was paid to testify at the Ernst Zundel trial in Toronto in the '80s. The only thing Leuchter succeeded in doing was showing the ridiculousness of his opinions and embarrassing himself and all around him. Still, it is a fascinating film.

Miracle At Midnight tells the inspirational story of how the Danish nation saved its Jewish citizens from deportation by the Nazis.

Liberty Heights is Barry Levinson's latest film about growing up Jewish in Baltimore in the 1950s and it arrived on video in the early summer.

A short time later, *The Angel Levine* was released on video for the first time. This classic film starring Zero Mostel and Harry Belafonte is available at a low sell-through price and can be purchased at many of the better video stores throughout the country.

In late August came the film *Deterrence*, about the first Jewish president of the United States, starring Kevin Pollak and Timothy Hutton.

In the fall, *Keeping The Faith* was released on video. This comedy tells the story about a rabbi, a priest and a childhood girlfriend. In some ways this film was more profound than most people thought. It was one of the few Hollywood films in which someone announces their willingness to convert in order to marry a Jewish character.

Also in the fall, we saw the video release of *Judy Berlin*, *Nuremberg* and *Kadosh*, three very different films, but each with its own outlook and point of view.

I should also mention that there were a number of videos released only in the United States. These videos are not available in Canada, but Canadians can purchase them through www.facets.org or www.amazon.com.

These include titles such as *Autumn Sun*, the Argentine comedy about a single Jewish woman that played at the Toronto Jewish Film Festival last May, and the Israeli films *Circus Palestina*, *There Was No War In '72*, *Jewish Vendetta*, *A Time For Cherries* and *Flying Camel*.

The Israeli videos were released by SISU Home Entertainment in New York, but SISU did not provide me with screening copies, so I cannot comment on the quality of these films.

Finally, Mongrel Entertainment in Canada recently reduced the prices on such videos as *Under The Domim Tree*, *Summer of Aviya*, *A Summer in La Goulette*, *Passover Fever* and *A Tickle In The Heart*. You can contact your video store or Mongrel Entertainment if you are interested in purchasing these titles.

Looking ahead to 2001, more interesting videos appear ready for release. Keep watching these pages for specific news as to titles and release dates.

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Arts & Travel

Actor stars in a play within a play

By BEN ROSE
Special to The CJN

TORONTO — Usually it is the parents who want their sons to avoid the theatre because acting is a good way to starve.

But in Andrew Pifko's case, it was just the opposite – his parents Esther and Paul Pifko wanted Andrew to go into the theatre, but he entered University of Toronto instead and graduated four years later with a science degree.

Andrew Pifko

But at age 30, after a year as a banana tree worker at a kibbutz in Israel and another year teaching English in a mountainous region of Japan, Pifko is a professional actor, making a good living through TV voice-overs, in addition to his theatre work.

A graduate of the Claude Watson School for the Arts, he has a starring role in *Our Country's Good*, a play based on a true story, running at the Tarragon Extra Space, 30 Bridgman Ave., Jan. 11 to 28. For information, call 416-531-1827.

Pifko has a dual role as a high ranking officer on the English penal ship bringing prisoners to Australia in 1789 and as John Arscott, one of the prisoners. In the play, Arscott decides, despite being whipped soundly, to put on a play, *The Recruiting Officer*, a high comedy, to prove that the prisoners can redeem themselves and find salvation.

"There is an upbeat ending, with the prisoners making astute comments about recidivism, and all in all, the play shows a bit of hope," Pifko said. One of the women prisoners, though she has been sentenced to hang, throws herself heart and soul into the production, he added.

After working as a snowplough operator, a bartender, a truck driver and a ski instructor to make ends meet while he cut his teeth in theatre, Pifko is excited about this role, where he is in a cast of 10, most of them Stratford Festival veterans.

Three were also with him in *Cloud Nine*, an Equity Showcase presentation last summer, a drama written by post-modern feminist Caryl Churchill. Pifko was a slave who double-crossed his masters in a colonial African nation, and 100 years later, a male prostitute with no conscience. In both difficult roles, the Toronto actor was riveting.

As a19-year-old in Israel, he worked at the Matzuva kibbutz, a few kilometres south of the Lebanon border, rising at 5 a.m. every morning. He also taught English and drama to kindergarten children.

"The kids were fantastic. They knew Hebrew, English and French, and were wonderful to teach," he said.

After completing university, he joined 4,500 others, in operation JET, as a teacher of English in Japan. "We were in a rural region of Japan, just south of Osaka, in 1995, and I was teaching kids so young they didn't even know Japanese for the days of the week. I was the only white person in that whole region, and for awhile the kids found me a novelty. But that soon wore off. I had to be very creative; I taught English using TV commercials as examples. Some of the time I was teaching Japanese children in grades 6, 7 and 8, and they took to English fine.

"My apartment overlooked a rice field, and every morning I found my window covered with frogs, but they were easy to scare away."

Pifko has used his global experience to develop accents in several languages, and his cornerstone character in stand-up comedy, which he does quite often, is an aggressive Israeli soldier who seduces women with ingratiating guile. In fact, he said, he considers comedy as the greatest theatrical art.

"It is the most naked art, but the best – to go in front of an audience all alone, and keep them interested."

Parody criticizes language law

Tevye the dairyman is transformed into Teddy, a Montrealer fighting to keep his business afloat, in a musical parody of *Fiddler on the Roof*.

The parody, *Fiddler Sub-Terrain*, written by Oren Safdie, 35, son of Canadian archiatect Moshe Safdie, opens Jan. 4 for a four-week run at La Mama Theatre in New York

Even though the play criticizes the language police who are harassing Teddy, the Quebec government has helped finance its New York run.

"When I told [the Quebec consul in New York] it was critical of Quebec, they said, 'We're not a censoring body.'"

Although *Fiddler* is one of his favourites, and he played in it in a Montreal high school production, Safdie says it needs to be brought up to date from its setting in turn-of-the-century Russia.

"My parody is about the loss of values and tradition, and morality being thrown out the window," he said.

A native of Montreal, Safdie said he has "given up" efforts to bring his work to Canadian audiences as a result of his experiences in bringing his early plays to Montreal where the only venue available was in bars.

In *Fiddler Sub-Terrain*, Teddy and Gilda (Golde in the original) live in Côte St.Luc, drive a Mercedes Benz, and have daughters who want green cards to work in United States.

Teddy, on the verge of bankruptcy, has run afoul of Quebec's language laws. While Tevye was a poor but honest man, Teddy is anything but.

Five of the 11 actors in his play are Jewish, but Safdie says two French-Canadians working in New York turned down roles because "it pushed too many buttons."

Though he is an architect – he graduated from Columbia University – he followed a different path than his father, turning to a life in theatre after a year of teaching architecture in Iowa.

"My father is not as well known in New York as he is in Canada so it has not affected my career here."

His previous play, *Jews and Jesus*, reflected his own experience in inter-dating, but the current one does not to the same extent.

"Is inter-marriage good or bad for the Jews?" he asked. "I don't have an answer, I don't think there is an answer."

Safdie spent more than a year in Los Angeles, where he wrote a TV pilot for CBS which has yet to see the light of day. Previously, he wrote the script for a movie, *You Can Thank Me Later*, starring Ellen Burstyn, Amanda Plummer and Genevieve Bujold.

"I'm very happy in my work; it's not a secure lifestyle, but I see a lot of people not doing what they want to do."

His father, who gravitates between Boston and Jerusalem, has a project at Ben-Gurion airport in Israel, and is planning a new city between Jerusalem and Tel Aviv. He is also involved in some Toronto developments, his son said. —B. R.

ANSWERS TO CROSSWORD PUZZLE.

1 L	2 E	3 O	4 N		5 B	6 L	7 U	8 M		9 R	10 A	11 S	12 H	13 I
14 A	R	E	A		15 A	E	R	O		16 A	D	I	O	S
17 W	A	R	T		18 R	A	G	S		19 P	A	L	M	A
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	23 M	24 A	N	Y			25 S	O	N					
26 S	A	N		27 C	28 A	29 T		30 W	A	31 R		32 P	33 A	34 S
35 O	N	T	36 O		37 S	E	38 A			39 E	40 C	O	L	E
41 A	D	O	L	42 P	H	E	C	43 R	44 E	M	I	E	U	X
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Eye on Arts

By Bill Gladstone

DESIGNER OF BERLIN HOLOCAUST MEMORIAL TO SPEAK AT AGO

Peter Eisenman, the New York-based writer-architect who designed the Berlin Holocaust Memorial, is scheduled to speak at the Art Gallery of Ontario. His talk is expected to address many issues and questions surrounding Holocaust museums, such as: Are Holocaust museums really war museums? Are they different than Jewish museums? Are they really memorials?

Wednesday Jan. 10, 7 p.m. $15; $12 for AGO members. 317 Dundas St. W. www.ago.net

***

Five Small Concerts: The Associates of the Toronto Symphony Orchestra attempt to showcase the talents of the TSO and the Toronto Symphony Youth Orchestra and musicians aspiring to join these orchestras. Their series of concerts begins with The World Tour: The Four Cellists, a cello quartet performing works by Bach, Schubert, Joplin and other composers.

Monday Jan. 9, 7:30 p.m. General $15, seniors $12; full series, $50. Trinity-St. Paul's United Church, 427 Bloor St. W. (west of Spadina). Eleanor, 416-323-0862.

***

Film Probes Neo-Fascist Mentality: A Swedish dramatic film called *Speak Up! It's So Dark* explores the worlds of a young neo-Nazi punk Soren, and his Jewish psychiatrist, Jacob. The two meet when Soren, who has just been beaten up at a demonstration, jumps onto the train Jacob is riding. The psychiatrist attends to his wounds and invites him to his office the next day.

In Swedish with English subtitles, the 83-minute film by director **Suzanne Osten** becomes available this month on home video from First Run Features.

Theatre Notes

• The Mirvishes present **Marie Jones's** award-winning Irish comedy, *Stones In His Pocket*, imported direct from London's West End along with its two stars, **Conleth Hill** and **Sean Campion**. Winter Garden Theatre, Jan. 9 to Feb. 25, $35-$52. 416-872-1212 or www.mirvish.com

• Stage Centre Productions presents *The Royal Family*, by **George S. Kaufman** and **Edna Ferber**, the "tremendously interesting and hilarious" story of the great American acting family, the Barrymores. Fairview Library Theatre, Jan. 11 to 27. Adults $20. 416-299-5557.

• Theatrefront presents *Our Country's Good*, **Timberlake Wertenbaker's** award-winning play about the deportation of British prisoners to an Australian penal colony in 1789. Tarragon Theatre Extra Space, Jan. 11 to 28. $20-$16. 416-531-1827.

• Encore Entertainment presents **Neil Simon's** comedy *Rumors*. Toronto Centre for the Arts, Studio Theatre, Jan. 18 to 28. $22-$20. 416-733-0558.

• Winners presents *Cinderella*, the Rodgers & Hammerstein musical, starring **Eartha Kitt** as the Fairy Godmother. Pantages Theatre, Jan. 30 to Feb. 4. $79.50-$39.50. 416-870-8000 or www.ticketmaster.ca

• The Gateway Theatre of Richmond, B.C. presents *So Tevye, Could You Use Another Daughter?*, a new comedy by **Monda Halpern** that deals with the question of whether tradition should be sacrificed for personal happiness. Jan 10 to 20. $16. 604-270-1812.

***

At the Galleries: *Hannah*, by **Lee Dickson**, is a historically informed installation combining objects, texts and images about the life of the artist's great-great-grandmother, Hannah Burns, who lived in the Ottawa area in the 19th century. Ottawa Art Gallery, 2 Daly Ave. Until Feb. 4. www.cyberus.ca/~oag.

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Pains of Youth set in Vienna in 1923

By BEN ROSE
Staff Reporter

TORONTO — Jewish theatre artist Joel Hechter is one producer who believes in authenticity, so he goes to the source.

In the case of *Pains in Youth* by Austrian-German playwright Ferdinand Bruckner, about the "lost generation" of World War I, Hechter has the support of the Austrian Embassy and the German Consulate.

Ferdinand Bruckner was a pseudonym for theatre producer, Theodor Tagger, who was born in Vienna. When the Nazis assumed power, he became a playwright in exile in Hollywood.

Hechter wants to bring Canadian theatre innovation to the international stage and his Theatre Voce Company is doing this with *Pains in Youth* at Canadian Stage, (upstairs) Berkeley Street from Jan. 17 to Feb. 3.

This is Theatre Voce's second production, the first being *The Awakening* which used Norwegian music and fiddle players to strengthen its realistic play.

Pains in Youth, recently translated by Daphne Moore, is set in Vienna in 1923.

The play explores the lives and relationships of seven young men and women as they fumble through the transition to adulthood without the support of a society, which no longer seems to care.

Co-artistic directors Anne Page and Hechter believe that the play is relevant today, citing the "desperate acts" of today's youth.

The cast of seven is composed of David Jansen, Linda Prystawska, Christopher Morris, Fiona Highet, Erin McKinnon, Page and Hechter.

For ticket information, call 416- 369-3110.

Wanna' write a play?

Applications are now available for the Toronto Fringe Festival. The 13th annual festival will take place July 5-15, 2001. The frindge provides an opportunity for artists to produce their plays regardless of content, style or form.

The festival features a number of styles: drama, comedy, stand-up, musicals, dance, clown, improv and more. Playwrights interested in submitting works should phone 416-966-1062 or email fringe@fringetoronto.com. Web site, www.fringetoronto.com

Book highlights historical synagogues

By SHELDON KIRSHNER
Staff Reporter

Before the Holocaust, European towns like Casale Monferrato in Italy, Ioannina in Greece, St. Polten in Austria, Trebic in the Czech Republic, Vrbove in Slovakia and Papa in Hungary had viable Jewish communities.

Today, all that often remains of the Jewish presence in these places are synagogues, some of which are architecturally impressive and have been restored.

Several years ago, Rivka and Ben-Zion Dorfman, a retired American couple, travelled to Europe to visit these communities.

They've written a book about their trip, *Synagogues Without Jews* (The Jewish Publication Society), a handsome coffee-table volume filled with informative text and brimming with lavish full-color photographs.

In Casale Monferrato, east of Turin, the Dorfmans found that the local synagogue, ransacked by fascist thugs, had been renovated by regional authorities in 1969. Only seven Jewish adults and three children live in the town today.

The shul in Mondovi, west of Milan, was spared destruction because it was closed in the 1920s. A Christian family keeps the key and opens the synagogue for infrequent visitors. By the late 1980s, there was one Jew left in Mondovi.

Tucked into a steep, narrow alley, the synagogue in Dubrovnik, Croatia, is among the oldest in Europe. With a declining congregation, its future is uncertain.

Unable to care for their synagogue, the Serbian Jews of Subotica donated it to the municipality in 1979. The roof and the central dome, in danger of collapse, were repaired. But the building is in dire need of renovation.

Dozens of synagogues in Salonika, Greece, were destroyed by the Germans. The Veroia shul, though spared, has been unused for many years, and the entrance is overgrown with shrubs and weeds.

The mayor of the northern Greek town of Ioannina saved the synagogue, having convinced the Germans that he could put it to use as a library. Yet its days as a functioning shul may be numbered, given Ioannina's dwindling Jewish population.

The Wertheimer synagogue in Eisenstadt was one of the few in Austria not to be damaged by the Nazis. With no Jews left in Eisenstadt, it was converted into a Jewish museum.

Similarly, the synagogue in St. Polten was turned into the Institute for the History of Austrian Jewry.

Trebic, in the Czech Republic, is bereft of Jews. But in the spirit of gentrification, the Neuschul synagogue has become a culture hall and museum.

The shul in Jicin, whose Jewish community was also decimated, has yet to be fixed up.

Since there are not enough Slovakian Jews in Liptovsky Svaty Mikulas for a minyan, the synagogue was leased to a textile factory. In the 1990s, however, the original synagogue building was restored.

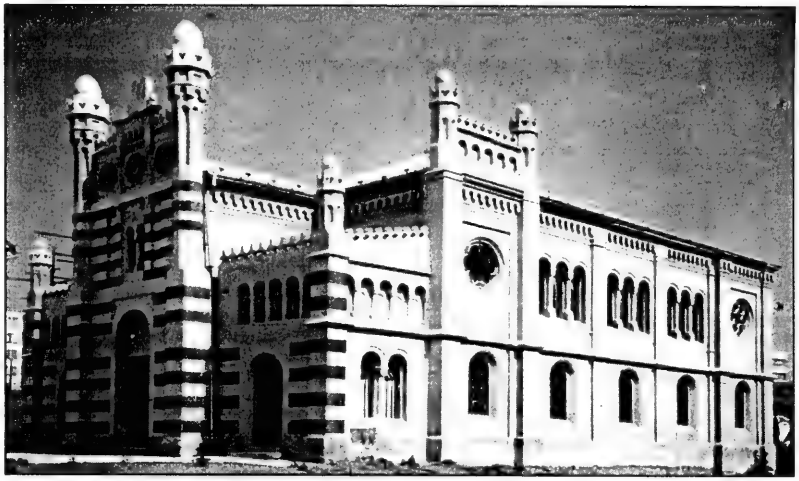
The facade of the synagogue in Vrbove, Slovakia – whose Jewish community is but a shadow of itself – has been renovated. But work on the interior has yet to begin.

Hungary's Jewish community suffered heavy losses during the war, and this is reflected in two of its synagogues.

In Apostag, were there are no longer Jews, the shul serves multiple purposes. It is a museum, concert hall and wedding chapel.

The synagogue in Papa, used for meetings and exhibits, is now padlocked.

The Dorfmans believe that, whenever possible, even abandoned synagogues should be restored. "Let them stand as monuments across the continent of Europe, each a witness to the *kehillah* that was born, flourished and vanished."



The newly-restored synagogue in Vrbove, Slovakia.

When Europe beckons

By SHELDON KIRSHNER
Staff Reporter

In shine or rain, Europe beckons, a destination for all tastes and budgets.

Before you leave on your vacation, study the following guidebooks, published by Lonely Planet and distributed in Canada by Raincoast Books. All are amply illustrated with colour photographs and detailed maps.

Greek Isles is a useful compendium of some 1,000 alluring islands in the Aegean and Ionian seas – from Ios to Rhodes – that have attracted tourists for generations.

Sweden steers you in the right direction, advising you what is worth visiting – Stockholm and the Bohuslan coast, for example – and what should be avoided, such as Drottningholm castle and the town of Arvika.

If cities in particular interest you, read *Amsterdam*, which highlights its manifold treats; *Krakow*, which comments knowingly on its Jewish historical sites; and *Moscow*, which debunks the stereotype that it is little more than an overgrown village.

If you bored with London, you're tired of life, Samuel Johnson once said. So consider these guides: *London* distills the best of a great city. On a more prosaic level, *Cheap Sleeps in London* and *Cheap Eats in London* will be appreciated by travellers on a tight budget.

Cheap Sleeps in Spain and *Cheap Eats in Spain* are also geared to tourists on a shoestring.

Finally, *Walking in Ireland* is tailor-made for those who would rather admire a rugged peak in Connemara than a mall in Dublin.

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Business Profile

Odd couple: Issy Sharp and Saudi prince

Common values cement bond between businessmen

By SHELDON KIRSHNER
Staff Reporter

It's a relationship that seems to strain the limits of credulity.

The grandson of a Jewish chicken farmer and rabbi from Oswiecim (Auschwitz), Poland, and the grandson of the founder of modern Saudi Arabia have linked up as business partners.

Isadore (Issy) Sharp, a Jew and a Zionist, and Prince Alwaleed bin Talal bin Abdulaziz Al Saud, nephew of King Fahd of Saudi Arabia, have worked harmoniously for the past six years.

"Business brings people together," said Sharp, founder, chair and chief executive officer of Four Seasons, the largest luxury hotel/resort management company in the world. "There is no better way to bridge animosity than commerce."

At a time when a Palestinian uprising is roiling the Middle East yet again, and Arab states are at loggerheads with Israel, the thriving and profitable partnership between Sharp and Prince Alwaleed – a Four Seasons stockholder and the descendant of Abdel Aziz ibn Abdel Rahman (Ibn Saud) – stands out as a shining, if not improbable, example of Arab-Jewish synergy.

He and Sharp, the 1989 Negev Dinner honoree and the co-chair of the 1985 United Jewish Appeal, recently unveiled plans for new, state-of-the-art hotels in Riyadh, Amman, Cairo and Damascus, and a resort in Sharm el-Sheikh.

Sharp, who describes himself as "a very strong supporter of Israel," met the prince through an American intermediary, and formed an alliance with him after having decided to sell off a portion of his considerable holdings.

To hear Sharp tell it, the pair have really hit if off. "I maintain a very close and exceptional personal relationship with him," said Sharp, who spoke at a recent testimonial dinner in his partner's honour.

As he sees it, their bond is cemented by the glue of common values: integrity and trust.

Sharp, whose chain of 48 hotels and resorts is scattered throughout 20 countries from Canada and the United States to Germany and Japan, is currently building or planning to build 19 new properties around the globe.

And doubtless due to the prince's influence, Four Seasons is focusing on the Middle East as a focus for its ambitious expansion plans.

In addition to the projects in which he and the prince are jointly involved, Sharp and a bevy of other investors plan to build hotels in Jerusalem's Old City, in Qatar and in such storied Arab centres as Beirut and Alexandria.

Convinced that the Middle East – a region of chronic tension and instability – will eventually settle down and prosper, he is confident that Israel and its Arab neighbours will come to terms one fine day.

In the same vein, he believes that Israelis will be among the travellers gravitating to Four Seasons' Sharm el-Sheikh resort, scheduled to open this year.

Sharp, whose first foray into the hotel business occurred in Toronto 40 years ago, intends to double the size of his chain within a decade.

"We're on the threshold of the most exciting time in our history," said Sharp, who turned 69 last October.

Last year, Four Seasons, based in the leafy Toronto suburb of Don Mills, opened hotels in Mexico, the United States, Britain and France.

And in the near future, hotels and resorts will spring up in Whistler, B.C., as well as in San Francisco, Miami, the Bahamas, Costa Rica, Puerto Rico, Caracas, Dublin, Prague, Budapest, Shanghai and Côte d'Azur.

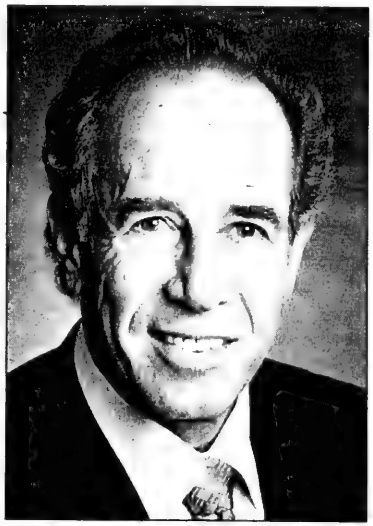
Sharp, whose mid-size five-star hostelries are renowned for excellence of service, owns three of the properties outright – in New York City, Vancouver and Berlin – and has an interest in several others.

A graduate of the Ryerson Polytechnical Institute (now Ryerson Polytechnic University) who was trained in architecture, he segued into the hospitality industry after working for his father during summer school breaks.

Max Sharp, a residential builder, was born in Poland and immigrated to Canada via Palestine in 1925.

"I always intended to go into the home building business," Isadore Sharp explained. "I studied architecture to gain knowledge of the business."

In 1955, when he was 24, he conceived the idea of opening a different kind of hotel in downtown Toronto. "It was a motel concept with hotel service."



Isadore (Issy) Sharp

He built the Four Seasons Motor Hotel on Jarvis Street, where land was relatively plentiful and cheap. It was finished in 1961 at a cost of $1.5 million, then a fabulous sum. He borrowed the money from family and friends.

Sharp sold the property in the early 1970s, and later it was razed to make way for a parking lot.

He erected his second hotel – the Inn on the Park on Leslie Street – in 1962. Subsequently, he launched the Inn on the Park in London, England, a stylish hostelry with impeccable standards, and the Four Seasons Sheraton, a 1,600-room convention hotel, in Toronto.

"The contrast between those hotels, one that was dealing with thousands of people a day, and the other a boutique-style operation, showed me clearly what I thought I could do best."

With a vision from which he has not deviated an iota since 1972, Sharp decided to concentrate exclusively on managing medium-size hotels of exceptional quality.

Catering to well-off, discriminating tourists, Four Seasons hotels and resorts are known for their locale, design, decor, original artwork, antiques and abundant displays of fresh flowers in public areas.

Above all, Sharp's palatial hotels and resorts have earned a reputation for personalized service of the highest order. And so, in an interview, he sang the praises of Four Seasons' workers near and far.

Asked the secret of his success, he ascribed it to his ability to deal fairly and empathetically with employees.

"That's all it takes," he said.

Warming to this theme, he added: "It's not what I can do, but what we can do as a group, the collective efforts of everyone working in harmony."

He and his wife, Rosalie, a stellar figure in Toronto's Ashkenaz Yiddish festival, have three sons, Jordan, Gregory and Anthony. A fourth son, Christopher, died of cancer in 1978.

Gregory, a computer specialist, was once on the Four Seasons' payroll, but runs his own company today. Anthony develops real estate, while Jordan operates a music store-cum school and a children's book shop.

A skier and a tennis and bridge player, Sharp travels around on inspection trips in a Challenger corporate jet. "It's a very big time-saver, especially on short trips."

When he is not surveying his properties abroad, Sharp – a governor of the board of Toronto's Mt. Sinai Hospital – spends his days in meetings with senior personnel of his managerial team.

Not surprisingly, he has no immediate plans to retire.

As he put it: "I'm in good health, and as long as I can add value to the company and enjoy it, I'll keep on doing it."

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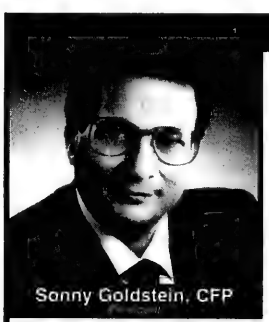

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ANHANG, Mina - on Dec. 22, 2000, late of 3560 Bathurst St.
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Sports and Leisure

Sting's goalie gets thrown in the deep end

By PAUL LUNGEN
Staff Reporter

TORONTO — Robert Gherson has seen a lot of rubber this year, a lot more than either he or the management of the Sarnia Sting might have expected.

In just one game versus the 23-5 Erie Otters, one of the best major junior teams in the country, he faced four outright breakaways – and stopped three of them.

As a rookie who turned 17 in October, he might have expected to play in perhaps half the Sting's games, leaving the major part of the goaltending duties to the team's more experienced returning netminder, Andrew Sim. But when Sim took off for what he thought would be greener pastures (the Mississauga Ice Dogs!), the full weight of the Sting's goaltending chores fell on Gherson's shoulders. The Toronto native has responded to the challenge with flying colours.

Rookie carries the load for OHL team

At the holiday break, Gherson had played in 27 of the team's 34 games. He sported a 3.38 goals against average and a .891 save percentage, which put him somewhere in the middle of the pack among OHL goalies.

Sarnia GM Terry Doran is pleased with Gherson's performance, given the circumstances. "For a young man to step in and be a No.1 goaltender, that's a lot of work. He's handled it very professionally...I think goaltending is the least of our problems."

The Sting at mid season are no better than a middling team. They sit in fourth place in the OHL's West Division, with 13 wins, 18 losses and a .426 percentage.They've been hit with plenty of injuries and one of their top scorers, Eric Himelfarb, came down with mononucleosis. Himelfarb, like Gherson one of a handful of Jews in the OHL, is still third in scoring for the Sting, despite missing 16 games. In the 18 he played, he bulged the twine for 11 goals and added 13 assists for 24 points.

Gherson, meanwhile, has been asked to bail out his teammates in lots of games. For his part he doesn't mind the work, but he is finding it difficult to play at a high level, game in and game out.

"The hardest thing has been getting mentally prepared every night," he said. "I feel good physically. It's hard getting up every night, but I'm getting more used to it."

Gherson's game is predicated on strong technical skills and intense concentration. A butterfly goaltender, he's quick and agile, getting down on the ice so his legs cover much of the lower part of the net. He's quick getting up and moving side to side. So far this season, that part of his game has improved.

Continued on page 34

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'An elite goaltender for his age'

Continued from page 33

"The coaches tell me to play the way I play," he said. "I've just got to be ready mentally for every game."

Last year with the Wellington Dukes of the Ontario Hockey Association (OHA), the province's tier two junior circuit, he could afford to "take a night off," knowing he and the team were good enough to win despite a weak game. Not this year.

The players in the OHL are bigger, stronger, faster than those in the OHA and more of them can label a shot for the top corner, he said.

Gherson is up to the challenge and part way through the season, he has no doubt which was his best game, so far. Back in October he stopped 38 shots for his first OHL shutout against the Barrie Colts.

"That was one of the best games I've played in my life," he said.

As the season progresses, he expects his nerves may subside. "Once you go to every rink in the league, it becomes more comfortable," he said. "You know the boards, the fans. You don't have to be worried about what's going to happen."

So far, his favourite out of town rink is the Civic Centre in Ottawa, home of the 67s. "It's crazy," he said. "They have 10,000 people there and you can't hear anything."

Doran believes Gherson has what it takes to become a first rate goalie. "He's able to handle the highs and lows of the game very well. He believes in his abilities."

Technically, Gherson is sound and "he's very mature and focused when he plays...He's an elite goaltender for his age."

Nevertheless, Doran thinks there's room for improvement in Gherson's game. He needs to get better handling the puck and develop more consistency.

"If he continues to improve, I believe he has the ability to be a first round [NHL] selection," Doran said. "By the time he's 19, he could be the top goaltender in our league."

Robert Gherson faces a shooter in an OHL matchup. Gherson, a rookie, has provided the Sting with solid goaltending.

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Single Jewish female, 38 yrs, 5' 3", attractive, independent, enjoys reading, travel, nature, ballroom dancing, seeks male, emotionally available, happy, positive attitude, clean shaven, spiritually evolved **AD#1477**

FUTURE DEVELOPMENTS
Divorced Jewish female, 50 yrs, 5' 4", brown hair, brown eyes, energetic, bubbly, attractive, fit, slim, seeks Jewish male, non smoker, 49-65 yrs, good sense of humour, communicative, compassionate, honest for sincere relationship **AD#1234**

NEW YEAR'S WISH
Single Jewish female, brown hair, hazel, brown eyes, 5' 5", non smoker, fit, kind, sincere, emotionally stable, fun to be with, seeks traditional Jewish male, 45-50 yrs, non smoker, established, 6', handsom, kind, good sense of humour, exciting **AD#1519**

LET'S CHAT
Single female, never married, 46 yrs, athletic, enjoys long walks, pets, children, easy going, good sense of humour, seeks male, 39-50 yrs, 5' 10" or over, single Dad's okay, with similar qualities and interests **AD#1147**

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Single female, intelligent, easy going, caring, sincere, seeks male, 55-65 yrs, polite, sincere, honest for serious relationship **AD#1062**

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Single female, 58 yrs, non smoker, with a nice personality, enjoys travelling, wining, dancing, walking, pets, animals, and having fun. Seeks male, who's easy going, non smoker, with a great personality **AD#1110**

THE BEST IS YET TO COME
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Single female, mother of 2, 42 yrs, down to earth, great sense of humour, is not into head games, has lots of love to share, enjoys being on her own, outdoors, water sports, seeks male, with similar qualities and interests for a long term relationship **AD#1289**

FUTURE DEVELOPMENTS
Single mom of one 8 yr old girl, medical professional, pretty, witty, fun to be with, good sense of humour, enjoys cooking, finishing, romantic, getaways, 60's and 70's music, seeks male, established, home owner preferred, loves children, good sense of humour, easy going **AD#1300**

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Single attractive female, retired, modern orthodox, seeks male, 70ish, kind, honest, for friendship and companionship **AD#1315**

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Single female, professional, lives in the Toronto area, enjoys walking, movies, gardening, antiques, music, seeks single male, Jewish or non Jewish, kind, loving, passionate, down to earth, good sense of humour, for long term relationship **AD#1290**

LOVE & LAUGHTER
Single female, unique, affectionate, self-assured, romantic, 5' 3", 115 lbs, brown eyes, brunette, non smoker, non drinker, enjoys hiking, tennis, reading, seeks male, active, fun loving, strong sense of humour, intelligent, fit, emotionally, financially stable **AD#1487**

GIVE ME A CALL
Jewish female, attractive, 5' 4", enjoys movies, dancing, reading, bridge, walking, seeks male, 55 plus, who is kind, honest, healthy, stable, non-smoker, with a great sense of humour, to share and enjoys life **AD#1201**

WAITING FOR YOU
Single Jewish female, 5' 3", attractive, optimistic, sense of humour, outgoing, caring, sensitive, professional, good natured, enjoys theatre, travel, seeks male, 58-70 yrs, with similar qualities **AD#1249**

FRIENDS FIRST
Single Jewish female, 46 yrs, easy going, honest, sincere, outgoing, good sense of humour, enjoys sporting events, cottage life, dining, good conversation, seeks male, with similar interests, to share life with **AD#1171**

GIVE ME A CALL
Divorced Jewish female, early 50's, mom of 2 adult, petite, slender, attractive, a real sweetheart, seeks male, who is honest and enjoys travel, sports and playing, golf occasionally **AD#1472**

Men seeking Women

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FUN LOVING
Single Jewish male, 6' 2", 180 lbs slim, muscular build, seeks female, sensual, spontaneous, fun loving **AD#1180**

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Single male, "Harry", seeks a lady he met on November 13th, you were originally from the Montreal area and now lives in Spadina & Bloor area. Was too shy then, but hopes to find you now **AD#1069**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, movies, dining and dancing, and much more. Seeking female, 30-35 yrs, professional, sensitive attractive, honest **AD#1252**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 46 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship **AD#1534**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests. **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook **AD#1551**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat sense of humour, and eclectic tastes, holistic and spiritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in everyway with similar interests **AD#1061**

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Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 18-44 yrs, with similar interests **AD#1582**

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Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities **AD#1636**

LOVING & CARING
Single male, 5' 10", 178 lbs, handsome fit, medium build, affectionate, passionate, easy going, enjoys movies, sports, dining and dancing, outdoor activities, travel, seeks female, similar qualities, and interests, no head games, down to earth, passionate. **AD#1228**

LOVE & LAUGHTER
Single male, passionate, romantic, sincere, good sense of humour, educated, enjoys outdoor, activities, and life, special experiences, seeks female for casual non committal relationship **AD#1470**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship **AD#1282**

ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys **AD#1418**

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Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship **AD#1125**

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Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family **AD#1626**

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Inside Back

ספרותנו

מאת: יעל זליגר

נשים מתוך קטלוג: שלושה סיפורים, מאת: **סביון ליברכט**. הוצאת כתר, 2000.

סביון ליברכט שרכשה לעצמה מעמד מכובד בחוגי הספרות העברית המודרנית פרסמה עד עכשיו ארבעה קובצי סיפורים קצרים, רומן (איש ואשה ואיש) ולאחרונה קובץ של שלוש נובלות: נשים מתוך קטלוג.

ליברכט נולדה בגרמניה בשנת 1948. היא בוגרת אוניברסיטת תל-אביב. תפוחים מן המדבר, אוסף סיפוריה הראשון ראה אור ב- 1986 וזכה בפרס אלתרמן. כתיבתה רגישה ונבונה. המציאות והדמיון משמשים בסיפוריה לסירוגין; התאורים אמינים וכובשים את הלב. העלילות אצל ליברכט הן תמיד פרטיות וחושפות מציאות אישית, אך ההשלכות הן כלל חברתיות-מוסריות. הארועים המתוארים הם על רקע החיים בישראל אך המסר הוא אוניברסאלי.

בנשים מתוך קטלוג מתמודדת סביון ליברכט עם סיטואציה מוכרת מהמציאות הישראלית העכשווית: תופעת העובדים הזרים וחוסר האונים שמגלה החברה לנוכח "פלישה" זו. בדומה לעובדים ערבים, גם העובדים הזרים נוטלים תפקידים שישראלים אינם רוצים למלא. אחד מאותם עיסוקים הוא הטיפול בחולים ובזקנים. בריגיטה הפיליפינית מטפלת באב שרתוק לכיסא גלגלים. ולנטינה הפולנייה מטפלת בניצולת שואה. זה המצב בשני סיפורים מתוך הקובץ ואילו בסיפור השלישי מדובר בסוג נוסף של זרים בארץ והם המתנדבים בקיבוצים; דיאנה האירלנדית שנושאת ברחמה ילד של חייל ישראלי שנהרג.

בשלושת הסיפורים המתחים והמשברים מתעוררים בהקשר למצבים בהם נוכחות העובדים הזרים והתלות בהם חושפת מתחים ובעיות.

בסיפור הראשון, "הגבר של בריניטה" הבת היא שמביאה את הפיליפינית לטפל באב הקשיש. אשת הקשיש, מתקשה להסתגל למצב החדש. היא חושדת בפיליפינית, מאשימה אותה בגניבה ולבסוף עוזבת את בעלה ושבה לקיבוץ שבו חיו פעם.

הסיפור השני "הילד של דיאנה" מתאר זוג הורים ששכלו את בנם, איתן. בנוסף למות הבן על ההורים להתמודד עם העובדה שלבנם, איתן, צאצא ברחם מתנדבת זרה בקיבוץ, דיאנה מאירלנד. ההסתבכות הרגשית אצל ההורים מאוד מורכבת ואף גורמת להם להתאכזר לדיאנה. בסופו של דבר תמסור דיאנה את הבן הנולד להורים השכולים ונדמה שאיתן נולד מחדש.

הסיפור השלישי: "אמא של ולנטינה" הוא המזעזע ביותר. לטיפול בקשישה פולה אוסטרופוביץ' מעסיקים מטפלת פולנייה. בתחילה, פולה נהנית מהתעמלות לשוחח עם המטפלת בשפת אמה, ואולם לאחר כמה ימים השיחות בפולנית מעוררות בפולה זכרונות מאימי השואה. הכאב האנושי המתואר על רקע שיגרת חיי היום-יום יוצרים סיפורת דרמטית ונוגעת ללב.

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1 cup orange juice
1 cup frozen cranberries
1/2 cup brown sugar
dash ground nutmeg
1 tblsp red wine vinegar

Stirfry onion, until brown. Add orange juice, cranberries, sugar, nutmeg and vinegar. Cook and stir until berries burst (about 5 mins.). Place chicken breasts in baking dish, and pour sauce over chicken. Bake in 350°F oven for 1 hr. basting occasionally. Serve over rice.

About Food

Dear Norene

By NORENE GILLETZ

If you are a sugar addict, I highly recommend *The Sugar Addict's Total Recovery Program* by Kathleen DesMaisons, PhD (Random House). Her first book, *Potatoes Not Prozac*, has sold 170,000 copies and her Web site (www.radiantrecovery.com) has had more than five million hits in the past two years.

DesMaisons is a specialist in addictive nutrition. She explains how to free your mind and body from the tyranny of sugar and shake off the exhaustion, mental fogginess and mood swings that it causes. She offers seven steps to recovery in this easy-to-read, practical book:

1. Eat breakfast with protein.
2. Journal what you eat and how you feel.
3. Eat three meals a day with protein.
4. Take the recommended vitamins and have a potato (with the skin) before bed.
5. Shift from white foods to brown foods (e.g., substitute whole grains and high fibre for white flour products).
6. Reduce or eliminate sugars.
7. Create a new life.

This book is packed with menus,recipes and tips on how to implement her food plan, based on a careful balance of protein and slow-carbs, not low carbs. It is designed to change your blood chemistry and improve your neurotransmitter function. She stresses that the key to success is to go slowly and in sequence.

I decided to try these easy, tasty pancakes for breakfast. I added a chopped apple and topped them with yogurt. I felt virtuous, organized and clear-headed for the next few hours, until I ate a piece of chocolate. I don't think that was quite what she meant by brown foods!

COTTAGE CHEESE-CINNAMON PANCAKES

A great topping is to cook some frozen blueberries in a saucepan with a little water until syrupy.

1 cup rolled oats
1 cup low-fat cottage cheese
2 egg whites
2 tsp. vanilla extract
1/2 tsp. cinnamon
Milk
Fresh or frozen fruit

Chop oats in a blender or food processor; add cottage cheese and blend until mixture is smooth. Beat egg whites until fluffy. Add to oatmeal cheese mixture. Add vanilla and cinnamon. If batter seems thick, thin it by adding a little milk. After blending, stir in pieces of fresh or frozen fruit. Bake on a nonstick skillet or lightly greased griddle over medium heat, dropping batter onto the griddle using 2 tbsp. batter per pancake. Turn when edges are lightly browned. Makes 10 to 12 pancakes.

Norene Gilletz, a Canadian author of kosher cookbooks, gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at* goodfood@gourmania.com.

The Canadian Jewish news

CROSSWORD PUZZLE

"Les Juifs"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

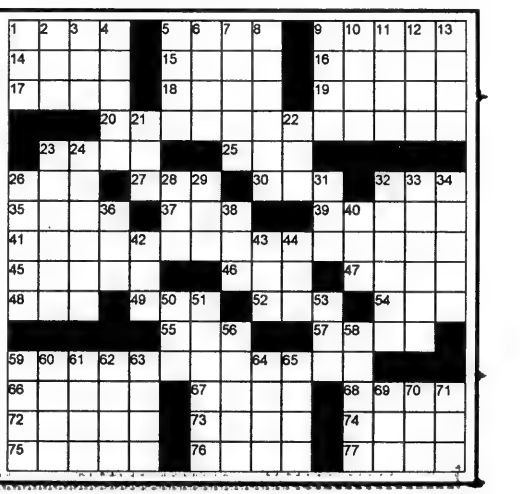
Across

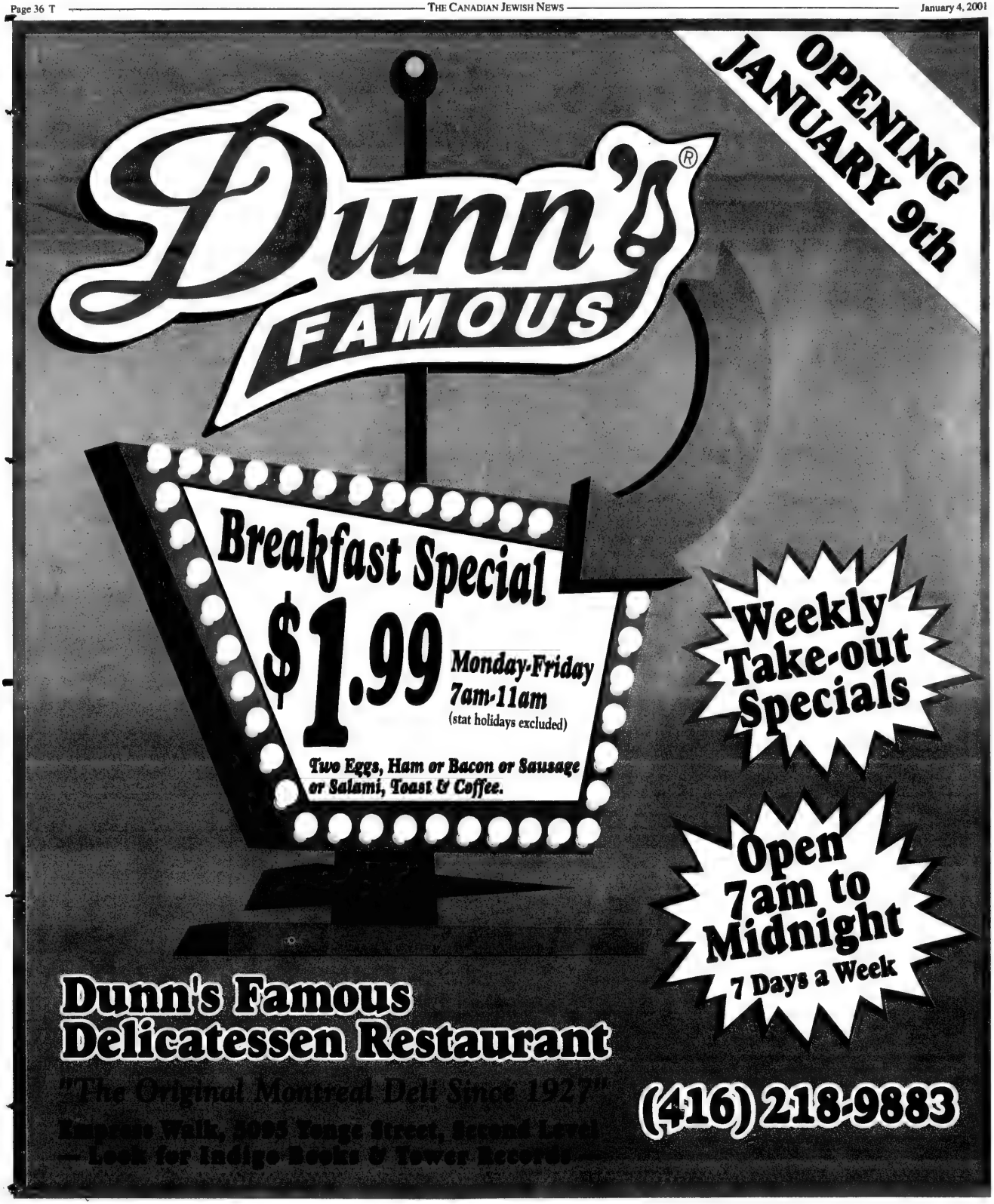
1 With 5-across, former Prime Minister of France
5 See 1-across
9 Commentator *par excellence*
14 Neighborhood
15 Space prefix
16 Sephardi's "so long"
17 Toad's affliction, supposedly
18 Riches' precursor
19 Director Brian De ___
20 Founder of a French automotive empire
23 Oodles
25 ___ of Sam (Berkowitz)
26 ___ Diego
27 Garfield, say
30 Persian Gulf, for instance
32 *Faux* ___
35 Not fooled by
37 Dead, say
39 School, to 1-across
41 One-time French Minister of Justice
45 Richards of tennis fame
46 Puzzle ___
47 "Look ___!"
48 Tough to outfox
49 Stands cheer
52 Dianne Feinstein or Paul Wellstone, for short
54 U.S. agency headed by Doris Meissner
55 Workplace for Saik
57 Costa ___
59 *Remembrance of Things Past* author
66 Homeric epic
67 Annointing substances
68 One kind of Semite
72 Building circler
73 Machiavellian concerns
74 Green vegetable
75 To eat, to Isaac Bashevis Singer
76 Look from Groucho
77 Medical school headed by David Kessler

Down

1 Dershowitz's field
2 Baseball stat
3 "___ the ramparts..."
4 Knesset member Sharansky
5 Poet
6 TV producer Norman
7 Prods
8 Yakov Smirnoff's hometown
9 Completely engrossed
10 ___ Sheni
11 MX site
12 "Far from the ___ I Love" ("Fiddler" song)
13 "This ___ outrage!"
21 Koch's former domain, for short
22 Pig ___ poke
23 Funny Howie
24 Mark ___
26 Emulates eagles
28 Cigarette end
29 Links start
31 Georgia rock group
32 Like Stanley Kunitz's words
33 Stern College grad
34 Sides for Steinem
36 "Great job!"
38 Bit of Ionesco
40 Mossad counterpart
42 Each
43 Spooky Serling
44 Adam's madam
50 Arthur Miller play ___ *My Sons*
51 ___ *HaTza'ir* (Young Worker's Party)
53 "___ Robinson"
56 Salty stuff
58 Primo Levi's home
59 Marathon section
60 Bar stuff
61 Frees (of)
62 Philip Glass contemporary John
63 Hebrew for "delight"
64 Ye ___ Shoppe
65 Birobidjan's country
69 Teacher's org.
70 ___ Avivan
71 He comes between Abe and Jake

(Answers are on page 27.)

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This Week

National

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Canadians asked to back proposed 'Jewish Legion.' *Page 5*

Sam Ruth says his final goodbyes to Baycrest Centre. *Page 7*

Understanding the Jewish vote. *Viewpoints.* *Page 14*

International

Jews shut out of President-elect Bush's cabinet. *Page 33*

Health & Lifestyles

Photographer uses camera to help fight mental illness. *Page 40*

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www.cjnews.com

Security service warns: signs of 'anarchy' in PA

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Even if Palestinian Chairman Yasser Arafat decides to end attacks against Israeli targets, it may take up to six months before the Palestinian Authority (PA) is able to reassert its full control over the territories, a senior Israeli security source said last Sunday.

According to Israeli security assessments, the PA will have little difficulty bringing the Fatah activists and those belonging to the various Palestinian security organizations under control.

However, more independent cells and members of the radical Islamic organizations, Hamas and Islamic Jihad, will require months of intensive effort to limit their activities.

The senior Israeli security source described the current situation in the PA as showing "signs of anarchy," where the central authority is unable to assert its will, particularly in the West Bank.

Security assessments suggest that more than 80 percent of those involved in attacks against Israeli targets are known to the PA, but no efforts are being made to arrest them. Furthermore, Israeli sources say, the security co-operation between the two sides is effectively "dead."

To compensate for the lack of co-operation, the Israel Defence Forces and the Shin Bet security services are increasing their intelligence gathering efforts.

Since the outbreak of the violence in the territories in late September 2000, intelligence has been easier to gather.

This is because most of the activities are being carried out by members of Fatah, which is a lot less compartmentalized than the Hamas or Islamic Jihad cells and is therefore easier to penetrate.

Israeli intelligence assessments argue that there is a noticeable sense of fatigue in the Palestinian street because of the ongoing confrontation with Israel, and especially as a result of the severe economic impact it is having.

It is, however, doubtful whether the silent majority will come out against a continuation of the attacks against Israelis.

This fatigue does not seem to detract from the eagerness of various organizations in the PA to participate in attacks against soldiers of the Israel Defence Forces and settlers, according to the source.

Continued on page 32

PRAYER MEETING: Tens of thousands of Jews, came to the Kotel last week for a prayer meeting led by political leaders. The rally was called by the settlers' councils and other religious organizations in response to the present wave of Palestinian terror, as well as to galvanize public opinion against a possible agreement that would include ceding sovereignty of the Temple Mount. Further rallies were planned for this week. Here, from left, former Sephardi chief rabbi Mordechai Eliahou, Rabbi Haim Druckman and National Religious Party leader Yitzhak Levy lead prayers at the Kotel. *[Isranet photo]*

Kids' Chess Challenge

Please see page 37

Greater Toronto Area

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Candlelighting: 4:44
Havdallah: 5:49

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Concessions force Israelis to re-examine beliefs — please see page 31

The News in Brief

Canada

Action Urged On Art

OTTAWA — Canadian Jewish Congress (CJC) and the Canadian Museum Association (CMA) last week joined to urge museums and the federal government to act "quickly and firmly" in dealing with the issue of Nazi-confiscated art. CJC and the CMA plan a national meeting for museum and government representatives to produce an action plan that will help locate such art works and return them to their rightful owners.

Israel

Death Squads?

JERUSALEM — Palestinian militia leaders have created special units to track down and kill prominent Israelis, the daily *Yediot Achronot* reported last week. The paper said the initiative was launched after Israel Defence Force sources confirmed they were targeting Palestinian militants suspected of carrying out attacks against Israelis.

Free Study In Israel

JERUSALEM — First prize in an essay contest sponsored by the Arava Institute for Environmental Studies and the *Jerusalem Report*, is a free semester of study at the institute, located on Kibbutz Ketura. Students should answer the following question: What can the world learn from the environmental challenges of the Middle East? Essays should be no more than 2,500 words and submitted by e-mail no later than Feb. 28 to: essay@arava.org. For more information, visit www.arava.org

Bibi Will Help

JERUSALEM — Former prime minister Benjamin Netanyahu said he would help Opposition leader Ariel Sharon become Israel's next prime minister. Netanyahu, who recently dropped out of the running for the top job, said it was important to topple Prime Minister Ehud Barak.

Yummy *and* Nutritious

JERUSALEM — Hummus, the popular Mideast chickpea spread, can help keep you healthy, say researchers at Hebrew University. The researchers said hummus contains antioxidants that contribute to the prevention of heart disease and cancer.

World

Second Attack

RENO, Nev. — Thirteen months after five skinheads firebombed Temple Emanu-El in Reno, the same synagogue was attacked in the first hour of the New Year. Police said an arsonist apparently used a flammable liquid to ignite the fire, which engulfed the temple's front entrance and charred the entryway. Police officials, who classified the attack as a hate crime, had few clues, other than a poor-quality surveillance photo of the arsonist.

Yahoo! Pulls Nazi Items

NEW YORK —Web portal Yahoo! Inc. has announced that beginning Jan. 10, it will prevent the sale of Nazi memorabilia on its auctions, classified and shopping areas. The announcement comes about six weeks after a French court ordered Yahoo! to pay fines of $13,000 (US) a day, it if did not prevent Nazi memorabilia from being accessed on its site by French Internet users. Yahoo! denied the move was connected to the French ruling. A month ago, Yahoo!'s auction site listed more than 1,000 items related to the Ku Klux Klan or Nazism, including knives, CDs and daggers.

Standards Issued

NEW YORK — For the first time, rabbis of L'maan B'nos Yisrael International, a group dedicated to helping the plight of agunot (women whose husbands refuse to give them a religious divorce), have issued standards for batei din to deal with matrimonial problems. The standards are designed to eliminate many of the abuses stemming from current practices. The group recommends that people use the services of only those batei din which "strictly adhere to these well thought out and protective standards." For information call 718-338-0833.

Expresses Regret

SYDNEY — The governor-general of Australia recently wrote to the nation's Jewish leaders to express his "sincere regret" at the recent rash of anti-Semitic attacks. Sir William Deane said he wanted to express "how absolutely abhorrent every decent Australian finds the recent attacks on synagogues and Jewish property."

Queen Honours Rabbi

LONDON — A Lubavitch rabbi was honoured by Queen Elizabeth in her New Year's Honours List. Rabbi Nachman Sudak was granted the Order of the British Empire in recognition of his services to young people.

...and Spielberg

LOS ANGELES — Filmmaker Steven Spielberg has been named a Knight Commander of the British Empire by Queen Elizabeth for his contributions to the entertainment industry.

Politics Overshadow China Ceremony

BEIJING — Plans to honour "China's Schindler," a diplomat who saved thousands of Jews from concentration camps, are being overshadowed by tensions between China and Taiwan.

Israel's Holocaust memorial, Yad Vashem, is slated to bestow Righteous Among the Nations status to Dr. Ho Fengshan, a former consul general in Vienna who issued visas to every Jewish refugee who requested one, at the risk of his personal safety.

Ho's story came to light after his death in 1997. Relatives of those he saved will attend the Jan. 23 ceremony.

The development should be a triumph for Taiwan, which Ho represented as a diplomat for more than 40 years.

But his family has asked Yad Vashem to exclude all Taiwanese representatives from the ceremony. Ho's daughter, Ho Manli, said it would be "the height of hypocrisy" for Taiwanese officials to attend.

Not only did her father's employers officially condemn him for saving Jewish lives, they then "dishonoured" him at the end of his ambassadorial career with trumped-up corruption charges, Ho Manli said.

Ho's wife and daughter have asked Israel to invite the Communist People's Republic of China to attend the ceremony as the "true representatives of all 1.3 billion Chinese people."

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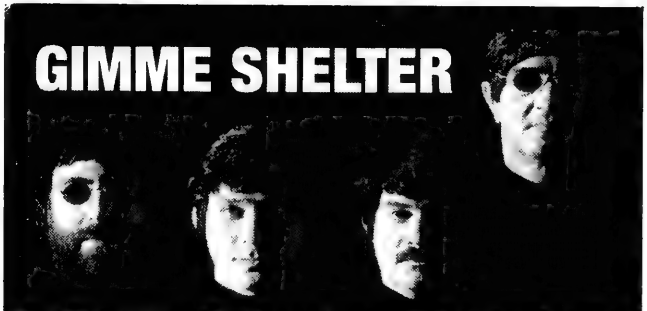

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Israeli minister rejects Palestinian demands

By SHELDON KIRSHNER
Staff Reporter

TORONTO — The main Palestinian demands in the current peace talks are completely unacceptable to Israel, an Israeli cabinet minister said recently.

The Israeli government will neither grant the Palestinians exclusive sovereignty over the Temple Mount in eastern Jerusalem nor the right of their scattered refugees to return to their former homes in Israel, Amnon Lipkin-Shahak said in a year-end interview.

Amnon Lipkin-Shahak

With these comments, he appeared to reject the centrepiece of a package of American ideas in which Israel would cede full control of the Temple Mount in exchange for a Palestinian agreement to forego the demand that all Palestinian refugees be permitted to return to Israel.

Lipkin-Shahak, the chief of staff of the Israeli armed forces from 1995 to 1998, said that the "best solution" for the Temple Mount was the status quo.

Since the 1967 Six Day War, the Temple Mount – the site of the first and second ancient Jewish temples and of two mosques – has been administered by the Palestinians but controlled by Israel.

Clarifying his remarks, Lipkin-Shahak added, "I don't need sovereignty over the mosques, but I'll give no one sovereignty over the temples. The best solution is to continue with the present situation."

As for the Palestinians' insistence on the "right of return," he said, "we won't absorb them. Israel will not accept the right of return."

Claiming that the 1948 Arab invasion of the newly-created state of Israel was the cause of the Palestinian refugee problem, he said that Israel would be amenable to allowing some refugees to go back under the provisions of a family reunification program.

However, he refused to be drawn into a discussion of the number of such Palestinians Israel would likely be prepared to accept.

Lipkin-Shahak was interviewed after a press conference at the Park Hyatt Hotel organized by the Israeli consulate and the Israel Government Tourist Office. He flew into Toronto from New York City, where he attended a meeting designed to boost tourism to Israel.

According to the Tel Aviv daily, *Ma'ariv*, Lipkin-Shahak met secretly with a top Palestinian official in New York City in a bid to bridge the gaps between Israel's and the Palestinians' positions in the current round of peace talks.

His interlocutor was identified by the newspaper as Ahmed Queri, the speaker of the Palestinian legislative council and a key negotiator of the 1993 Oslo accords.

A founder of the Centre party and a member of the inner cabinet, Lipkin-Shahak was on the Israeli negotiating team at the failed Camp David summit last July. He accompanied Prime Minister Ehud Barak to a summit in Sharm el-Sheik shortly after the outbreak of the second Palestinian uprising.

Lipkin-Shahak, who has been filling in as minister of transportation since the resignation of Yitzhak Mordechai in a sex scandal, led Israel's military team in negotiations with the Palestinians before the Oslo accord was signed.

At the press conference, he said that a peace pact could be within reach if Israel and the Palestinians manage to resolve four major issues: Jerusalem, security arrangements, Palestinain refugees and territory.

He expressed doubt whether these complex problems will be thrashed out before U.S. President Bill Clinton leaves office on Jan. 20.

Lipkin-Shahak warned that further Palestinian violence will make it increasingly difficult for the two sides to come to terms.

But he voiced confidence that a compromise deal will eventually be reached.

See related story, page 36

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Six generation genealogy

From the editor's desk

The genealogist pulls treasures from the mine of time. These treasures – the gems often of meticulous, painstaking labour – are recorded and reattached as formerly fallen leaves, usually only for private eyes, on the family tree.

The Family Orchard by Nomi Eve is a very public prose explication of the many personal treasures that the author's bold imagination has plumbed from the hidden ore of six generations of her extended family's history.

It is a work of fiction, the author's first novel, but as she intends the reader to know, it is autobiographically based.

Spanning almost 200 years, the story of the family tree begins with the "roots" of the lives of two of the author's ancestors who lived in eastern Europe just after the turn of the 19th century but whose adult lives unfold in Palestine. Indeed most of the stories the author records unfold in Palestine and carry the reader on a time-travel through some of the key events in the settlement, creation and consolidation of the State of Israel.

Thus we read about the hardships and pleasures of life in the stone alleyways and along the ramparts of 19th-century Jerusalem, the travails of irrigating the first fields of Petach Tikvah and the exhilaration of seeing the growth of the sprawling, life-sustaining orchards of the communities of the coastal plain.

The last detail on the fictionalized tree is the bough of the author's own generation – herself, her siblings and her cousins.

Family Orchard is a unique, unconventional novel that elevates form to a plane almost as commanding as content.

The form of the prose is itself reminiscent of the classic scholarly "mines" of Jewish history from which much of subsequent Jewish literature has found great inspiration. The narration is written in a format that borrows from the folios of the Talmud.

The author records in bold print her father's recollections. His memories form the mishnah of the tale. Alongside the father's mishnah, set apart in both style and content, is the author's gemarah, her "elaborations upon" her father's authoritative propositions of fact. Eve's "gemarah" of course, is the creative nub of the novel.

To assist the reader in visualizing some of the detail of the author's descriptions, the novel is illustrated with more than 30 graphics, most of them reproductions of drawings and lithographs of 19th- and 20th-century Palestine, depicting scenes that many readers will be seeing for the first time.

But just as in the pages of the Talmud, *l'havdil* (to differentiate), there is much in the content of *Family Orchard* that I was unable to extract.

Eve writes in a style that reminds one of some of the modern Spanish and Latin American novelists whose prose flows with images of magic and metaphysics and whose style is as much poetry as it is prose.

There are elegant turns of phrase throughout the work. For example, in one scene from her grandfather's early childhood, Eve writes: "And so they grew up trying, with the clumsy grace of infant angels, to make the world smooth for the adults whom they loved, and for whom the roughness of everyday existence was obviously excruciating."

The phrase "clumsy grace of infant angels" is as delicate and fine an image as readers will find in modern literature.

Sometimes the meanings of certain passages in the text are obscured by the author's occasional resort to excessive descriptive devices. In these instances, the reader is prevented from fully appreciating the obviously detailed historical and other research in the work and from catching on to the multi-layered associations with Jewish lore and history that Eve has woven into the text.

In addition, Eve fills in the lives of some of her ancestors with details that spring from an imagination cultured in modern sensibilities and preoccupations that seemed to this reader too physically oriented, unnecessary and almost culturally anachronistic.

Adding to the complexity of the text is the differentiation in the narrative between what is "told" to the reader from what is "written." To be fair to Eve though, she does hint very broadly at these complexities and differentiations in the narrative at the very outset of the novel.

Still, *Family Orchard* is a fascinating read, a testament of a modern writer, devoted to her craft, her family and her people who follows the imperative of her heart, namely, to write.

—MBD

SEE JN

CAR BOMB: Israeli police investigate the scene where a Palestinian car bomb exploded in the coastal Israeli resort of Netanya, north of Tel Aviv on Jan. 1. The bomb exploded during the evening rush hour wounding more than 40 people. [RNS/Reuters photo]

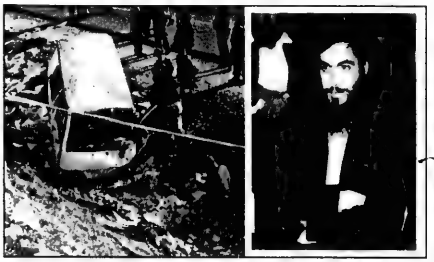
Kahane supporters setting up fund to aid 'legion'

By PAUL LUNGEN
Staff Reporter

TORONTO — Canadian supporters of Binyamin Kahane are establishing a fund to assist residents of West Bank territories who will join a proposed "Jewish Legion."

The Legion will act as a self-defence force for "Jews who fight back" against Arab attacks in Judea and Samaria, while the fund will go to the families of those volunteers who may, as a result, be arrested by Israeli authorities, said Meir Halevi, chair of the Jewish Defence League (JDL) in Canada.

Halevi said the fund was conceived in the aftermath of the murder of Kahane and his wife, Talia. The Kahanes were killed by gunfire while driving near the West Bank town of Ofra. Three



Israeli police inspect a scene where the vehicle of Binyamin Kahane (right) lies on the side of the road in the West Bank after being attacked in am ambush on Dec. 31. [RNS photo]

of Kahane's six children were also injured in the attack. Two are in critical condition.

The Canada-Israel Committee (CIC) condemned the murders. "This is not an issue of Kahane's politics, which the Knesset determined were an affront to its democratic values," the CIC stated in a release. "It is about a murder involving a family.

"There is evidence this was not a random shooting but the result of a deliberate, well-organized plot to assassinate Mr. Kahane and his family. It came only one day after Yasser Arafat's Fatah movement called for an escalation of violence, including attacks on prominent settlers, to mark the 36th anniversary of the founding of the PLO.

"Canada and other members of the international community must emphasize to Arafat, in no uncertain terms, that violence will not be tolerated," the CIC stated.

Binyamin Kahane was the son of the late Rabbi Meir Kahane, the Brooklyn-born founder of the JDL and the Kach movement in Israel. He was assassinated in New York 10 years ago.

Unlike his firebrand father, Binyamin Kahane was soft-spoken, almost bookish.

"He was meek, but he was fiercely committed to further what his father called 'the Jewish idea,'" Halevi said. "In a nutshell, that means Jews should control their own destiny and in practical application, that means living in Israel and trying to carry on as normal a life as possible.

"It also means, you are either for Jerusalem, or you're not; you are either for the Jewish right to live anywhere in Israel, or you are not; you're either for Arab imperialism, or you are not. We do not believe in a peace plan with Arab imperialism, which will not be satisfied until all Israel is theirs," Halevi said.

Only two weeks before his death, Kahane was in Toronto where he addressed 130 supporters, and discussed the proposed Jewish Legion, Halevi continued.

"He spoke of the need for Jews to form a legion in Judea and Samaria, to protect Jews living in those areas. He hoped the [Israeli] army would leave so people could take matters into their own hands and defend themselves."

The rationale for a legion is simple, Halevi said: "The Israeli army is under orders from [Prime Minister Ehud] Barak himself not to protect the settlers, so they're sitting ducks."

The legion would consist of settlers, army volunteers and others who wish to patrol West Bank roads to make them safe for Jewish travellers, he added.

The proposed fund would be raised to assist the families of those legion members, and others acting in self-defence, who may be arrested for their self-defence actions. The money would fund their legal defence and pay family expenses while the arrested breadwinner awaits trial, he said.

Currently, settlers must weigh a response to Arab provocations against the chance the army will arrest them and leave their family bereft of financial support, Halevi said.

Halevi said attacks on Jewish travellers are a daily occurrence, though largely unreported in the press. On the day the Kahanes were killed, eight other shooting incidents occurred with settlers as targets, he said. Halevi was confident that a substantial contributor base exists in Toronto to help kick start the proposed fund. Similar efforts will be undertaken in the United States, Halevi said, noting that the Kahane Web site received thousands of e-mails a day in the aftermath of the shooting.

A memorial service for the Kahanes was scheduled for Tuesday, Jan. 9 in Thornhill, Ont.

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Greater Toronto Area

Cantor Moses returns to Toronto

By FRANCES KRAFT
Staff Reporter

TORONTO — Somewhere along the way to earning his MBA at York University, Eric Moses realized how much he was enjoying the part-time jobs he had taken in the Jewish community to finance his education.

After graduation, he put business aside to study at the Tel Aviv Cantorial Institute for three years. At 25, fresh out of the cantorial program and still unsure about a long-term commitment, the young tenor signed a three-year contract with Montreal's Shaare Zion Congregation.

"It was such a positive experience that here I am doing the same thing," he said in a recent interview at Beth Sholom Synagogue, where he replaced Israel Gutman, who retired to pursue business interests, at the beginning of January.

Moses left Montreal officially in December, after commuting between the two synagogues for several months, during which time he took on bar mitzvah students here and organized an adult choir which will sing at the traditional Conservative-style services on a monthly basis.

Cantor Eric Moses

For the 30-year-old Sudbury native, returning to Toronto was something of a homecoming. "It was important to come back to the community that enabled me to become a chazzan," he said, referring to the Toronto Council of Chazzanim, which provided money from its trust fund for his training.

Also, he noted, both his family and that of his wife, psychologist Melissa Lieberman-Moses, live here.

As a university student, Moses (no relation to Shaare Zion's Rabbi Lionel Moses) worked at Adath Israel Congregation, Beth Tikvah Synagogue, Beth Tzedec Congregation, Camp Ramah and Temple Sinai. He sang in Adath Israel's choir, and was a youth director and bar mitzvah teacher.

He attributes his musical ability to his mother, a music teacher. His training in piano and classical voice dates back to his early childhood.

Living in Sudbury in a community of perhaps 30 Jewish families until age 12, Moses attended a one-classroom Hebrew school three days a week.

His paternal grandfather, the synagogue gabbai, was a Romanian immigrant who established a general store (later a menswear store) in Sudbury. He died when Moses was very young, but the cantor takes pride in serving "a synagogue where he would have felt proud to daven."

At age 12, Moses and his family moved to London, Ont., where they began attending services more regularly. He also became involved in United Synagogue Youth, the youth movement of Conservative Judaism.

Cantor Joseph Freiman at London's Congregation Or Shalom, encouraged him to become a chazzan, but the youngster didn't take him seriously at the time.

Following his bar mitzvah, however, Moses used to bicycle once a week to morning minyan, where he was taken under the wing of the regular daveners. "Why? Because I felt it was important, because I knew I'd become part of this club...and you know, the average age was not 13 years old!"

He doesn't see his shift from being a reggae-loving teen to a traditional cantor as terribly radical. He still enjoys a variety of music, including rock 'n roll.

A year in Israel, on the Hebrew University of Jerusalem's overseas program, was a formative experience. "It ignites something in your Jewish soul. Israel always has something to offer."

At the Cantorial Institute, which is under the auspices of Israel's Chief Rabbinate, Moses – with his blue jeans and baseball hat – counted among his fellow students many black-garbed Israeli chassidim.

"We'd ride the bus together to school, go to concerts together," he said, sitting behind his desk in a grey pinstriped suit. "There's a mutual respect for the craft."

To Moses, it's a "sad reality" that relatively few young Jews want to pursue chazzanut as a career.

For him, the appeal lies in being able to make a difference in people's lives.

Although he laments the trend away from traditional chazzanut – and in some congregations away from having a chazzan altogether – he said that to be successful, a cantor has to strike a balance between old and new.

Sometimes he will "throw in" music popularized by a Broadway show or a singer like Andrea Boccelli, and then, having captured congregants' attention, will segue to traditional nusach. Popular music can put congregants "on the same wavelength" as the cantor, he believes.

"We have to find a way to make [the synagogue experience] meaningful."

Heather Levitt-Simmons

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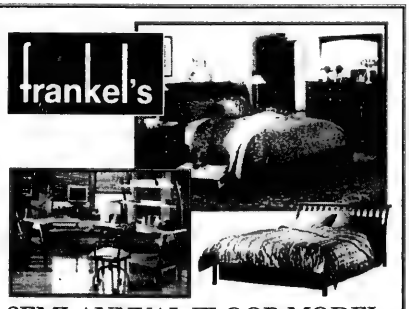

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Ruth says his final goodbyes to Baycrest Centre

By CYNTHIA GASNER
Special to The CJN

TORONTO — When Sam Ruth left Cleveland 44 years ago to accept a position with the Jewish Home for the Aged and Baycrest Hospital, he could not have imagined that he would become known as an adviser on the care of the elderly.

Ruth has been at the forefront of the development of the Baycrest Centre for Geriatric Care, as it grew from a small old folks' home to a world-renowned leader in geriatrics.

Sam Ruth

Nor would he have envisioned himself as a pathfinder in the development of innovative advances in the care of the elderly and a professional sought after for advice. Ruth, 79, has shared his expertise with Italian, Chinese, Japanese communities and with other seniors' health care services.

Ruth recently retired after having served as chief executive officer of Baycrest Centre for 25 years, as founding president of the Baycrest Centre Foundation for almost 10 years and as a staff consultant until his retirement.

His boundless energy on behalf of others has brought him many prestigious community positions and honours. He has been chair of the advisory committee of Metro Toronto Homes for the Aged, a Life Fellow of the American College of Hospital Administrators, an assistant professor in the Faculty of Medicine at the University of Toronto, and a consultant for government ministries and health councils.

Ruth believes that "a busy life leads to a more fruitful and happy life as one enters a new phase of life."

He says he has always had a feeling for history "and I am enrolling in a course leading to a diploma in the history of medicine. As well, I would like to renew my acquaintance with my Jewish roots, which I think formed my humanistic view of life."

A low-key visionary whose name has become synonymous with the care of the elderly, Ruth will continue to be sought after for his knowledge, integrity and helpful attitude.

Born in Chicago, Ruth lived in foster homes from the time he was seven years old. He first showed his penchant for leadership when he became the founder and *aleph gadol* of an AZA chapter when he was 18.

After he returned from the U.S. army, where he was discharged with the rank of captain, he returned to school and earned an MBA in health care from the University of Chicago.

He was serving as a hospital administrator when Sidney Liswood, a colleague from Boston who was then administrator of the Mount Sinai Hospital here, suggested that he take a position at Baycrest. Ruth says he accepted because Baycrest was integrated with Mount Sinai, and "I could see that there was a good deal of foresight on behalf of the community. I never regretted my decision to come to Toronto."

Ruth gives credit to the communal leaders who shared his concept of "a continuum of care," a progression of different levels of health and residential services needed as people age.

"The early pioneers at Baycrest were not only for ourselves but dedicated to the concept of raising the level of care for the elderly. People like Walter Lyons, Dr. Henry Himel and others helped build this wonderful institution," he says.

He adds that in Toronto, we have been fortunate in having the community involved and responsible for the direction of the organization.

Ruth says the future of caring for the aged lies in the direction of helping people live as normal a life as possible. Although there is a need for residential and chronic care facilities, greater emphasis is being placed on helping people live in the community.

"Old age is ageless. Most older individuals don't want to be categorized. With medical, social and economic gains made in the past years, old age keeps getting older. Whereas, when I started in 1956, an individual in his or her late 60s or early 70s was looked upon as being an *alter* [older person], today some in their 90s and over 100 are fully participating in life."

He emphasizes that because of our extended life span, community services must continually be expanded to meet the social and economic needs of an older group of people.

Ruth has an optimistic view of the future. "Nancy, my wife of almost 50 years, deserves more meaningful time. Although she is very busy herself, she is a past president of Holy Blossom Temple, acting director of education, and she is involved with the international board of the World Union for Progressive Judaism. I look forward to enjoying more time with her, with our three sons, Alan, John and Daniel, who are all involved in some form of health care, and our six grandchildren."

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Ominous future

Israelis vote in less than one month for a new prime minister from between two candidates, neither one of whom will likely be able to command the necessary parliamentary confidence of the Knesset for more than a perfunctory period of time, if at all. As of this writing, Ehud Barak trails Ariel Sharon by a wide margin in public opinion polls. Barak has already agreed to a dissolution of the Knesset; Sharon's Likud party controls barely 20% of the Knesset seats.

In truth, the election is less about the next prime minister than it is about the next phase of relations with the Palestinians. And Yasser Arafat, the well-travelled President of the Palestine Authority and Chairman of the PLO, has already wielded the greatest influence on Israeli public opinion in that regard. His prevarications and lies have assured that Israeli-Palestinian relations will fall into a dark hole where distrust is the prevailing atmosphere and violence its habitual monster. As Thomas Friedman, *New York Times* columnist, recently wrote, Arafat's decision to unleash the 14 week-old intifadah "crushed those in Israel who argued that the Palestinians had made a strategic choice for peace."

Yet despite its ugliness and its heavy toll on life, limb, families and economy, it is not really the ongoing violence that creates the heavy weight of the existential burden that leaves so many Israelis, and other supporters of peace, feeling "crushed." It is, rather, the realization that the ultimate aims harboured "even" by the Arafat-led Palestinians, Israel's onetime "partners in peace," are completely incompatible with the existence of a Jewish state in the Middle East.

Nothing drives this point home more convincingly than Arafat's and his officials' insistence upon a "right of return" for Palestinian refugees.

This "right of return" is coded language understood by all in the region, Jews and Arabs, for the elimination of Israel as a Jewish state. Even the most left-leaning Israelis, willing to offer far-reaching compromises on Jerusalem, recoil at the thought of a Palestinian "right of return."

Yet Arafat and his leadership persist in their demand that Israel acquiesce in its own dismantling. "There can be no peace without... first and foremost its [the Palestinian people's] right of return," Sahar Habash, a member of the central command of Arafat's PLO, said last week.

Can there be any doubt, when one adds Arafat's insistence on the Palestinian "right of return" to his denial of any Jewish link to Jerusalem, that the next phase of Israeli-Palestinian relations will be more ominous than ever?

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Israelis don't glorify dead

In his column "Ferreting out the true story" (*CJN*, Dec. 21), Paul Michaels gives the CBC's Neil Macdonald too much credit.

Regarding Macdonald's "look behind the surface" in the Issam Judeh case, Macdonald does not choose sides between the Israeli narrative and the Palestinian version of the cause of Judeh's death; rather, he lets the viewer decide. Indeed, he concludes that truth itself has become a "relative concept," implying that objective facts cannot be established.

Unfortunately, Israelis themselves become victims of this approach when Macdonald unjustly concludes that both Israelis and Palestinians "glorify their own dead." There is simply no equivalence on Israel's side to the grotesque form of martyrdom that the Palestinians parade before the cameras to elicit the world's sympathy.

Deborah Kaye
Toronto

* * *

Uncontrollable fringe element

I have no doubt that the majority of Muslims and Arabs love their children and will do what any parent would do to protect them. There is, however, a fringe element in Islam that seems to be uncontrollable by peace-loving people.

During the Iran-Iraq war, Iran used children as mine detectors. Saddam Hussein prefers to have Iraqi children starve to death while he builds opulent castles for himself and his cronies. Currently, young children are pushed forward by armed Palestinians as a buffer between themselves and Israeli soldiers, with the inevitable result that many are killed in the crossfire.

Why don't responsible Muslim religious and political leaders condemn this perverse use of children? It is all too easy to attribute the recent rioting in the West Bank and Gaza to Palestinian frustration, but Yasser Arafat has the armed forces to control the fringe elements under his authority whose aim is obviously to sabotage any meaningful peace and to eventually destroy the State of Israel.

Bert Raphael, President
Jewish Civil Rights Educational Foundation of Canada
Toronto

* * *

A higher being, not human beings

I find it ironic that in his review of Dr. Robert Buckman's book, *Can We Be Good without God?* (*CJN*, Dec. 14), Bernard Baskin quotes Buckman as saying human beings should follow their "herd-instinct" and thus not need a God. (I am rephrasing this.) The quote is, "Stop and think about the effect of what you are about to do on the people you are about to do it to."

In the same issue, there is an article about serious nursing cutbacks at Baycrest Centre. Nowhere does it state in this article what the impact will be on older people who consider the Jewish Home to be their "home." It was difficult enough for most of them to give up their former homes and enter institutional life. Now a number of them will have to move again. While the Ontario government clearly does not view chronic care needs with compassion, it is also true that families and residents needed to be involved in the dialogue prior to the decisions that were made. Perhaps families might have been proactive politically and actually "marched on the legislature."

None of us can rely on the goodwill of humans. We can try, but ultimately our faith must come from a God who will hear our pleas for help and bring some comfort. It is obvious that pleas for help cannot be met by downsizing, and so one turns to prayer with a hope for survival against great odds.

Etta Ginsberg McEwan
Toronto

* * *

Offended by non-kosher ad

I am writing with dismay in response to your Jan. 4 issue of *The CJN*. It has long been an area of disappointment for me that the newspaper freely features advertisements for non-kosher restaurants.

The newspaper makes no claim to endorse the non-kosher status of these establishments, so there is no misrepresentation, only great insensitivity to one of the basic tenets of Judaism. In my opinion, a full-page ad in colour on the back page of the Jewish community's weekly newspaper, advertising not only the restaurant, but also describing the breakfast menu in bold, descriptive lettering, is offensive beyond description. Is there not a screening process in terms of what is appropriate for this publication? How low must "we" go?

Flip the paper over and you see the listing of the week's parshah and candlelighting time. Is it just me or does something here just not fit?

Selma H. Elzas
Toronto

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The plain truth—a lamentation for Israel

By DONALD CARR
Special to The CJN

Jerusalem, Dec. 25, 2000 (Christmas and the fourth day of Chanukah): the rain has been pelting for hours — much needed in this country.

The media blame Bethlehem's being deserted on the Israelis (although it is the Palestinian Authority's roadblocks that prevent entry, while the Israelis let through all those Christians who wish to pray). The commentators say nothing about the state of affairs in Jerusalem.

We walk the streets as the clouds lift for a while and a cold winter sun breaks through. Streets, hotels, jewelry stores, galleries and museums are empty, bereft of tourists.

One cannot help but be reminded of the opening verses of Lamentations, even though it is Chanukah and not Tisha b'Av: "How doth the city sit solitary, that was full of people! How has she become as a widow! She that was great among the nations and princess among the provinces, how has she become tributary!

"She weepeth sore in the night and her tears are on her cheeks; she hath none to comfort her among all her lovers; all her friends have dealt treacherously with her, they are become her enemies."

Yes, how treacherously the Jews in the Diaspora have dealt with Israel in her time of need. A warning from the U.S. State Department about travel in the area has been echoed by a Canadian government caveat, and planned visits either remain unbooked or are cancelled. A bar/bat mitzvah tour with 400 people signed up is reduced to less than a busload, many "first-time" children (my wife's and my grandchildren among them) and their parents.

We have a son who lives in Washington. I warrant that there are huge areas of that city more dangerous than all of the places where tourists would be taken to here.

Nevertheless, the blame cannot be placed only on those of us abroad. It falls equally upon the powers-that-be in Israel. September and October saw the breast-beating that Israel was losing the television war, that its hasbarah (information service) was lacking and that a determined, interdisciplinary effort was to be made. The Foreign Ministry, the Ministry of Tourism and the Ministry of Defence, therefore, all cooperated to change Israel's image.

The result? Nothing. Worse than nothing. By and large, a parade of unsophisticated, badly dressed spokesmen with broken English have appeared opposite the likes of Hanan Ashrawi and Edward Said — polished, articulate representatives of the Palestinian Arabs, adept at deflecting unwanted questions.

Ashrawi and Said unblinkingly create a false atmosphere of a poor, besieged Palestinian people striving for freedom. They conjure up the image of an Israeli juggernaut, intent on shooting unarmed children and strangling the "indigenous peoples of the occupied territories" economically.

Surely there are some present-day Abba Ebans and Chaim Herzogs, men and women capable of transmitting the truth in understandable English, capable of making the case for those who are really besieged — besieged in a sliver of land surrounded by millions of enemies in 22 Arab countries, with an outer circle of cynical self-interested United Nations members, including European and European-minded duplicitous seekers of "even-handedness" and "justice." Surely they must exist — although they may belong to the wrong party and will not be used.

* * *

Whether Prime Minister Ehud Barak or Likud leader Ariel Sharon wins, the results of the upcoming prime ministerial election must inevitably be futile. The Knesset will remain the same, with decision-making dependent upon economic wheeling and dealing and power-brokerage of the worst kind. Israel has a flawed electoral system to start with, allowing small, splinter parties to have the balance of power. This flaw, coupled with the direct election of the prime minister, only makes for gridlock in a politically immature society.

In addition, Barak has persuaded Minister of Regional Co-operation Shimon Peres, who has never won an election himself, not to run against him in the upcoming election. Instead, he has enlisted Peres to attract Arab voters to support him. What a wonderful way to try to cling to office in a Jewish state!

Successive prime ministers of Israel, including Barak, have committed to submit any proposed peace agreement to the Israeli public in a referendum. Barak hopes to have some "agreement" before Feb. 6, the day of the election. Is he intending to convert that election into the promised referendum, so that if he wins, that victory will be taken as approval by the electorate of any peace agreement negotiated before that date? If so, that's somewhat different from a referendum on the specifics of an agreement.

* * *

Another part of the blame for Israel's lack of Jewish visitors, of course, falls squarely on the North American media.

For example, a Tel Aviv bus is bombed and there are casualties. A CNN Jerusalem correspondent responds to questions from the anchor in CNN's Atlanta headquarters by saying, "Yes. Things are tense throughout Israel, as they have been for some time. And there is now a very tight security clamp, with armed soldiers and police *everywhere*" (my emphasis).

Of course, for the past 50 years there have been armed guards in Israel's sensitive places, probably in somewhat greater numbers than previously. But as we walk the city streets, shop and travel across town, from the Jerusalem Mall in the south to our son and his family in the northern Ramot district, we don't see a single armed guard or police officer. The children's tour goes to the Galilee, the Golan, the Judean desert, the Dead Sea, Masada and Eilat undisturbed.

Just listen to the reporters, however — fear, death and destruction lurk behind every corner for every visitor.

* * *

It's not only Israel's weather that's depressing; the country's population is dispirited. In addition to their hurting from the Diaspora's desertion of Israel and the political manoeuvering in the Knesset, people feel that the Israel Defence Forces in Judea, Samaria and the Gaza Strip are not allowed to use their full capabilities to protect the country's inhabitants.

The news from Washington is also dispiriting. Maybe PA Chairman Yasser Arafat's intransigence will come to the rescue once again and the concessions that Barak, Peres and others appear too ready to make will merely be remembered as "near misses" of self-destruction, as a result of his saying "no."

In one Dry Bones cartoon, one Israeli says to another: "A terrorist chieftain, a lame duck president and a resigned Israeli prime minister were talking." His listener asks if that is a joke. The first Israeli responds, "Yes… and the joke is on us!"

Our Israeli friends and relatives, whether on the left or the right, do not have any answers for what is happening, and some have very little hope. They cannot conceive of either the safety (from a pragmatic point of view) or the justification (from a peoplehood standpoint) of giving up sovereignty over such places as the Temple Mount. A recently publicized map, showing which "settlements" (a horrendous translation from the Hebrew for well-established towns and cities) were expected to be given up, provoked an audible groan of despair, as the public realized for the first time the extent to which its "negotiators" were prepared to "make concessions for peace."

Dry Bones
A TERRORIST CHIEFTAIN, A LAME DUCK PRESIDENT
AND A RESIGNED ISRAELI PRIME MINISTER WERE TALKING
UH... IS THIS A JOKE?
YES.
AND THE JOKE IS ON US!!

* * *

I have long espoused that we in the Diaspora have no right to criticize political/military decisions made in Israel. We do not live there, we are not exposed to the dangers which Israelis face. Most of us don't have children obliged to serve in the IDF.

However, when it comes to the issue of giving up sovereignty over the Temple Mount and other parts of Jerusalem, I believe that Jews throughout the world *do* have a say. For centuries, we have prayed daily for a return to Zion, facing eastward in the direction of the Temple. Jerusalem is not only the heart and soul of Israel, it is also the heart and soul of our people.

Arafat believes that he is responsible to Muslims the world over for what happens to Jerusalem and the two mosques on the Temple Mount, notwithstanding that the Koran says nothing whatsoever about Jerusalem. How much more is the responsibility of Israeli leaders when dealing with what is part of the centrality of our religious existence! They have the burden of holding those places in trust for the entire Jewish people. Many of them, unfortunately, seem to have abandoned the religious aspects of our peoplehood, as so many have done throughout the country.

A suggestion has been made for the PA to have sovereignty over the surface of the Temple Mount, but not over what lies below, for it is believed that that is the site of the ruins of both the First and the Second Temples and that those ruins should be protected. Are we to accept a signature on a piece of paper as a guarantee for that? Arafat's signature?

Even under the current situation, where Israel exercises control over the Temple Mount, for months now, the Wakf — the Muslim trust responsible for the Mount — has been excavating huge areas, under the pretext of extending surface paving. Tons of earth have been dumped outside the Old City, with no examination of its contents. Remains of pillars dug out of the ground lie abandoned. Ancient stones, ripped apart, lie in piles along the sides of the old pathways. Clues to our history and past religious practices have been lost forever.

And who will prevent stones (or more lethal projectiles) from being hurled from the Mount onto the Jews praying at the Kotel, immediately below?

* * *

In my last article (Nov. 16), I wrote that the Israel-Arab conflict is not just about territory but about religion. In this holy war, Arab Islamists will not be satisfied so long as there is, in their eyes, an alien cancer of a Jewish State in the midst of an Islamic-endowed region. Arafat is seen by his co-religionists as a latter-day Saleh a Din, bent on repeating the expulsion of the infidels from "Arab lands." The Jews would be first, but the Christians would be next.

A letter in the *Jerusalem Post* from a Ramat Gan resident put the issue succinctly: "Two thousand years ago, a child was born in Bethlehem into a family which claimed a Jewish presence dating back nine centuries to King David and his son Solomon. The child was circumcised and raised in Judaism, later to attend and even preach in the synagogue of Jews. All of this occurred over 600 years before the first Muslim was born in a foreign land to the south.

"If this same child were to enter Bethlehem today, chances are that he would be lynched as a Jew and his 'right-wing settler' parents condemned in the world media for provoking the local population.

"He would discover that all vestiges of Jewish culture, language and religion in Bethlehem had been systematically erased by descendants of that foreigner from the south."

The writer might well have added that Christians now make up only about two percent of the population in that town.

Donald Carr is president of The Canadian Jewish News.

Canada is no exception

From time to time, I have used this column to talk about the persistence of racism in Canada and an oft-voiced dislike among some Canadians of foreigners coming to our country. Unfortunately, these two sentiments are frequently linked, as a recent report from the Canada Council for Refugees makes clear. Here are some of its observations:

Rabbi Gunther Plaut in Toronto

"The UN World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance, to be held in 2001 in South Africa, offers the Canadian Council for Refugees an opportunity to address concerns over the course of restrictionism and discrimination in refugee and immigration policies around the world.

"Intolerance of refugees and immigrants, xenophobia and racism are intricately linked. Indeed, in Canada, where open expression of racist ideas is generally not tolerated, hostility towards newcomers serves as an outlet for the expression of underlying racist sentiments. This is especially true in times of economic or political difficulty, when those with less power, including newcomers, are easy scapegoats for the shortcomings of society.

"Anti-refugee and anti-immigrant prejudices foster hostility and violence against newcomers, and result in official policies that infringe on the rights of non-citizens. To break this vicious circle, it is essential that government take strong action against racism and xenophobia.

"Canada has in recent years been recognized internationally for its liberal immigration and refugee policies. It is known for its refugee protection system ..., its resettlement program and its active immigration program. Canada has signed numerous international human rights instruments. The Canadian Charter of Rights and Freedoms provides a fundamental safeguard of the human rights of all persons in Canada, whatever their status."

Nevertheless, racism and discrimination remain part of Canadian reality. They are manifested at a personal level in the way individuals are sometimes treated. They are also manifested at the systemic level, through the way government may function. Bureaucrats have their own agenda, which does not necessarily coincide with the policies of the ministers. And as for Jews, we are not altogether exempt from indulging in these cardinal sins that have no place in Canada and that we should be committed to erase and never to support.

In fact, we Jews should be in the forefront of fighting for the rights of minorities, amongst whom refugees occupy an important place. Many of us still recall that infamous bureaucrat who, when asked how many Jews should be admitted to Canada, said: "None is too many."

We detest his sentiment and should vigorously object when, in our day, it is directed toward others in need of safety.

Making the case for Israel

The latest intifadah has created a new, confusing reality, not just in Israel, but in Jewish communities as well. The election nobody wanted is as much the product of Israel's weak electoral system as it is of Ehud Barak's poor performance. As Benjamin Netanyahu astutely noted, no prime minister can create a viable coalition in the current Knesset. Israel will undergo one of the shortest election campaigns in its history, and Barak is likely to be remembered as the greatest disappointment in the country's political annals.

Shira Herzog in Toronto

In a surprising finding in recent polls, young Israelis do not support Barak or the deal he has been negotiating with the Palestinians. More than 50 percent of Israelis between the ages of 18 and 35 support Ariel Sharon, and more than 60 percent of them object to the terms of the deal presented thus far. These voters have little historical knowledge of those aspects of Sharon's military career that concern older Israelis. The Lebanon war, which Sharon initiated, the Sabra and Shatila massacres, and more distant events such as controversial commando raids against Arab targets in the '50s are all irrelevant to the younger generation. They will vote for Sharon's experience and against Barak's handling of the negotiations and domestic affairs.

For Jewish communities in North America, the last few months have posed a host of new political challenges. Barak's peace deal turns upside down several beliefs that many still hold dear, such as evacuation of settlements, formation of a Palestinian state and some form of shared sovereignty in Jerusalem.

The real possibility of Sharon's election as prime minister brings back memories of condemnation by western governments of the Menachem Begin and Yitzhak Shamir governments' settlement policy, and vicious criticism of Sharon in the aftermath of Sabra and Shatila.

For those Canadian Jews who have been involved in the business of Israel advocacy for several decades, tough times are nothing new. But for our own younger generation, especially on campuses today, the latest intifadah has been especially unsettling. Like their Israeli counterparts, they lack historical memory. Two decades ago, the Jewish community took Israel advocacy on campus seriously. The onslaught of pro-Palestinian activity in the '70s and '80s resulted in a deliberate effort to create a generation of student activists, bolstered by supportive faculty, who could make the case for Israel effectively. Organizations like Canadian Professors for Peace in the Middle East and the Canada-Israel Foundation for Academic Exchange actively planned programs for students and faculty to balance the pro-Palestinian campaigns.

In contrast, over the last decade, our efforts have been focused on issues of Jewish continuity and identity – and with good reason. As the peace process unfolded, Arab activists became silent, and as our communities became more and more assimilated, the concern turned inwardly to our own future. As a result, we have a generation of Jewish students who may know more about their Jewish identity, but who are ill-equipped to deal with the challenge of a propaganda war on campus.

There is no direct analogy to the events of 20 years ago. Then, the PLO was taboo, and the mere mention of a Palestinian state was heresy. We cannot make the case today using yesterday's arguments. Today's students need to know the history of the conflict, to be sure, but especially the history of the last decade, in which the language has been redefined, and the relationship with the Palestinians redrawn.

They need to understand the debate over Jerusalem – in today's terms, and the nuances of the right of return as it is currently discussed. They need to understand what Israelis have been prepared to concede for peace, and where they draw the line; and how the Palestinians have chosen to react – with violence and vicious rhetoric. Most importantly, they need to be able to effectively respond to a sophisticated, media-wise Palestinian presence on campuses.

Fortunately, the community's leadership and Israel's representatives in Canada are rising to the challenge. We can make no better investment in our future. In addition to cementing links between our young people and Israel, we must equip them to be advocates here at home. They will become more confident as Jews and Canadians, and we will be better served as we make the case for Israel – yet again.

The continuing strength of Yiddish

Yiddish refuses to die. In mid-December, the distinguished columnist for Toronto's *Globe and Mail*, Jeffrey Simpson, used the word "schmozzle" several times to describe the American election fiasco.

Morton Weinfeld in Montreal

Many Jews, including Yiddish speakers, might not be familiar with the word. The *Oxford English Dictionary* defines schmozzle as a "muddle" or "quarrel," a slang word common in London's East End, with usage beginning early in the 20th century. The *OED* claims it is likely derived from the more familiar Yiddish schlemazel, meaning misfortune or unlucky person.

Simpson, and the editors who had the word in the column headline, had no compunction about using it, and felt confident that the largely non-Jewish *Globe* readers would understand its meaning. And they were right. For the fact is, schmozzle sounds like a chaotic, pathetic, mess.

This, then, is the fate of Yiddish. As Yiddish declines as a language of daily communication except among certain chassidic groups and elderly Europeans, it is absorbed steadily into English. (This is one reason that Jews, and particularly Ashkenazi Jews, will always feel more at home in English-speaking societies than in France or Quebec.)

My 1967 monstrous *Random House Dictionary* lists schlemazel, schlemiel, schlep, schlock, schmaltz, schmooze, schmuck, schnook, schnorrer, schnozzle, schomo, and more, all described as Yiddish words. (Not one of these is in my French dictionary.) When Johnny Carson used to describe his accountant as H & R Goniff, he knew that would get a laugh, and not just from Jews.

The less Yiddish is used with fluency, the more important it becomes as a symbolic reinforcer of Jewish identity for Jews. Yiddish words are used as signs, or as codes. When a Jew uses them when meeting another Jew, it is a way of testing the degree of the tribal bond that can exist. It establishes a level of trust.

The same is true, perhaps more so, for non-Jews. When a non-Jew sprinkles some Yiddishisms into a conversation, or a Jew uses Yiddish words on the assumption they will be understood by non-Jews, barriers fall.

When Simpson used the word "schmozzle" in his text, and the *Globe* editors used it in the column headline, they accomplished two things. First, they used what appears to be a perfectly apt, expressive word. When it comes to describing the hapless nature of the human condition, Yiddish has no equal.

Second, they perhaps unintentionally sent out a message to Jewish *Globe* readers that their paper is open to cultural diversity, and is "user-friendly" to Jewish readers. Given the turmoil in the Middle East and the agressive pro-Israel stance being articulated by arch-rival *National Post*, this subliminal message is important. Jews, like all minority groups, need reassurance from majority groups that they are welcome and understood.

Is a Yiddish revival taking place? The concerts, recordings and festivals dealing with klezmer music and Yiddish culture in general are an important and frankly unanticipated development. They provide Jewish cultural content to many Jews, including the more secular. And certainly there is a steady, perhaps growing, academic interest in Yiddish language and culture, expressed in research studies, books and articles, and university courses.

But this revival should not lead to the assumption that Yiddish will supplant Hebrew as the main Jewish language of cultural expression. It will not. Nor will it become a spoken language among mainstream North American Jews.

Yet the symbolic role remains crucial. Yiddish words for foods are particularly important. Food is an essential element of Jewish identity. Jews, perhaps more than most people, are what they eat, and often what they eat on festive occasions, at least for Ashkenazi Jews, has a Yiddish name. Yiddish terms of endearment and curses, jokes, punchlines and songs also carry a very special baggage.

There is a subtle but important difference between having children call their grandparents bubbie and zayde, or simply grandma and grandpa. When I have grandchildren, I know which term I will prefer.

The Kirshner File

A chronicle of Israel's conflict with the Arabs

Israel's conflict with the Arabs, steeped in acrimonious political and military disputes and exacerbated by irreconcilable religious divisions, is rooted in the savage Russian pogroms which swept across the Pale of Settlement from 1881 onward. These spasms of anti-Semitic violence gave rise to the modern Zionist movement and the first waves of Jewish immigration to Palestine, an Ottoman backwater which American novelist Mark Twain described in 1867 as "a hopeless, dreary, heartbroken land."

Sheldon Kirshner in Toronto

When Jewish settlers from Russia arrived in 1881 as part of the First Aliyah, Arabs constituted about 70 percent of the populace, dispersed in some 700 to 800 hamlets and villages. The Jewish population, mainly Orthodox, poor and dependent on overseas charity, was concentrated in four towns: Jerusalem, Hebron, Safed and Tiberias. The coastal plain, where Tel Aviv would rise from forlorn sand dunes, was largely empty.

Aided by Western philanthropists, the new arrivals, many of whom eventually returned to Russia or headed for the West, bought land and established nearly two dozen settlements from Ness Ziona in the south to Mishmar Ha-Yarden in the north. By 1914, approximately 60,000 Jews lived in Palestine, most having come as tourists or pilgrims.

Their presence was welcomed neither by the Arabs, who feared displacement and dispossession, nor by the Turkish Ottoman authorities, who commiserated with their fellow Muslims and considered the Jews as actual or potential agents of hostile Russian penetration and expansion. Acting on these beliefs, the Ottomans issued a plethora of prohibitions against Jewish tourism, settlement, land purchases and construction. And so, under the worst of conditions, Jews fleeing persecution in Europe settled in Palestine, an enterprise that Benny Morris – a distinguished Israeli historian – describes and analyses in a new and important book, *Righteous Victims, A History of the Zionist-Arab Conflict, 1881-1999* (Alfred A. Knopf).

Morris, a professor at Ben-Gurion University and a fellow at the Hebrew University's Truman Institute, has written a balanced and dispassionate work, a one-stop volume, if you like, which distills the origins and course of a dispute which has yet to be defused.

It's abundantly clear from his narrative that the clash of perceptions rendered peaceful and mutually respectful relations virtually impossible. The Arabs were xenophobic, contemptuous of Jews and suspicious of Jewish intentions. The Jews, though they tried to allay Arab fears, generally regarded their neighbors with condescension. Tensions often stemmed from mutual ignorance of one another's customs and languages, but conflicting interests and goals were ultimately at the source of their problems. As Morris observes, the Arabs were intent on preserving the Arab-Muslim character of the region, while the Jews were determined to change the status quo and transform Palestine into a Jewish homeland.

By his estimation, the first recorded, organized national protest against the Jewish influx took place in 1891, when a group of Arab notables in Jerusalem sent a telegram to the grand vizier in Constantinople asking that the government halt Russian Jewish immigration and bar Jews from buying land. Morris suggests that 1908 was perhaps even a more significant benchmark, the year Arab resistance to Zionist endeavours turned from mostly local to nationwide in nature.

During World War I, the Ottomans, allied with Germany, reimposed restrictions against Jewish settlers in a campaign of mass arrests, forced evacuations and so on. Yet the war also set the stage for an ephemeral alliance between Britain and Zionism, crowned by the1917 Balfour Declaration. Morris, rightly so, suggests that the conflict took on the tone of a zero-sum game when, in 1919, representatives of the Jaffa Muslim-Christian Association declared: "We will push the Zionists into the sea – or they will send us back into the desert."

Arab antagonism to Zionism escalated in the 1920s, sharpened by the doubling of the Jewish population and its land holdings. By 1931, Palestine was home to 175,000 Jews and some 880,000 Arabs. By 1948, which marks the date of the first Arab-Israeli war, the Palestinian Arabs outnumbered the Yishuv by a 2-1 margin.

For that and other reasons, Britain – the colonial power in Mandate Palestine – was certain that the Arab side would prevail in what was seen as an inevitable war. But in fact, the Jews enjoyed a demographic advantage in army-age males, as well as advantages in weaponry, weapons production, morale, organization, literacy and command and control. Still, in the early months of the war, when fighting was dispersed and localized, the Arabs had the edge. When the Haganah switched to the offensive and launched large, sustained operations, Arab formations collapsed, and areas that had been assigned to the Palestinians by the 1947 United Nations partition resolution fell into Jewish hands.

Jewish guardsman, Galilee, 1912. (From *Documentors of the Dream*)

In surveying the post-war landscape, Morris chronicles the attempts by Israel and its immediate Arab neighbours to reach an accommodation. In 1950, Husni Za'im, the new leader of Syria, offered Israel a peace treaty in return for a redrawing of the border down the middle of the Jordan River and the Sea of Galilee. David Ben-Gurion, the Israeli prime minister, rejected the proposal. In 1950, Israel and Jordan were ready to sign a five-year non-belligerency, but King Abdullah got cold feet and suspended the talks. During this period, Egypt expressed an interest in peace, but only if Israel relinquished much of the Negev Desert. Sniffing at the idea, Ben-Gurion said, "We are ready for peace in exchange for peace."

Morris, at some length, delves into the reprisal policy adopted by Israel in the early 1950s to counter Palestinian Arab terrorist infiltrations. An interesting revelation concerns the Gaza Strip, which, under Egypt's control, posed a particularly vexing challenge to Israeli security. Ben-Gurion, in the mid-1950s, proposed that it be conquered, but he was overruled by the cabinet.

According to Morris, Ben-Gurion overreached himself again at the secret Sèvres conference, called by and Britain and France to plan the 1956 invasion of the Sinai Peninsula. Ben-Gurion, in a grandiose scheme not taken seriously, proposed a wholesale reordering of the Middle East in which Jordan would be dissolved and the West Bank, southern Lebanon and a strip of the eastern Sinai down to Sharm el-Sheikh would be annexed by Israel. He claims that Israel's collusion with the former imperialist powers hardened Arab attitudes and that the destruction of Israel became Arab policy only after 1956. The assertion is only partially correct, since the Arabs were really plotting Israel's demise long before that juncture.

Morris, though, is correct in arguing that Arab rejectionism was partially responsible for the full-blown emergence of a Greater Israel philosophy in certain Israeli circles after 1967. Similarly, his analyses of subsequent events – Israel's complacency on the eve of the Yom Kippur War, the frantic negotiations which asssured the success of the 1978 Camp David summit, and the 1982 war in Lebanon – are quite revealing.

In closing, Morris, a dove, concludes that the succession of Arab-Israeli wars have not only persuaded much of the Arab world of Israel's strength, but forced it to resign itself to the existence of a Jewish state in the heart of the Middle East. Time will tell if he is right.

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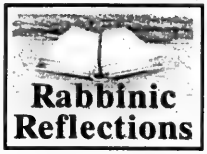
Jewish Life

Birth order does not impart status

By RABBI IRWIN E. WITTY



In this week's Torah portion, Vayechi, we read that the time is coming when Israel, that is, our patriarch Jacob, must die. Joseph, his son, comes to see his father, accompanied by his two sons, Menasheh and Ephraim. When Jacob expresses the wish that he wants to bless them, Joseph moves both of them close to their grandfather – Ephraim opposite Jacob's left hand and Menasheh, the older of the two, opposite Jacob's right hand. The right hand, symbolizing the greater blessing, was to be placed on Menasheh's head.

Ignoring what Joseph has done, Jacob stretches out his right hand and places it on the head of Ephraim, the younger son, disregarding the fact that Menasheh is Joseph's first-born. When Joseph attempts to rectify his father's "error," Jacob makes it clear that he has reason for the choice he has made, for it is Ephraim from whom multitudes will emanate and who will be the greater of the two.

Biblical commentators point out that Jacob's action in choosing to give his preferred blessing to Joseph's younger son is but one more example of a phenomenon repeated throughout the Bible, namely, an effort to reject the then-existing practice of granting a unique status to the *bechor* (first-born), purely by virtue of the accident of birth and without regard to merit.

Rabbi Shlomo Ephraim of Luntchitz (1550-1619), author of the commentary *Kli Yakar*, contends that in this case, as in others, the Torah attempts to teach us the lesson that Jewish tradition seeks to identify with the one who is lowlier and without the rank imparted to a first-born, rather than with the greater strength, power and trappings which were accorded to the *bechor*. Although monarchs in most cases succeed their fathers, only because of their having been born first, Judaism wants to underscore a different message. It is not the order in which you were born that mattered; it is who you are.

Thus, while Ishmael is Abraham's first-born, Isaac is chosen to carry on his father's tradition. Esau is Isaac's first-born, yet Jacob inherits the mantle of his father. Reuben is Jacob's first-born, yet Joseph is his chosen one.

Rabbi Samson Rafael Hirsch (1808-1888), in his commentary, extends the analysis of the *Kli Yakar*. He emphasizes that from the dawn of civilization, the Bible makes an unmistakable effort to show that being born first does not impart special privilege.

Cain is Adam's first-born, but it is Abel who finds favour in God's eyes. In listing the sons of Noah – Shem, Ham and Japhet – the record of who was first-born is obliterated.

Moses is chosen as leader of the Israelites, though he is the youngest of his siblings. In the case of King David, he, the most junior among his brothers, is designated as monarch.

Although the *bechorim* are chosen initially for service in the Temple, they are replaced by the Levites. Once again, the first-born are downgraded.

The message is clear: there is no inherent superiority that attaches to anyone because of his birth or family status. What determines one's worth is one's morality, one's ethical standards, one's personality and actions. Perhaps, because of the biblical law of primogeniture, the first-born may inherit in double measure a father's material possessions (after all, the first-born did make him into a father). But one's true heirs are those offspring who internalize and reflect clearest of all the spiritual, ethical and moral dimensions of a parent's heritage.

Indeed, when we speak of a *heritage* instead of an *inheritance*, one's birth order doesn't really matter.

Witman's death leaves void in Yiddish circles

By MYRON LOVE
Prairies Correspondent

Obituary

WINNIPEG — Noach Witman used to tell a story about the Angel of Death coming to call.

"I told him I'm your customer, and don't worry, you will get me one day," Witman said, "but I can't go right now. I'm too busy."

Unfortunately, Witman could not keep the Angel of Death waiting forever. He died on Dec. 23 at the age of 96, leaving a huge void in Yiddish circles here.

In his eulogy for Witman, Rabbi Peretz Weizman said that Witman had lived long and died young. Although he had been in deteriorating health for some months, Witman was putting out his weekly Yiddish-language column in the *Jewish Post and News* and hosting his weekly Yiddish-language radio show until three weeks before he died. At the time of his passing, he was also still the executive director for Winnipeg's committee for Yiddish.

The senior Yiddishist had been a resident of Winnipeg since 1927.

Back in Kiev, the then-university student was a committed Labour Zionist whose activities on behalf of the Chalutz Movement got him into trouble with the Communists.

"It was the Jewish Communists who kept arresting me," he recalled in an interview earlier this year. "A sympathetic Jewish attorney-general gave me a choice of going to Siberia or going to Palestine. I naturally chose Palestine."

Fate intervened however. Witman had a sister who brought him to Winnipeg, where the Jewish community then had a thriving Yiddish component. Once he was here, Witman's sister made him promise to help bring over his mother and other family members before making aliyah. Although he did get to Palestine for the first time (but not the last) in 1935, he ended up staying in Winnipeg.

Immediately after he arrived in his new home, Witman threw himself into community work. Throughout the 1940s and early '50s, he served as executive director for the Histadrut for western Canada. He and his first wife Sarah were on the road constantly, visiting the hundreds of large and small communities across the west, collecting money for the Histadrut.

In the mid-'50s, he gave up the Histadrut position to take over the operation of the *Yiddishe Wort*, Winnipeg's then Yiddish weekly newspaper, a job he held until he retired in 1967.

His career in radio began in the mid-1940s, when he used to buy air time on Sundays to publicize the Histadrut and Jewish affairs.

The first of his regular weekly broadcasts began on Feb. 7, 1954. His show included a mix of interviews with guests, musical recordings and readings by Witman of newspaper stories and poems.

One of his commercial radio sponsors led Witman to another career in the travel business. In return for publicizing a certain travel agency, Witman received a commission for every listener who used the travel agency's services.

In the early 1960s, he opened Witman Travel, and in the 15 years that he was in the travel business, he and his second wife Vera led frequent tours to Israel.

"We used to take tours to Israel four or five times a year," he recalled. "I knew Israel like I know my own fingers."

Witman well remembered his early visits to Israel when speaking Yiddish was considered an *aveirah* (a sin). He was pleased to note that in recent years Yiddish-speaking groups have sprung up all over Israel.

Last April, he celebrated his 96th birthday in his usual style. He put on a one-man performance at the Gwen Secter Creative Living Centre for about 160 people, mainly seniors, an event that raised about $700 for the centre. His performance consisted of jokes, songs and poems he himself had written, delivered entirely in Yiddish. Remarkably, he was on his feet for over an hour and he did the whole show from memory.

Jewish Life

What's in a name?

By RACHAEL TURKIENICZ

We will begin to read the second book of the Torah in the next few weeks.

In English, this book is named Exodus since it depicts Israel's exodus from Egypt. However, in Hebrew the book is called Shemot, which means "names."

Traditionally the books of the Torah are called by the first word or words of the text. The second book begins with the phrase, "These are the names" – hence the title of the book. But aside from this seemingly inconsequential way of naming the books, there is a hidden message that reveals not just the names of Israel, but also the status of their well-being.

When we finish reading Genesis, we are told that Joseph has died. Jacob's entire family has been living in Egypt for some time. Yet as we begin the book of Exodus, the text tells us: "These are the names of the children of Israel who came to Egypt with Jacob..." The text then lists the names of Jacob's sons. Why has the text stepped back in time? Certainly we are already aware of the names of Jacob's sons who went to Egypt and settled there.

As the narrative continues, we are told that a new Pharaoh has arisen in Egypt who did not know Joseph. Biblical commentary has asked about and tried to address this strange statement. If Joseph was the second in command in Egypt, a man of significant office, how could a new Pharaoh not be aware of him? The midrash and commentaries offer many complex possible explanations.

Immediately following is the description of the enslavement of the Israelites and the birth of Moses.

What is most interesting in the narrative surrounding the birth of Moses is that no one involved in this story is referred to by name. Moses' parents are identified as a man from Levi and a daughter of Levi. Miriam is referred to as the sister. Moses' adopted mother is referred to as Pharaoh's daughter. The absence of any names is quite striking to the reader and gets resolved only when Moses is named.

The text is thus drawing a line for the reader from the beginning of the book to the birth of Moses. It does not list the names of Jacob's sons in order to review the information, but in order to make a statement about them. Names are synonymous with identities.

We have been told in the first phrases of the book that when Jacob's children went to Egypt they were clear in their identities. But by the time Israel is enslaved there are no names – there is no clear sense of identity.

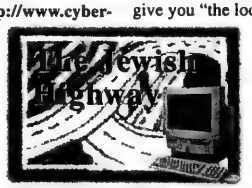
How did the Israelites get this way? The key is in the phrase connected with Joseph.

Although we know Joseph by his Hebrew name, Genesis told us that Pharaoh had renamed Joseph with an Egyptian name. I believe the new Pharaoh did know Joseph but knew him by his Egyptian name. In other words, Joseph's name introduces the dual identity that reflects a Jewish existence in exile. Joseph has a Hebrew name and an Egyptian one – a Hebrew identity and an Egyptian one. Joseph is the turning point. He went to Egypt with a clear sense of identity, and we watch as an element of confusion is introduced that ultimately results in a lack of names – a lost identity.

When Moses is born and subsequently named, the Torah tells us that this individual will resolve the issue. Moses will bring the Torah to the Jews, and it is that document that will cement our identity for all time.

Gefilte fish – part 2

By MARK MIETKIEWICZ



Today we continue sampling the best Internet sites for that quintessential Jewish food – gefilte fish.

An excellent assortment of gefilte fish recipes can be found at the RCFJ Recipe Archives **[ht tp://www.cyberkitchen.com/rfcj/category.cgi?category=FISH]**.

There are over a dozen suggestions, and if you're tired of the classics, you can try your hand at Leslie's Mexican Gefilte Fish, Marian Burros's Gefilte Fish Loaf and Maryland Spicy Gefilte Fish. And for something a bit different, there's Alaskan Halibut and Salmon Gefilte Fish Terrine. There's even a recipe for Chrain, the perfect complement to gefilte fish, which calls for horseradish root, sugar, vinegar and mustard. Over at Arielle's Recipe Archives there are five variations, including Beet Gefilte Fish Mould **[http://recipes.alastra.com/fish/]**.

Not everybody has the time or energy to cook up a batch of gefilte fish from scratch. So there are quite a few online recipes that will tell you how to transform bottled fish into something with an added home taste.

I particularly like the recipe at Torahbytes because it advises you to buy "one large jar gefilte fish; good brand – even if not on sale." The secret of this recipe is adding your own beets, carrots, onions and seasonings to the fish. Bring it all to a boil. Turn down and simmer for 45 minutes **[http://www.torahbytes.org/sechel/Gefilte.htm]**. Another popular time saver is using the frozen loaf of fish, which according to its recipe, will give you "the look and taste of homemade." **[http://www.kosherquest.org/html/Gafilta_Fish.htm]**.

And here's a suggestion for people who just love the *idea* of eating gefilte fish: Vegetarian Gefilte Fish **[http://www.ras kinfish.com/recipes.htm]**. The recipe calls for eggs, onions, carrots, potato and matzah meal, but not a speck of pike.

Oddly, the ZenWeb Gefilte Fish page has no recipes, but it does have gorgeous pictures which show all the steps involved in preparing a traditional platter **[http://www.zenreich.com/ZenWeb/gefilte.htm]**. Over at the Temple Beth David site in Cheshire, Conn., you can watch "Fred's Aunt Sylvia and Fred's mother Dorothy" lovingly grind their fish, add seasonings, roll the balls and pose surrounded by "80 pieces of delicious gefilte fish." **[http://www.uahc.org/ct/tbd/tbdpasso.html]**.

Any good cook will tell you the secret to gefilte fish is finding just the right balance between ground fish such as pike, carp and, of course, whitefish. But Scott Gilbert has accomplished something few others can claim. The intrepid scientist at Swarthmore College's Society for Developmental Biology has actually photographed a "gefilte fish embryo" **[http://sdb.bio.purdue.edu/SDBEduca/Gefilte.html]**. According to Gilbert, the picture on his Web site "is a chimeric pike and whitefish blastula which should (if all goes well) develop into a mature gefilte. We are constructing fate maps using horseradish peroxidase."

It's a bit early to think about Rosh Hashanah cards, but if you want to be prepared, you can order one with a gefilte fish motif **[http://anothercreation.com/gefilte_fish__165.html]**. There's a lovely mixed media collage illustrating a traditional piece of fish along with fish recipes inside the card. The inscription: "Best wishes for a New Year filled with all of the ingredients for good health, happiness and peace." (It is signed, "The Fischman Family.")

Last year, the Israeli post office probably did more to get gefilte fish into the mouths of thousands of people than a generation of bubbies. It immortalized the food on a postage stamp **[http://www.israelphilately.org.il/English/NewIssues/2000/isrfood.htm]**.

Along with stamps honouring other classics like falafel and couscous, the gefilte fish stamp depicts five pieces of fish crowned with carrot slices.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

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Features

VIEWPOINTS

Liberal scare tactics distracted voters

By JOHN T. SYRTASH

Based on the margin of victory in several ridings with substantial Jewish populations, it appears most Jews continued to vote Liberal in the last federal election. However, many voted Liberal reluctantly while some voted for other parties.

Most importantly, many Jews did not vote at all. In fact, only about 57.5 percent of all those eligible voted, Jewish or not, one of the lowest voter turnouts ever.

In the west, most Jews voted for the Canadian Alliance. MPs Irwin Cotler in Montreal and Joe Volpe in Toronto received solid Jewish support, but both MPs opposed their own government on recent United Nations votes concerning Israel.

Prior to the election, Canada's anti-Israel votes at the UN sparked grass-roots anger in the Jewish community. Government indifference to the funding of religious schools in Ontario was also a sore spot. By contrast, the Alliance supported a balanced approach to Israel at the UN while proposing tax credits for religious day school tuition.

The Alliance was ill prepared in central and eastern Canada and Prime Minister Chrétien capitalized on the party's inexperience by shrewdly calling a snap election during good economic times. The Alliance was also hampered by its positions on some key issues: a fuzzy policy on referendums; leader Stockwell Day's opposition to current gun control laws; a decentralized view of Canada. These positions were not popular with many central and eastern Jewish voters. In addition, many Jews backed Chrétien on the Clarity Bill (though most did not realize the Alliance supported its passage).

Fair enough. But what about Jewish concerns over Israel and fair funding for day schools?

Scare tactics distracted the Jewish community during the campaign, particularly the frequent association of the Alliance with extremist elements.

Columnist Dalton Camp, a Tory insider, and a Jewish lawyer, both writing in the *Toronto Star* claimed that lawyer Doug Christie, whose clients include notorious Holocaust deniers, had successfully joined the Alliance. In reality Christie was turfed once Day learned he had joined the party.

Bernie Farber, executive director of Canadian Jewish Congress Ontario region, slammed Day for failing to ask Doug Christie to cancel a pro-Day rally, implying without any proof that Day had control over Christie's activities.

Meanwhile, in Calgary Northeast, Liberal candidate Hakim Faqiryar campaigned for the "Death of Israel." Faqiryar later resigned, yet Congress and others were notably silent when the Liberal party subsequently honoured Faqiryar with the job of a campaign manager!

In Thornhill, home to many Jews, Immigration Minister Elinor Caplan sensed her vulnerability on the issue of Israel. She announced that supporters of the Alliance were bigots, racists and Holocaust deniers. B'nai Brith criticized Caplan's statements, but in its attempt to appear "even handed," its press release was ineffective.

Around the same time, a CBC TV documentary implied that Day's religious beliefs would turn Canada into a fundamentalist Christian theocracy. Ironically, some Jewish voters were convinced that any leader who believes God created the world in seven days must be dangerous.

The attacks continued. Joey Slinger of the *Toronto Star* suggested that Nazi murderer Heinrich Himmler would have voted for the Alliance. Slinger also falsely associated Day with Holocaust deniers James Keegstra and Ernst Zundel. A mid-election speech by Chrétien on the dark forces of fascism was understood as an allusion to the Alliance.

Guilt by association was effectively employed to isolate Day.

Not one official from Congress protested, yet shortly after the election, Keith Landy of Congress quickly and rightly pounced on a Toronto school trustee for using similar exaggerated language that cheapened the Holocaust.

It is no surprise that many central and eastern Jews felt they had no alternative but to vote Liberal. Others voted for the Conservatives, most of them not realizing that Joe Clark supported the UN resolution condemning Israel.

Nevertheless, the Alliance's support east of Saskatchewan grew dramatically, placing second in several Jewish ridings, albeit a distant second. Given the vitriol, even this was a miracle.

Had the Alliance been perceived as a strong centrist party with national scope, these scare tactics may not have worked. But the perception was the opposite. As a result, most Jewish voters in central and eastern Canada tended to opt for the "devil they knew" and voted Liberal, if they voted at all.

Chrétien did achieve a plurality. But Trudeaumania this was not.

John Syrtash is a family law lawyer in Toronto.

Understanding the Jewish vote

Alliance couldn't break historic ties to Grits

By SENATOR JERRY S. GRAFSTEIN

For the second time in just over 20 years, a question about Israel and the Jewish voter erupted in the media in the midst of a federal election – with mixed results.

In the 1979 election, Conservative leader Joe Clark attempted to reverse the Liberal government's policy of maintaining its Israel embassy in Tel Aviv. Clark's surprise mid-election pledge, to move the embassy to Jerusalem, was viewed with some skepticism.

Advisors, especially in Toronto, apparently convinced Clark that this promise could make political inroads among Jewish voters in key, hotly contested Toronto ridings such as St. Paul's. In that close 1979 election, St. Paul's voted Tory and was a key to the short-lived Clark minority government. It seemed Clark was able to widen the bridge to the Jewish community laboriously built by the Conservative prime minister, John Diefenbaker, who was seen as a staunch defender of Israel. This, coupled with Diefenbaker's lifelong support for human rights, minorities and immigrants, enabled the Conservatives to gain strong support in the Jewish community. Brian Mulroney shared Diefenbaker's visceral support for the State of Israel, which assisted him in his sweeping electoral triumphs in some Ontario ridings with substantive Jewish voting bases.

Stockwell Day's support for Israel erupted suddenly in the last federal election, following Canada's vote for a lopsided UN resolution that condemned Israel's use of force, without referring to Palestinian violence. Turbulence among Jewish voters who traditionally awarded Liberals with larger than average voter turnouts unsettled even Liberal MPs, as they felt the ferocity of frustration at the door and at public meetings.

Day and his advisors sensed this voter unease. Seeking an electoral breakthrough for the Alliance in Ontario, the party immediately condemned Canada's position as unbalanced and unfair. It is still not clear whether Day's views on Israel were electorally opportunistic or rooted in deeper Pentecostal beliefs about the biblical sanctity of Jewish sovereignty over Jerusalem. It was clear the Alliance was making a determined effort to gather credibility among Jewish voters, especially Orthodox Jews, who had been lobbying for public funding for Jewish day schools on the same basis claimed for Catholic separate schools.

Clearly Day was attempting to distance the Alliance from the Reform party, which had been tainted by outspoken members and supporters who were seen as inimical to "Jewish" issues ranging from Holocaust revisionism to immigration. The Alliance was now represented by a fresh crop of multicultural candidates. What was also new was large turnouts at Alliance public meetings of Orthodox Jews who supported the Alliance's electoral efforts.

Pressure from Liberal members led Jean Chrétien to meet with Jewish communal leaders and to issue an open letter identifying with Jewish frustration at the UN resolution. Liberal ministers, first Elinor Caplan in Toronto and then Hedy Fry in Vancouver, openly accused the Alliance of harbouring bigoted supporters. To be fair, no party is free of bigoted adherents.

But the vigorous attempts by the Alliance to decouple traditional Jewish support from the Liberal party required more work and more history. What is clear is that Jewish support for Liberalism stretches back to 1840s England when Liberals were active in supporting Jewish membership in the House of Commons. Allegiance to the Liberal party in Canada in the 1920s and '30s was closely related to this, as was subsequent English history. Meanwhile, the Liberals' postwar identification with social policies such as immigration and health care invigorated its support among Jews.

Jewish support for the Liberals intensified in the Trudeau years, essentially based on his policies of immigration, multiculturalism, the Charter of Rights and support for individual rights in a united Canada. Jean Chrétien added fiscal responsibility and gun control as key policies.

What is not yet clear is what predominately carried the Liberals to their recent electoral majority. Was it the Liberal leader, the party's social policies, the economy or a wedge of gender issues like "choice" on abortion? Or, was it fear of the unknown, untested leadership of Stockwell Day? In ridings with sizeable Jewish populations, Liberals won strong majorities, with, however, historically low turnouts. Despite volatility in support for the Liberal party, in the end, the older pattern of support for liberal social policies and sound fiscal measures returned.

To isolate the Jewish vote requires rigorous statistical calculations. More often it is a contested electoral commodity that follows mainstream thinking. Yet this election may mark a maturity amongst certain Jewish voters who are prepared to organize, cluster and follow their defined interests more transparently, and allow parties to vie for their support in future elections.

Jerry Grafstein is a senator from Toronto.

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Nightclub fundraiser helps abused kids in Israel

By FRANCES KRAFT
Staff Reporter

TORONTO — The younger generation – with an interest, in part, sparked by Birthright Israel trips — has taken on the leadership of a local organization that benefits abused children in Israel, and is planning a January 18 fundraiser at a downtown nightclub.

The new executive of ELI, The Canada-Israel Association for Child Protection is headed by 23-year-old president Sari Goldman, whose mother, Fran, established the group here in 1994 after learning about ELI, an Israeli non-profit organization that helps Jewish and Arab children suffering from neglect and physical, emotional and sexual abuse.

Sari Goldman, who is the outreach and program supervisor at the Canada-Israel Experience Centre here, said the current ELI project is not "Birthright-focused, but the people working on it are all past participants or past staff. We thought it was a great way for all of us to maintain touch with each other and with Israel...This is just a little area, but it's a very important area."

She left Toronto Dec. 31 to lead her third Birthright trip, the 10-day free trip for young Jewish adults age 18 to 26, and planned to visit ELI's offices while in Israel.

Becoming involved in ELI here was "a good opportunity to start giving back," said Mark Silver, vice-president, financial. A 26-year-old entrepreneur who is launching his own Internet event-planning service, Silver took part in a Birthright trip last May.

"I love the enthusiasm, energy and creative thinking of this [new] young group," said Fran Goldman, whose original "junior board" of late 20-somethings to those in their early 40s have been running children's concerts, sending local inner city kids to be entertained and raising money for ELI at the same time.

Recently, however, the volunteers, because of their stage in life, have been "overwhelmed by work and children," she said. "We are happy to let [the new board] take the lead and then help out in whatever capacity we can."

The benefit party, geared to 22- to 27-year-olds (post-undergraduates), will feature a deejay, a raffle and a free drink per person before 11 p.m. It will be held at Society Night Club, 137 Peter Street, at 9 p.m. Tickets are $10 in advance, $15 at the door.

For tickets contact Goldman at 416-398-6931 ext. 3, or Shayna Allen at 416-785-1465, ext. 6611.

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Greater Toronto Area

Author recalls deportation of the Jews of Baden

By CYNTHIA GASNER
Special to The CJN

TORONTO — Being in Germany recently to read selections from her partly autobiographical novel, *Bye-Bye, Baden-Baden*, reminded Lucille de Saint-Andre of her experience as a 16-year-old deported by the Nazis.

The author was at the Insel Theatre in Karlsruhe, Germany, taking part in a commemoration of the 60th anniversary of the mass deportation of the Jews of Baden, and the Palatinate and Saar regions of Germany to Camp de Gurs in Vichy, France.

Bye-Bye, Baden-Baden tells the story of Uschi, a Jewish teenager who tries to make sense of the world during the Holocaust.

Lucille de Saint-Andre

Following the reading, the guests at the memorial service were "interested and fascinated with my story," and asked about her recollections, and about her and her family, Saint-Andre said in an interview.

"The reading and interest there gave me a feeling of closure," she said. She recalled the internment of her family and their miraculous departure, adding, "The reading completes the cycle for me."

She and her husband also took part in a commemorative journey with several hundred people to Camp de Gurs in the French Pyrenees, where she and her family had been deported.

"It was so long ago, it didn't feel real," she said.

Camp de Gurs, near the border with Spain, was built by the Spaniards who escaped the Civil War by crossing the Pyrenees to France in the late 1930s. Many were still there when the Jews arrived. Some left for South America and others for Mexico. The Republican Spaniards could not return to Spain, as they would have been jailed.

Today, there is a large, empty field where rows of barracks once stood and 6,500 Jews were interned.

More than 1,000 died of dysentery and malnutrition, some got away and two-thirds were shipped to Auschwitz.

Those attending a memorial service at the Gurs cemetery included Saint-Andre and six other survivors, two German ministers, French veterans of the resistance, seven mayors of Badische cities, French mayors from the surrounding area, Jean Kahn, president of the Central Council of the Jews of France and the chief rabbi of Paris.

Born Liselotte Blum in Tauberbischofsheim, Germany, Saint-Andre and her family moved to Karlsruhe, where her father owned a successful wholesale porcelain business. Just prior to the war, her father was forced to sell the business to a Nazi. On Oct. 22, 1940, the Jewish population of the town was deported to Camp de Gurs.

The family managed to get out of the camp and went to Marseilles, where for six months they desperately tried to obtain visas for the family.

"Miraculously, we did get a visa and left for the United States in August 1941," Saint-Andre said.

They boarded a ship to New York after a two-month wait. Their vessel was dubbed "the ship from hell" by the press because of the horrific conditions and because their six-week voyage took them to several ports.

In New York, Saint-Andre went to high school. She moved to Montreal in the '50s and was the first female police reporter for the *Montreal Star*. Returning to New York, she polished her writing skills at New York University and later assisted Nobel Prize-winner Isaac Bashevis Singer with his translations.

During the 1968 student uprising in Mexico City, she worked for the Mexican Olympic Committee doing public relations. She said she left New York in 1984 "because I love Canada and wanted to return here."

Saint-Andre currently lives in the Annex area with her husband, Robert Sandbo, a retired film editor/cinematographer who won an Emmy for the four-hour feature, *FDR*.

Saint-Andre said she is writing a second novel about Uschi in America and she is also preparing a book of short stories of eccentric women she knows in New York.

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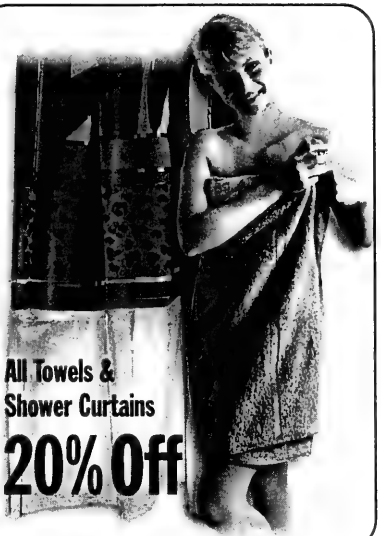

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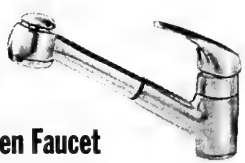

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From left, Barbara and Elliott Rothman, and Marcia Talmage take a break from their work at an old Jewish cemetery in Suriname. Elliott is wearing gloves to protect his hands from flour used to dust the stones and throw the letters into relief. Inset, a stone bears the carving of a tree chopped down by an axe, symbolizing a person who died too young.

Elderhostel group catalogues old South American gravestones

By FRANCES KRAFT
Staff Reporter

TORONTO — It might not be what some people would consider a holiday, working for most of the morning and again in late afternoon in the tropical heat.

But for Barbara and Elliott Rothman of Toronto, and 10 American travellers, a one-week Elderhostel trip to Suriname over Sukkot proved to be a fascinating and meaningful adventure.

Their project, under the auspices of Caribbean Volunteer Expeditions, involved cataloguing graves in the old Ashkenazi cemetery in Paramaribo, the small South American country's capital. The cemetery – with about 350 stones and more than 500 graves – was in use from 1700 to 1883.

"You really felt [the inscriptions] were speaking to you," said Barbara, 53, a social worker with the Kidney Foundation. "Some went into great detail about the person's life."

The gravestone of Naftali Jacob, a childless sugar plantation owner who died at age 80, bore carved hands positioned for a priestly blessing, denoting his status as a Cohen, and a mention of his providing financially for Paramaribo's Neve Shalom Congregation.

Barbara also learned that in his will, Jacob left money to Jews of his native Vilna, prompting some of them to adopt the surname Surinam (as it was spelled originally) or Zurinam. "I thought that was very interesting, very unusual," said Barbara.

A chartered accountant by profession, Elliott, 55, had seen the trip listed in an Elderhostel catalogue and said to his wife, "Hey, let's go!" To reach their destination, six degrees north of the equator, they took three planes, changing in Miami and again in Curaçao.

While in Suriname, a territory of the Netherlands until it declared independence in 1975, they also journeyed by boat to see synagogue and Jewish cemetery ruins in Jodensavanne (Jewish Savannah). The 350-year-old village was founded by 500 Jews, who ran 200 sugar cane plantations with the help of 9,000 slaves. The plantation owners, originally from Recife, Brazil (then a Portuguese colony under the Inquisition), had been invited to settle in what was then Dutch Guiana.

A visit to Neve Shalom – an attractive, well-kept 1835 synagogue with a sand floor – was sad, said Elliott, because there was no minyan on Simchat Torah. "Even with us," added Barbara.

Members of the Suriname Jewish community, numbering about 200, begged for assistance finding a Hebrew teacher, even on a short-term basis, or someone to run a seder or High Holy Day service. Ideally, they need someone who speaks Dutch, although Afrikaans is probably close enough, said the Rothmans.

At the cemetery, Barbara, as one of only three people who could read Hebrew, helped transcribe and translate the Hebrew inscriptions. A native of Montreal, as is her husband, Barbara attended the precursor of the Solomon Schechter Academy until age 13. "I could read the letters and the easy words."

New Yorker Marcia Talmage, a former Hebrew teacher and the widow of Frank Talmage, founder of the University of Toronto's Jewish Studies program, had the best knowledge of Hebrew, which was especially useful distinguishing words that didn't have spaces between them.

She told *The CJN* in a brief phone interview she felt the project was "*avodat kodesh*" (holy work) that combined her passion for Judaism and adventure. For nights after, Talmage would see Hebrew letters in front of her eyes when she went to sleep at night.

Elliott and the rest of the non-Hebrew-literate participants transcribed the Dutch and Portuguese inscriptions, and sprinkled flour over the flat gravestones to enhance the contrast between the carved letters and their backgrounds.

Many of the stones – all European imports – had symbolic carvings. "A lot have a tree cut off before its time, with an axe," said Elliott. One even had a skull and crossbones, symbolizing the deceased's readiness to rise from the dead when Mashiach arrives. Another had an open box, a knife and a clamp, tools of a mohel.

The Rothmans – who had previously travelled to Nepal with Elderhostel, which runs educational programs for adults 55 and older – said the cemetery project was about 80 percent completed by the end of their stay.

The project was initiated about two years ago by Adriana Van Alen, who is married to a Jewish plantation owner. Van Alen herself rescued stones buried in sewer water, said Barbara, noting that the cemetery had been in poor condition and part of it was under water at one point.

The volunteers served as a vehicle to record the cemetery's information for posterity, said Talmage.

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילוער

געשטאָרבן דער פּאָעט ישראל שטערן ע"ה

פון אברהם און איידל שטערן

ד"ר ישראל הערש צבי שטערן ז"ל, (אויך באַקאַנט ווי „איש יאיר") פון מאָנטרעאָל, אַ באַוווּסטער יידישער פּאָעט, שרייבער און קולטור־טוער, איז געשטאָרבן דעם 17טן אָקטאָבער, 2000, אין עלטער פון 87 יאָר. ישראל שטערן איז געבוירן געוואָרן אין טישעוויץ, פּוילן, אין יאָר 1913, אין יום־כפור צו נעילה. ער איז געווען אַ תלמיד־חכם פון די היילקע און וועלטלעכע ווערק און געקענט די קליינע אותיות פון דער תורה און גמרא. ער האָט באַהאָפטן די אויסטערלישע נומערן פון הויכער מאַטעמאַטיק מיט פילאָזאָפיע און קבלה.

אַלס יינגל האָט ער איינגעזאַפּט אין זיך די הוסיאַטי־נער חסידות און זיך געשולט אין דער פּוילישער שקאָלע. ער איז געווען אַ פידער פון דער „יוגנט" און „יונג־כאָר" פון דער לינקער פּועלי־ציון אין טישעוויץ. לשון־קודש, העבריעיש און יידיש זיינען געווען איינגעבאַקן אין ישראל שטערנס האַרץ. צוזאַמען מיט זיין ברודער שלום שטערן האָבן זיי געשאַפן אַ יידישע ביבליאָטעק פון ביכער, צייטונגען און זשורנאַלן אין פיל שפּראַכן אין זיין שטעטל.

ישראל האָט כמעט ווי פאָרויסגעזען דעם דריטן חורבן. ער האָט געהאַט אַ סערטיפיקאַט עולה צו זיין קיין פּאַלעסטינע, אָבער ער איז געקומען קיין קאַנאַדע ערב דער צווייטער וועלט מלחמה. ער איז אָנגעקומען דעם 1טן מאַי, 1937. זיין ברודער יעקב זיפּער־שטערן איז געווען בייהילפיק אַריבערצונעמען און פאַראייניקן די משפּחה שטערן אין מאָנטרעאָל.

אין טאָראָנטאָ איז ישראל געווען אַ יידישער לערער און אויפפאַסער אין דער „לעיבאָר ליג" אָוונט שול און „קינדערלאַנד" קעמפּ. ער האָט אויך געלערנט יידישע לימודים אין דער פרייהייט טעמפּל/שלום עליכם שול אין וויניפּעג, און פאַר אַ צייט געווען וויצע־פּרינציפּאַל פון די פּרץ־שולן אין מאָנטרעאָל.

שטערן איז געווען אַ פּאָעט, עסייסט, פּראָזאַיקער און געשאַפן אין פיל שפּראַכן. ער האָט באַקומען זייער גוטע אָפּרופן פון ליטעראַטור־קריטיקער. זיין עפּישע פּאָעמע „ויהי בימי" (1975), אין יידיש און לשון־קודש, האָט באַהאַנדלט די טעמעס פון וויסנשאַפט, מאַטעריאַ־ליזם, אידעאָלאָגיע, רעליגיע און קבלה. ער האָט געגעבן לעקציעס וועגן יידישע שרייבערס און ליטעראַטור אין דער יידישע ביבליאָטעק פון מאָנטרעאָל. די דאָזיקע לעקציעס זיינען אַראָפּגענומען געוואָרן אויף טאַשמעס און געפינען זיך דאָרט. שטערן האָט אויך איבערגעזעצט כרעסטאָמאַטיעס פאַר די יידישע פאָלקס־שולן און פּרץ־שולן אין מאָנטרעאָל.

ד"ר שטערן האָט גראַדוירט פון ווילנער טעכניקום אין די מיטל דרייסיקער יאָרן. אין די שפּעטערע יאָרן האָט ער גראַדוירט און באַקומען אויסצייכענונגען פון אַ צאָל אוניווערסיטעטן אין אַמעריקע און קאַנאַדע.

ישראל האָט געקראָגן דעם פּרץ פאַר פּאָעזיע פון אינטערנאַציאָנאַלן פאַראיין פון פּאָעטן־לאָוּרעטן. ער האָט זיך געדרוקט אין יידישע און ענגלישע זשורנאַלן, צייטונגען, זאַמלביכער און אַנטאָלאָגיעס, ווי „דער קע־נעדער אָדלער", „די צוקונפט", „יידישע קולטור", „דער וועקער" און פיל אַנדערע.

ער איז געווען אַ שטאַרקער יידישיסט און איז געווען איינער פון די גרינדערס פון „יידיש קאָמיטעט" ביים קאַנאַדער יידישן קאָנגרעס. שטערן האָט באַטראַכט יידיש ווי דאָס היילקע לשון פון די קדושים, וואָס זיינען געפאַלן אויף קידוש השם. יידיש איז אַן אָרגאַנישע שפּראַך, וואָס האָט פאַראייניקט און פאַראייביקט איבער 1000 יאָר פון יידיש־אייראָפּעישע ציוויליזאַציע.

ישראל שטערן האָט פאַראָבלט זיין פרוי אַמאַליע, טאָכטער איידל, זיין אברהם־דוד און יונה, שניר ניצה און אייניקלעך, אַ שוועסטער שפּרה־מירל קרישטאַלקע און אַ סך פריינד. זאָל זיין נאָמען זיין געבענטשט!

Obituary Fields was a war hero

By CYNTHIA GASNER
Special to The CJN

TORONTO — John Fields, who was honoured by the Polish government for his bravery as a patriot during the Warsaw Ghetto uprising and for his heroic activities in the Polish Home Army during the Polish uprising in 1944, died recently of heart disease. He was 77.

The quiet-spoken, gentle man was an underground fighter proficient with guns and grenades and was involved in acts of sabotage against the Nazis.

Fields was born in Warsaw. His father, Avraham Feldberg, died when he was two. In 1942, he and his mother were moved with the other Jews to the Warsaw Ghetto.

He was always hesitant to speak of his heroic actions in the ghetto during the 27 days that the Jews resisted the Nazis.

Andd he rarely spoke of his near-death escape into the sewer system, his falsified documents and disguise as a Polish underground fighter, his saving the life of his Polish colleague in the underground, his capture by the Germans or his experiences as a Polish prisoner of war.

Following his liberation in 1945, Fields went to Bergen-Belsen to look for his family, but found most of them had perished. At the camp, he met Dorothy Weber, a young survivor. They were married at Bergen-Belsen.

The couple came to Canada in 1948. For 35 years, Fields owned and operated Royal Style Sportswear.

He became active at the Beth Emeth Bais Yehuda Congregation.

In June 1997, in an interview with *The CJN*, Fields said that despite his ugly memories that haunted him, he was grateful to have survived. "Thank God that I have a wonderful family – good children who are educated and very caring to us."

An active member of the Jewish War Veterans of Canada, he was described by Louis Vandelman, executive director of the Veterans organization, as "a very valued member whose advice we sought. He was always there for us."

Fields is survived by his wife Dorothy, children Lally Gould, Louis, Harvey and Steven, and nine grandchildren.

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Greater Toronto Area

Royal College's new president is a doctor of many 'firsts'

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Bernard Langer, the new president of The Royal College of Physicians and Surgeons of Canada, was the first doctor in Toronto to perform a successful liver transplant.

Langer, a general surgeon at The Toronto General Hospital, has two other "firsts" to his credit.

In 1963, he was the first Jew to be appointed to a full-time position on The Toronto General Hospital's surgery staff.

In 1983, as chair of the department of surgery at the University of Toronto, he developed the first formal training program in Canada for young surgeons headed for an academic career in medicine.

It became the model for the Royal College's much-lauded Clinician Investigator Program.

Langer, 68, will serve a two-year term at the college, based in Ottawa.

It defines educational requirements and sets training standards in 56 medical surgical specialties.

And through a special program, it helps its 32,000 members (fellows) in Canada and elsewhere maintain their specialty competence.

Langer, whose clinical and research interests have focused mainly on diseases of the liver, biliary tract and pancreas, is chair of the council that sets policy for the college.

He expects to spend about 40 percent of his time on college business once he settles into the job. His appointment was announced in September.

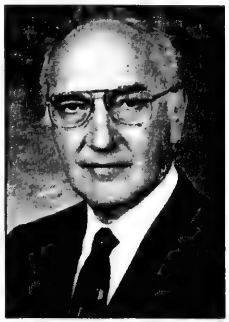
His parents Joel and Pearl, came to Canada from Poland in 1911. Joel was a tailor. Pearl, a homemaker, bore six children. Langer was the youngest.

At Harbord Collegiate, he excelled in mathematics and science. He decided to be a doctor when he was in Grade 13.

Langer thought that medicine would enable him to fuse his interest in science with his enjoyment of working with people.

He was a counsellor at two summer camps, Camp Fundale and Camp Tamarack.

In 1956, he graduated from the Unversity of Toronto, the gold medalist in his class. He completed his post-graduate surgical training at the U of T, M.D. Anderson Hospital in Houston, Tex., and the Peter Bent Brigham Hospital in Boston, Mass.



Dr. Bernard Langer

His appointment at The Toronto General Hospital signalled a significant change in its policy.

"It had been a place where Jews couldn't get work," he said.

Langer also believes that the city was in flux.

"Toronto had evolved from a fairly homgeneous society before World War II to a fairly cosmopolitan society after the war," he added. "Everything was opening up, and there were just too many good people of different backgrounds who could no longer be ignored."

Langer explained that new surgical techniques and drugs, as well as an infusion of greater government funding, set the stage for the first liver transplant he performed in Toronto.

In fact, the first successful liver transplant procedure took place in the United States in 1967. Until the late 1970s, these procedures were considered experimental and thus risky.

Today, an average of 90 such transplants are done annually at The Toronto General Hospital.

After developing the hepatobiliary and pancreatic surgery unit at the hospital, he established the liver transplantation program at the U of T, where he was chair of the department of surgery from 1982 to 1992.

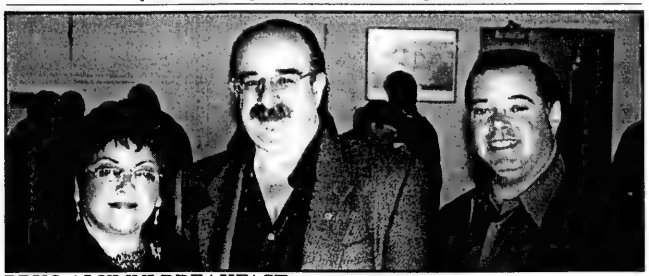
During his chairmanship, he set up the U of T's innovative surgical-scientist training program, designed for medical students interested in research and in teaching medicine.

"The program set a very high standard and attracted very good people who have gone on to successful university careers."

Still a professor of surgery, Langer said that he has gained enormous professional satisfaction from having trained a corps of accomplished and respected surgeons and academics.

An avid fisherman and an enthusiastic golfer, Langer and his wife Ryna, a retired librarian, have four children. Jacob is head of general surgery at Toronto's Hospital for Sick Children, David is a bond trader in New York, Pearl is a family physician in London, Ont., and Michael is a computer scientist at McGill University.

A former board member of Holy Blossom Temple, Langer and his wife have 10 grandchildren.



BBYO ALUMNI BREAKFAST: The first BBYO Lake Ontario Region alumni breakfast series was recently held in Toronto. Celebrating the 45th anniversary of Chapter Lorac AZA #995, the featured speaker was Lorac alumnus, Harvey Atkin (centre). Seen with Atkin is Helen Wander Gold, alumni chair, and Jeff Wagman, BBYO board chair.

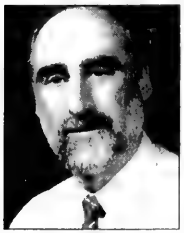
Canadian architecture credited for unique designs

By SHELDON KIRSHNER
Staff Reporter

TORONTO – Harold Kalman, a Vancouver-based architectural historian and heritage consultant, claims in a new book that Canadian architecture is unique.

"It's unique in that we shaped things as no other nations did," says the author of *A Concise History of Canadian Architecture* (Oxford University Press, 2000).

"We may have begun with many of the same models as architects (in Europe and Asia), but Canada's particular social, cultural and environmental conditions produced something different. Sometimes, the differences are subtle, but they are always there."



Harold Kalman

Kalman, who established Canada's first private heritage conservation practice in 1975, believes that architecture is "an expression of a country's history, social and cultural aspirations and environmental opportunities and constraints."

As a result, he says, something "uniquely Canadian" has emerged from the drawingboards of Canada's architects.

Kalman's book is a condensed and updated version of his original two-volume treatise, *A History of Canadian Architecture* (1994). Nevertheless, at 661 pages, it is still hefty, comprehensive and erudite.

A former academic whose 94-year-old father Maxwell is a retired architect, Kalman takes the reader on a fascinating journey from the first buildings in the country to Canada's architectural future.

As well, Kalman offers a history and critique of several synagogue buildings, ranging from Montreal's Shaar Hashomayim (where he studied Hebrew and prayed as a youth) to Toronto's Holy Blossom Temple.

"Holy Blossom should be appreciated as a national landmark of inter-war experiments with balancing traditionalism and modernism," he says.

"By contrast, the little shul in Edenbridge, Saskatoon, is utterly humble and remarkably charming, a testament to the dedication of its Jewish pioneers.

"Shaar Hashomayim is superbly impressive, though the exterior was severely damaged by 1960s alterations."

Raised in Montreal's Snowdon district, Kalman, known as Hal to friends and acquaintances, graduated from Westmount High School in 1960 and studied art, archeology and architectural history at Princeton University.

From 1968 to 1975,while teaching in the department of fine arts at the University of British Columbia, he became involved in the conservation of historic buildings.

Two years after taking a course in preservation at Cornell University, he left his job at UBC.

"I loved teaching and working with students, but I was bored, didn't like academic administration, and saw more interesting challenges elsewhere," Kalman says.

He and partner John Stewart formed Commonwealth Historic Resource Management Ltd., which has undertaken conservation projects in Canada and abroad, including the restoration of the Rideau Street Chapel of Ottawa's National Gallery of Canada, the design of heritage conservation plans for Kingston, Ontario, and Kelowna, B.C., the rehabilitation of a neighbourhood in Qingdao, China, a coastal city that was once a German colony, and the drafting of a tourist development scheme for the Caribbean islands of Barbados, Trinidad and Tobago.

Kalman decided to write *A History of Canadian Architecture* after reading Alan Gowans' classic 1958 study, *Looking at Architecture in Canada*, revised in 1966 as *Building Canada*.

"It turned me on to Canadian architectural history," Kalman says.

"While *Building Canada* was groundbreaking – the first attempt at a national history of architecture – it also had many weaknesses. I resolved to write my own history of Canadian architecture.

"By the time I got to it, there was a very strong foundation of research on individual buildings, architects and styles, so all I had to do was to absorb it, organize it into a meaningful framework, and step back and assess it."

Supported by a grant from the Social Sciences and Humanities Research Council of Canada, Kalman spent about 12 years researching and writing what is now *A Concise History of Canadian Architecture*.

CHAT awarded grant

TORONTO — Community Hebrew Academy of Toronto (CHAT) is entering its second year as a recipient of an Avi-Chai Bookshelf Grant.

Avi-Chai has also given a grant to CHAT's new campus at Richmond Hill.

The Avi-Chai Foundation, a New York-based private foundation dedicated to supporting and encouraging the growing Jewish day school movement, developed Avi-Chai Bookshelf – a two-year, $1 million pilot program – in an effort to enhance libraries at Jewish high schools in the United States and Canada.

"We are delighted to have been selected for the Avi-Chai Bookshelf grant. Through this grant, our library will be better equipped to effectively serve both our teachers and students, helping to enrich the classroom curriculum and develop the research skills of our students," said Paul Shaviv, headmaster of CHAT.

CHAT received $10,000 (US) over two years for the purchase of materials (books, audiovisual items and software) for their media centres. According to the guidelines of the grant, at least half of the money is being used toward Judaic materials. The school put together a committee of teachers and administrators from different disciplines to make the purchases.

A TIME TO LEARN

AT SHAAREI SHOMAYIM CONGREGATION
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Web Site: www.shomayim.org e-mail: info@shomayim.org

2001 WINTER SESSION — JANUARY - APRIL

TANACH / BIBLE STUDIES

MONDAY	9:30 - 11:00 am	***The Book of Joshua - Part 2*** (Resumes Jan. 8) with Rabbi Shulman
	7:30 - 8:30 pm	***Studying Torah: Understanding The Keys That Unlock Biblical Interpretation*** (Feb. 5, 12, 19, 26, Mar. 5 & 12) with Rabbi Sacknovitz
	8:30 - 9:30 pm	***Kohellet*** (Starts March 5) with Rabbi Hoschander
TUESDAY	9:30 - 11:00 am	***The Joseph Story - Parts 2 & 3*** (Fee) (Resumes Jan. 2) with Dr. Shoshana Zolty
	7:30 - 8:45 pm	***The Book of Judges - Part 2*** (Resumes Jan.9) with Rabbi Shulman
SHABBAT	Prior to Mincha	***Parshat Hashavua*** with Rabbi Shulman

TALMUD & MISHNA

MON. - FRI.	6:00 - 6:55 pm	***MIT (Morning Institute for Torah studies)*** (Fee) (Resumes Jan. 2) with Rabbi Rabi
TUESDAY	9:00 - 10:00 pm	***Talmud (Pesachim)*** (Resumes Jan. 9) with Rabbi Shulman
WEDNESDAY	Noon - 1:15 pm	***Lunch & Learn*** (Resumes Jan. 10 — downtown location) with Rabbi Shulman

JEWISH THOUGHT & PRACTICE

TUESDAY	9:30 - 10:30 am	***Pirkei Avot*** (Resumes Jan. 9 - Women Only) with Rebbetzin Baila Shulman
WEDNESDAY	7:00 - 8:00 pm	***A Tapestry of Customs - The Minhagim*** (Feb. 7, 14, 21, & Mar. 7) with Chazzan Motzen
	7:30 - 8:30 pm	***Hebrew Reading - Levels 1 & 2*** (call for details) with Nechama Motzen
	8:00 - 9:00 pm	***Jewish Perspectives on Child Development*** (Starts Jan. 24) with Rabbi Diamond
SHABBAT	9:30 am - Noon	***Pray and Learn*** with Dr. Malamet
	8:00 pm	***Lilmod - Torah in Your Living Room*** (Next Session Jan. 27 — Call for other dates) with Rabbi Diamond (registration required)

A BLEND OF JEWISH EXPERIENCES

Book Club - Feb. 10, 8:00 pm, - ***Kaaterskill Falls*** by Allegra Goodman
Parenting (Fee) with Rochelle Meister Diamond 416-256-0818 & Lori Tamari Ulmer 416-789-1559
Simcha Dancing (Fee) (Starts Jan. 30 for 8 weeks) with Vera Elzas — Tuesdays, 10:30 - 11:30 am
Come - Let's Sing (Jan. 16 to Mar. 6 - Women Only) with Ritasue Fisher — Tuesdays, 11:00 am - Noon

PLEASE CALL THE SYNAGOGUE OFFICE FOR FURTHER INFORMATION

MEKOROT INSTITUTE OF TORAH STUDY FOR WOMEN
THURSDAYS (9:30 - 11:30 am) — Resumes January 18, 2001
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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 8, is deadline for Jan. 18 issue and Monday, Jan. 15, is deadline for Jan. 25. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Saturday, Jan. 13

OHR SOMAYACH LECTURE

Rabbi Lewis Furman of Ohr Somayach Johannesburg speaks at Ohr Somayach Thornhill, 613 Clark Ave. W., 8 p.m. Topic: Don't Get Mad, Get Even (With Yourself). 905-886-5730.

SHABBAT LUNCH & LEARN

Congregation Beth Haminyan Shabbat Lunch and Learn features **Seymour Epstein** speaking on Birkat Hamazon, a text based study, at noon at 70 Ridge Hill Dr. (West Prep). Reserve: 905-764-5452.

AT BETH EMETH

Teen's Shabbat service 10 a.m. at Inwentash Centre, Beth Emeth Bais Yehuda Synagogue.

Beginner's interactive Shabbat service, 10:30 a.m. at Ruth Kelman Centre.

Sunday, Jan. 14

SHAVUOT IN JANUARY

Shavuot in January event: blintz making; milk and honey time; plant flowers, make flower shakers; singing and dancing. 11 a.m. to 4 p.m. at Jewish Discovery Place Children's Museum in the Bathurst Jewish Community Centre. 416-636-1880, ext. 456. Check times for each activity.

SONGS OF CHALUTZIM

In their lecture-recital Pioneers of Israel: A Musical Portrait, **Cantor Benjamin Maissner** and **Naomi Bell** explore the history of the chalutzim through song, 3 p.m., Holy Blossom Temple. 416-789-3291, ext. 224.

YIDDISH POET

At the Beth Tzedec Men's Club breakfast, Toronto Yiddish poet **Simcha Simchovitch** lectures on Itzik Manger: the Nightingale of Yiddish Poetry. Breakfast at 9:30 a.m. followed by lecture.

FELICIA CARMELLY TALK

Shaarei Shomayim Brotherhood and Entertainment and Cultural Connection present **Felicia Carmelly** speaking on From Garbage Collector to Award Winning Writer, 8 p.m. at the synagogue. 416-789-3213.

FAMILY RELATIONSHIPS

Parents and Adult Children: the Role of Attachment in Family Relationships is the topic of Temple Sinai breakfast series, 10 a.m. Speaker is **Sharyn Moses.**

Monday, Jan. 15

THE HABIMA PLAYERS

Laugh with the Habima Players presented by Cranbrooke Friendship Club of the United Jewish People's Order (UJPO) and the Winchevsky Centre 12:30 p.m. at 585 Cranbrooke Ave. Preceded by light lunch. 416-789-5502.

NAGILLAH CHAPTER, JWI

Nagillah chapter, Jewish Women International, (50+ singles) general meeting, 7:30 p.m. at Pride of Israel Synagogue, 59 Lissom Cres. Program by financial planner **J. David Lakin.** Information, **Norma** 416-657-8763 or **Helen** 416-638-4326.

PIZZA AND POTTERY

Join the 45+ group of Jewish Women International of Canada at 6 p.m. at the Glaze Craze. Eat, shmooze, create. For the non-creative- you don't need to be creative to have a great evening. Pre-paid reservation only. 416-630-9313.

Wednesday, Jan. 17

SPEED DATING EVENT

Bloor Jewish Community Centre Singles Minded (30-40) is sponsoring a downtown speed dating event

Continued on page 23

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Continued from page 22

7 p.m. Call 905-764-1808 to pre-register. For information, call **Shira**, 416-924-6211.

JWI CHAPTER MEETING

Jewish Women International Markham-Unionville chapter monthly meeting. Special guest speaker. New members welcome. **Sheryl** 905-305-7026 or **Susan** 905-940-0286.

Thursday, Jan. 18

MISHMOR NIGHT

Monthly class with **Rabbi Howard Morrison** co-ordinated with USY to promote Jewish values and challenges facing teenagers. 6:30-8:30 p.m., Ruth Kelman Centre at Beth Emeth Bais Yehuda Synagogue. Dinner is served. RSVP to **Allison Berg** 905-764-5513 or **Jeff Serota** 905-731-8153 or **Jordanna Hochman** 905-731-2425.

And What Else Is New

DUO PIANO CONCERT

Koffler School of Music and Na'amat Canada present a duo pinao concert featuring **Alexander Tselyakov** and **Fabio Mastrangelo,** Saturday, Jan. 20, 8 p.m., Leah Posluns Theatre. For tickets 416-636-1880, ext. 228.

RESOURCE CENTRE

The Family Resource Centre at Promenade Mall is holding final registration for workshops for preschoolers, older children and adults beginning in January. For information about days, times and cost call 905-882-8509.

THE WANDERING JEW

At Temple Har Zion, Tuesdays 8 p.m. Jan. 16 and 23, **Rabbi Michal Shekel** presents an overview of the Jew in History and Literature. **Paulette Volgyesi** 416-222-7033 or temple office 905-889-2252.

AT THE KOFFLER GALLERY

Cathy Daley exhibit, Little Black Dress, is on view at the Koffler Gallery Jan. 11-Feb. 25. Opening reception Thursday, Jan. 11, 7-9 p.m. with artist talk 6 p.m. 416-636-1880, ext. 268.

Free bus tour of North York galleries Sunday, Feb. 4, 1-5:30 p.m. Reserve: 416-636-1880, ext. 270.

CONVERSATIONAL YIDDISH

Lessons in conversational Yiddish, spring semester of 10 sessions Beginners classes start Tuesday, March 20 and Intermediate start Wednesday, March 21. **David Newman** teaches both classes at Adath Israel Congregation. **Louis Gula** 416-495-0919.

AT THE VILLAGE SHUL

Programs at the shul, 1072 Eglinton Ave. W. 416-785-1197.

Israel Issues with **Rabbi Shmuel Veffer**, understanding the Israel-Arab conflict, Mondays 9:15 a.m., starting Jan. 15.

The Second Decade of Parenting with **Sarah Chana Radcliffe**, discussing handling of children 10 years and up, Tuesdays 10:15 a.m. starting Jan. 16 for 5 weeks.

Laugh and Learn with **Rabbi Yitzchak Feigenbaum**, Wednesdays 8 p.m. starting Jan. 17.

JEWISH STORYTELLING

Come and enjoy an evening of candlelight, snacks and Jewish Storytelling. All welcome to listen or tell 7:30 p.m. every 2nd and 4th Sunday of each month at Riverdale Jewish Community Centre, 179A Danforth Ave. (upstairs). Hosted by **Meryl Arbing** and **David Bender** 416-465-4377.

YIDDISH FOR CHILDREN

Free Yiddish classes for children sponsored by committee for Yiddish, UJA FEDERATION, and Toronto District School Board, held at Beth Tikvah Synagogue. New term starts Sunday, Jan. 21, 9:30 a.m. to noon. 416-635-2883, ext. 150.

HEBREW CLASSES

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave., Register now for winter courses for adults, teenagers, preteens in conversational Hebrew, all levels. Courses are held on Tuesdays, Wednesdays, Thursdays, and Fridays, Jan. 16- April 20. **Joseph Klinger** 416-787-0197.

FOR SENIORS

Shaarei Shomayim Friendship Club presents An Afternoon of Jewish Trivia with **Edmond Yehuda Lipsitz**, author of *6400 Questions About Judaism and the Jewish People* Monday, Jan. 22, 12:30 p.m. 416-789-3213. Painting classes, Wednesdays 1-3 p.m. with **Lena**. 416-785-5773.

Earl Bales Seniors' Club: Tuesday, Jan. 16, Taking Charge of Your Life with **Len Rubenstein,** 10 a.m. Bridge players wanted for Monday, Tuesday and Wednesday afternoons. 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Jan. 11, Israeli movie; Jan. 18, supper out at Chinese restaurant Imperial (Steeles/Dufferin); Jan. 25, free evening, jokes and stories. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

LZA Seniors Club has a few rooms available for the Miami trip, 4, 6, 8 weeks. For information and registration, office 416-630-9444 or **Stanley** 905-669-1347. Borochov Centre, 272 Codsell Ave., is open for socializing Monday to Friday, 10 a.m. to 3 p.m.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Lecture, An Active Living Approach to Pain Management, by **Dr. Levy**, chiropractor, acupuncturist., Thursday, Jan. 18, 1:15 p.m.

Current Events with **Sidney Soban**, Mondays, 10-11:30 a.m. **Bookie** ext. 116.

Israeli Club Etrog for Hebrew speaking persons meets 7 p.m. Tuesdays for movies, lectures, dances, sing-alongs, bingo. Jan. 16, free evening; Jan. 23, sing-along; Jan. 30, bingo. **Anna**, ext. 110.

Movie, *The Seven Year Itch*, Sunday, Jan. 14, 2:30 p.m.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. 416-785-2500, ext. 2267. For information **Mara Swartz** ext. 2275.

Roy Thomson Hall concerts Friday, Jan. 12, Duo Boheme, flute and guitar, and Friday, Jan. 26, soprano **Jane Waugh** and piano accompanist. Bus leaves 10:30 a.m. Bring lunch. Reserve in person at Wagman Service Desk.

Wellness lecture, Eye Care for the Elderly, Jan. 17. Check details in *What's New* under the date.

Beginner Bridge and Creative Writing lessons start Monday, Jan. 15, 10 a.m. to noon. Register in lobby Jan. 15, 9:30 a.m.

Social Bridge Club, Thursdays 1:30-3:30 p.m.

Winter Fit 2001: This year's event is "Horse Race" challenge. Registration open until Jan. 15.

Computer Lab begins Tuesday, Jan. 16. and runs continuously on Tuesdays 10 a.m. to noon. Book in person at Wagman Service Desk.

Computer courses, Beginner Level 1 and 2 and Internet and E-mail. Registration begins Jan. 11, 9 a.m. at Wagman Service Desk.

Lunch & Learn Tuesday, Jan. 30. **Rabbi Norman Berlat** is guest speaker. Reserve in person at Service Desk.

Murder Mystery Theatre outing, *Murder on the Air-1930 Radio Show* Wednesday, Feb. 28. Register in person at Service Desk.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Toronto Jewish Film Society is screening *After the End of the World* (Bulgaria/Germany, 1999), recounting the intertwining tales of a country, Bulgaria, that is still dealing with hard times and a love match that refuses to die, Sunday, Jan. 14, 5:15 and 7:45 p.m. at Art Gallery of Ontario, Jackman Hall.

Lunch & Learn Thursday, Jan. 18, noon to 1 p.m. **Dr. Cyril Levitt** discusses Anti-Semitism: Then and Now. Bloor JCC. Babysitting available.

Senior's Calendar: Thursday, Jan. 11, 2 p.m., **Jack Muskat**, Israel's Soldiers Fund, talks about the present day situation in Israel (Muskat appears every Sunday at 8:30 p.m. on the *Zelda Young Show)*; Thursday, Jan. 18, **Larry Thomas**, vice-president and sales director of *Reader's Digest,* talks about the magazine. Receive your free Reader's Digest. Seniors co-ordinator **Arlene Smith**.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.For information, **Janet** ext. 259.

Tickets on sale for BJCC "Frelach" Tuesday, Jan. 16, 1 p.m., Room 211. **Mikael Khinkis** entertains.

Learning Experience Fundraiser, Tuesday, Jan. 30, 1 p.m. Psychic **Richard Ravenhawke** talks about Psychic Reading. Private readings available after talk. Net proceeds to BJCC.

Lunch N'Learn with **Rabbi Ronnie Cahana** of Lodzer Synagogue, the first Friday of each month, noon to 1 p.m.

Learning Experiences, Luncheons, Arts Unlimited Outings.

Winter courses: Ballroom Dancing; Current Events; Drama-Habima Players; Painting; Needlecrafts; Bridge; Folkdancing; Yoga; Choir, Shalom Singers; Line Dancing.

NCJW NEW LEADERSHIP: National Council of Jewish Women of Canada's new co-presidents Roz Fine (left) and Brenlee Gurvey Gales (both of Toronto). National officers are VPs Sharon Allentuck (Winnipeg), Nadine Landa (Vancouver), Marie Lavitt (Ottawa), Finance, Phyllis Spigelman (Winnipeg), Secretary, Lottie Copoloff (Montreal) and immediate past president, Hinda Simkin (Vancouver).

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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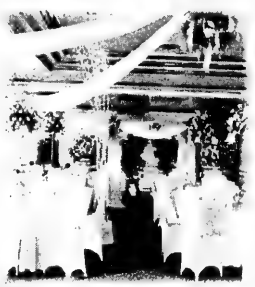

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Deadline: Wednesdays, 4 p.m., 8 days preceding issue date.
For rates or to place an ad, please call
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The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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January 17, 2001
at 7:00 p.m. You MUST pre-register. Please call **905-764-1808** to register.

MOUNT SINAI HOSPITAL
Open Meeting of the Board of Directors of Mount Sinai Hospital
Wed., Jan. 31, 2001
12 noon-2 p.m.
Mount Sinai Hospital
600 University Ave.,
Executive Board Room,
Main Floor
To confirm attendance or to receive agenda and procedures, contact the Corporate Secretary at (416) 586-5082

Rabbi's assistant found commitment through job

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Tanya Blumenthal, assistant to Rabbi John Moscowitz, senior rabbi at Holy Blossom Temple, says working at the temple has opened the door to her commitment to the Jewish community.

Blumenthal, who was brought up in a traditional home in South Africa – the Conservative and Reform movements are quite small there – says when she arrived in Canada in 1986, she and her husband, now the parents of two daughters, had difficulty becoming affiliated.

"When I came to the temple 7½ years ago, however, I was the life cycle co-ordinator, and I became very involved with the members.

"It's a pivotal position in the congregation because so much of people's lives revolves around life cycles. I was involved in all the important events of their lives, and I learned a lot about them and about Reform Judaism. The work was very enriching."

As she got involved in her work, she says, her family became "regular shul-goers, and we were introduced to a community of people that has become very important to us. Although we have since moved to Thornhill, Holy Blossom is home to us, and we are still regular members. It just feels right."

She changed jobs about one year ago, she says, because she needed a change. "I was on call on all the off hours, and as much as I loved the work, I needed more time for my family.

"I told [Rabbi Moscowitz] that I was feeling a little burned out, and we agreed that becoming his assistant could work out well."

Her current job, she says, is directed by the rabbi's needs and responsibilities. "As we work together, we are getting to know one another well. It is helpful to him that I am his front person. I plan meetings, take phone calls, type sermons and eulogies, co-ordinate his schedule, and often act as a secretary; it depends on the day."

Tanya Blumenthal

After the hectic pace of her first job, she says, Rabbi Moscowitz was concerned that this position might not be busy enough for her.

"I have a lot of people contact, though, and that is very important to me. I still feel a strong connection to the congregation. It is helpful that I did the other job because when people call in, they know me. I am not a stranger, and that is a benefit for him, for me, and for the congregation.

"I knew, even before I started this job, that I would enjoy working for Rabbi Moscowitz. He is very fair, and I can talk to him easily. There has been some pressure, but it is a challenging position; it is not just a job.

"I feel like I am doing something for a greater purpose, and that is what makes my work stimulating."

AWARD OF EXCELLENCE: More than 100 members of the New Leadership Division, Canadian Friends of the Hebrew University of Jerusalem, recently gathered to celebrate the inaugural Award of Excellence evening. The Award of Excellence recognizes the achievements and contributions of young community leaders in the areas of business, arts and culture. This year's award was given to Michael Moskowitz, president of Palm Canada. Seen here with Moskowitz (second from left) are New Leadership executive members Debra Kwinter, Tracy Bierstock, Michael Dodick, Tenny Baranek and Nicole Shuckett.

NCSY director inducted into Ben Zakkai Honour Society

By LEILA SPEISMAN
Staff Reporter

TORONTO — Rabbi Glenn Black, director of National Conference of Synagogue Youth (NCSY), Canada region, was inducted into the Orthodox Union's Ben Zakkai Honour Society last month in New York.

NCSY is the youth arm of the Union of Orthodox Jewish Congregations.

The Ben Zakkai Honour Society was established in 1965 to honour those men and women who "have demonstrated personal Torah growth and the promise of future meaningful service to the Jewish people and the Orthodox community," according to a media release from the Orthodox Union.

Rabbi Black told *The CJN* that he has no idea who nominated him, why they did it, and why he won the honour. He did allow that it might have had something to do with the growth of NCSY in Toronto from a small storefront operation in the Bathurst Street-Wilson Avenue area to a thriving 7,000 sq. foot premises in the Main Exchange Plaza at Bathurst Street and Steeles Avenue, that serves some 1,500 youngsters.

There are now chapters at Shaarei Shomayim, Kehillat Shaarei Torah and Beth Avraham Yoseph synagogues in Toronto, as well as others in such places as London, Kitchener, Hamilton, Ottawa, Montreal, Calgary, Vancouver and Winnipeg.

The Montreal-born Rabbi Black received smichah (rabbinic ordination) from the late Rabbi Pinchas Hirschsprung of Montreal. He has been at NCSY in Toronto for 10 years.

The mandate of NCSY, he said, is "to maximize Jewish commitment and religious observance through various social, educational and recreational programs."

What makes that statement most meaningful to him, he said, is that it was written not by him but by organization members and staff.

While the focus of NCSY is on high school students, there are also programs for students from grades 6 to 8, and a new program for those of university age, who he describes as "NCSY alumni. Even after spending a year in Israel or starting university, they need a connection to their Jewish roots."

The goal of the organization is not necessarily to make kids religious, he pointed out – it's to make them Jewishly committed. "It stands for Jewish education on all levels, from the most basic to advanced."

Junior NCSY arranges three to four Shabbatons a year, a Thursday night drop-in centre where participants can enjoy computers, games and movies, and a social or religious program once a month, such as a sukkah party, bowling, or laser tag.

Some 30 groups have grown up in university settings, most at York University and University of Toronto, with different learning programs and their own plans.

The stress, however, is on high school students. "These are the kids who are making difficult decisions about their lives. We want to be here to help them," Rabbi Black said.

There are 15 Shabbatons a year, a drop-in centre, Torah High (formerly called Free Torah High, which is still free, by the way), one-on-one learning, Jewish Culture Clubs, that offer Jewish programming in local public high schools, and a yearly trip to Washington during spring break.

"It is pure Jewish energy," Rabbi Black said. "In the real Jewish world, the excitement of being a Jew burns out sometimes. Here, you get to experience it again [as if it was] the first time."

Rabbi Dovid Kaminetsky, national director of NCSY, (left) and Jeffrey Greenberg, past NCSY national president (right) induct Rabbi Glenn Black, director of NCSY, Canada region, into the Ben Zakkai Honour Society of the Union of Orthodox Jewish Congregations.

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The Canadian Jewish news

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On Campus

Connection between national identity, architecture explored

By SHELDON KIRSHNER
Staff Reporter

Shelley Hornstein chronicles the historic connection between national identity and architecture. Or, to put it differently, she studies the way in which architecture captures and distills memory.

"We identify ourselves by our surroundings, our family, friends, communities, cities and spaces," explained Hornstein, a professor of fine arts and architectural history at York University.

"All of this contributes to formulating our personal and collective sense of self."

Born in Montreal, a multilingual city known for its ethnic diversity, Hornstein has pursued her interests in this somewhat unusual field by focusing on Canada and France. She has explored the nature of urban space in 19th-century Montreal, where she taught at Concordia University. She has also examined architectural tendencies in Strasbourg, France, where she earned a PhD at the Université des Sciences Humaines.

In her Montreal study, Hornstein used French and English hospitals to illustrate its linguistic faultlines.

"The hospitals in Montreal demonstrate how the French and English split that has always defined the city is marked in the urban topography," said Hornstein, elaborating on her approach.

"The French and English hospitals hopscotch up Mount Royal in a quest for the highest perch. It is the English who are victorious."

In a similar vein, Hornstein examined the collision of French and German culture in Strasbourg, whose destiny was once inextricably linked to Germany's rivalry with France.

"I was deeply intrigued by how this manifests itself in the built environment," said Hornstein, who recently established York University's first Internet course in art history.

"I chose to explore the facades in Strasbourg that vary dramatically: the curvilinear, sinuous line of the Belgian and French Art Nouveau style, on the one hand, and the more geometric expression of the Art Nouveau (Jugendstil) movement in Germany and Austria, on the other hand.

"My objective was to highlight the role architecture plays in shaping political and social life."

In light of her academic proclivities, it is hardly surprising that Hornstein has taken a professional interest in the Holocaust.

Her next book, co-written with colleague and friend Florence Jacobowitz, is entitled *Images and Remembrance: Questions of Representation and the Holocaust in Art and Film.* It is scheduled to be published in 2001.

"In this book, we share concerns about the topicality of the Holocaust and its 'fashion' in critical theory and even in popular culture."

She and Jacobowitz also designed an award-winning course called Culture, Memory and Resistance: Responses to the Holocaust.

Over the years, Hornstein, 47, has taught courses on topics ranging from 19th- and 20th-century European art to Canadian and American art.

"My teaching has always been important to me," she said. "I feel privileged to share ideas with students."

She designed the Internet art history course because of her commitment to change and innovation.

"It came out of my desire to reach out and find students who prefer another way of learning and for whom campus lectures may not be an option," said Hornstein.

"The Internet is not the only way to attract students, but it is certainly one form that invites them into the world of art history and the university itself."

For a number of years now, Hornstein has led "travel and learn" tours to Italy and France. The excursions, she suggested, supplement traditional classroom teaching and turn students toward cultural experiences they may not have otherwise considered.

"These are very gratifying teaching moments," she noted, saying that her Romanian grandmother, Ruth, an educational travel consultant, conducted tours for youths and adults throughout her life.

Hornstein, the mother of three children, has no idea what drew her to art history. But, she added, " buildings and cities have always intrigued me, and cultural life within cities even more."

At her suggestion, the Art Gallery of Ontario (AGO) brought the Charlotte Salomon exhibition to Toronto. Salomon was a German-Jewish artist who died during the Holocaust.

"In the early 1990s, my daughter and I visited the Jewish Museum in Amsterdam and chanced upon a smattering of the Charlotte Salomon holdings which had recently been installed," said Hornstein.

"There was nothing more than a token display, poorly hung, and with very little explanatory notes, and no catalogue."

Shortly afterwards, in 1998, Hornstein's colleague in London, Monica Bohm-Duchen, curated a show on Salomon at the Royal Academy.

Bohm-Duchen was eager to find a North American venue, and Hornstein – a member of York University's Centre for Jewish Studies – discussed the matter with Matthew Teitelbaum, the director of the AGO. She convinced him that Salomon was worthy of wider attention.

And so Toronto became the first city in North America to introduce art lovers to Salomon.

Opinion

Variety, inspiration at AJS Conference

By LARA RABINOVITCH
Special to The CJN

TORONTO — When my mother told me she would be attending the 32nd Annual Association for Jewish Studies (AJS) conference in Boston this past December, I knew I had to join her. It especially appealed to me because I am a Jewish studies major.

The AJS, a constituent society of the American Council of Learned Societies, holds the conference to bring together all of its members on a yearly basis. Over 1,600 academics, publishers, archivists and students from around the world belong to the AJS.

Sessions were wide-ranging, with topics such as medieval Jewish science and cosmology, theology, liturgy and rabbinics, Jewish art and Yiddish drama, the Holocaust, Israeli postmodernism, and contemporary American Jewish life.

Three to five presenters each gave a twenty-minute lecture on the session's topic.

Participants included Susan Sered of Bar-Ilan University, who delivered a lecture called American Jewish Healing Services, Chronic Illness and the Invention of Tradition, Fritz Stern of Columbia University, who delivered the fourth annual AJS distinguished lecture, Albert Einstein and the German Question, and Judith R. Baskin of the University of Oregon, vice-president of the entire program, who chaired a session on women's identities in nineteenth-century Europe.

Some Canadian academics who participated were David Novak of the University of Toronto, who took part in a session on Jewish philosophy, James Arthur Diamond of the University of Waterloo and Sol Tanenzapf of York University, who both delivered papers on Maimonides, Sara R. Horowitz of York University who chaired a session called An Unlikely Muse: The Comic Spirit in Imaginative Representations of the Holocaust, and Lawrence J. Kaplan of McGill University, who chaired a session on modern approaches to halachah and was a panellist at the session called A Religion in Practice: Shifting Focus in the Study of Judaism.

I was especially interested in Norma Baumel Joseph's (Concordia University) lecture, Disruption in the Food Chain: Iraqi Jewish Women Recapture Baghdad.

Baumel Joseph discussed her research of the Iraqi Jewish community of Montreal. After interviewing women between the ages of 35 and 60, she identified many "areas of rupture" within the group. Women in the community have had to adjust to Canadian culture by, for example, adjusting their shopping, eating and cooking habits; adapting to the unavailability of key traditional ingredients; and shifting the customary importance of lunch to dinner.

Baumel Joseph demonstrated that food is no trivial matter. The preparation, serving and eating of food is a ritual activity that marks ethnicity, preserves identity and transmits tradition.

On that note, there was much food served at the conference. In addition to various receptions, there were evening activities and performances. After dinner the first night, the film *The Wandering Jew* was presented courtesy of Sharon Rivo and the National Center for Jewish Film at Brandeis University. Excerpts from Great Small Works' *The Memoirs of the Glückel of Hameln*, currently on stage in New York City, were performed on the second night of the conference. An interpretation of Glückel's memoirs, the play describes the life events of the seventeenth-century Jewish businesswoman from Hameln who later lived in Hamburg, Germany.

The conference sessions were stimulating. The hotel bar was often full late into the night with academics crowded around tables, sipping martinis and discussing anything from Lurianic kabbalah or Sabbateanism to Daniel Libeskind's new Jewish Museum in Berlin or the latest research on nineteenth-century Russian Jewish women.

It was an honour to meet many professors whose work I had read and studied. I had a wonderful discussion with renowned scholar, Chava Weissler of Lehigh University, about her work on *tchines*, the Yiddish vernacular devotional prayers of Ashkenazi women, analyzed and categorized in her book, *Voices of the Matriarchs: Listening to the Prayers of Early Modern Jewish Women* (Beacon Press, 1998).

Although I came home utterly exhausted, I was absolutely inspired.

The 33rd Annual AJS conference will be held in Washington, D.C., December 16-18, 2001. For more information, please call 781-736–2981, email ajs@brandeis.edu or visit www.brandeis.edu/ajs.

Lara Rabinovitch is a third year McGill University student studying at York University for the year.

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Coast to Coast

To those who cared for the truth: The story of Nachman Zonabend

By RABBI DOW MARMUR

Though the ghetto of Lodz was liquidated in August 1944, a few Jews, guarded by Germans, were left behind to remove the signs of the Nazi atrocities. As soon as that task was completed, the remaining Jews were to be executed. They had already dug their own graves.

One day in October 1944, a member of this Jewish squad eluded his guards and embarked on a heroic mission. Nachman Zonabend, now an 82-year-old retired businessman living in Stockholm, Sweden, published a pamphlet in 1991, *The Truth about the Saving of the Lodz Ghetto Archive*, in which he describes his actions:

"I slipped unnoticed into the deserted print shop of the ghetto administration and came out with a complete set of announcements printed there during the years Rumkowski was chairman of the *Judenrat* [the Jewish council].

"My next step was to force my way into Rumkowski's office. There I could lay my hands on various papers, now scattered around and discarded, but only until recently meticulously sorted and filed. These papers contain but one long story of human tragedy and degradation."

By then, Chaim Mordechai Rumkowski and his family had voluntarily joined the last transport of Jews to Auschwitz in August 1944. They perished there.

Zonabend's next challenge was to hide the find. He deposited the documents in large glass jars that he buried in a remote part of the former ghetto, once again "evading the attention of the Germans and their Jewish helpers who were guarding us." In another hiding place Nachman Zonabend buried photographs, sketches and paintings from the ghetto.

Later, one day when he was led to the baths, Zonabend again slipped away unnoticed and found his way to the former ghetto post office, where he had once worked.

"On the floors of rooms that were now deadly quiet," he writes in the pamphlet, "the wind was scattering documents and papers and on one side was a row of suitcases secured with strings, apparently stuffed with the most value archive material."

Zonabend assumed that those about to hide the suitcases were discovered and had to abandon the project. He reports: "There was no time to lose. With difficulty I began to drag the heavy cases down the stairs to the deserted courtyard. There was no time for deliberation.

"Dripping with sweat I threw the cases into an empty and now dried-up well. All around me were bed quilts and pillows whose owners had probably already died in Auschwitz. I began to throw the bedding down the well to cover up the cases."

Zonabend held out until the Soviets liberated Lodz in January 1945. With great difficulty he went about trying to retrieve what he had hidden. In time, the invaluable documents were handed over to the YIVO Institute for Jewish Research in New York and the archives at Yad Vashem, the Holocaust Memorial, in Jerusalem. Both institutions have published catalogues of their Nachman Zonabend collections.

In the preface to the Yad Vashem catalogue, Dr. Shmuel Krakowski writes: "Nachman Zonabend is one of those incredible Jews with a profound historical awareness, who during the Holocaust period managed to understand the importance of the tragic events. On his own initiative and consciously risking himself, Zonabend rescued documents of great value about the history of the Lodz ghetto."

In his pamphlet, Zonabend seeks to answer two questions that have been put to him again and again.

The first: "Why did you risk your life in order to save documents whose value you did not even realize, while the few Jews still remaining in the ghetto were trying to find shelter for themselves rather than for a pile of seemingly worthless papers?"

Feature

The second: "In the first days after the liberation, the days of worry for the fate for the nearest and dearest, of searching for accommodation and food, of uncertainty – and in view of the danger from Polish anti-Semites – didn't you think of anything more important that a risky recovery of rotting papers from a deep well?"

Zonabend's answer is instructive: "I was closely connected with the painters, draftsmen, writers and poets who were trying – often with superhuman effort and risking their lives – to document the terrible crimes and suffering surrounding them. I attended their meetings and discussions about how to preserve the evidence.

"Thus what I did was simply to continue the work of my friends – the majority of whom had already been dead by then. I felt that I could not allow their sacrifice and effort to go to waste and that it was my duty to do everything in my power to save their work."

His act of homage has at times been grossly misrepresented. His pamphlet is an attempt to set the record straight. "I became the butt of endless slanders and insinuations in the then-Stalinist Poland," he writes.

One article, published by a Jew in 1948 in a Yiddish publication in Poland, described him as "a Gestapo agent stained with the blood of Jewish victims." It was reprinted in several other Communist publications in the West.

All efforts to publish the truth, even the ruling by a World Jewish Congress tribunal, were ignored by the Jewish Communists. The same Soviets who liberated Jewish bodies knew how to poison Jewish minds.

Zonabend also takes issue with a statement by the outstanding historian of the Lodz ghetto, the late Lucjan Dobroszycki. In a footnote in the introduction to his monumental work, *The Chronicle of the Lodz Ghetto 1941-1944* (Yale University Press, 1984), Dobroszycki suggests that Zonabend acted on instructions from a Bernard Ostrowski.

Zonabend is adamant: Ostrowski couldn't have given such instructions, for Zonabend did not even know him. The implied attempt to diminish Zonabend's heroic acts seems totally unwarranted.

The man who risked his life to save the evidence of Nazi atrocities is equally determined to preserve the facts from historians' elaborations and, perhaps, distortions.

What is most important for today's readers is to know that it was this unsung hero who, in homage to his murdered friends and out of the characteristically Jewish respect for the written word, has helped us to know the facts.

In so doing, Nachman Zonabend has contributed to our resolve that no amount of distortions by "revisionists" will obliterate the truth. We owe him, together with the other guardians of the truth, a profound debt of gratitude.

Rabbi Dow Marmur is rabbi emeritus of Holy Blossom Temple in Toronto.

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Coast to Coast

Holocaust experiences recalled

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Businessman and educator Philip Weiss spoke about his Holocaust experiences and presented awards for Holocaust education on Dec. 17.

The lecture and award ceremony, called An Evening with Philip Weiss — Reflections on his Spiritual Journey, attracted over 100 people. It was co-sponsored by Weiss through the Gertrude and Philip Weiss Endowment Fund, along with the Canadian Friends of the Hebrew University's local chapter and the Shaarey Zedek Congregation.

Weiss clearly remembered the summer of 1939. "It was one of the most beautiful in living memory," he recalled.

"The mood in Europe was upbeat. In London, people were convinced there was no war looming on the horizon. In Berlin, Hitler was convinced that the West would not interfere in his expansion plans. While hundreds of thousands of Hitler youth were in summer camps, thousands of German Jews were already languishing in concentration camps."

Weiss and his family were living in the southern Polish town of Drohobycz near the Carpathian Mountains, where they had lived for generations. In 1939, the town's population was made up of 10,000 Poles, 10,000 Ukrainians and 15,000 Jews living in an uneasy coexistence.

After Poland was defeated, Drohobycz became part of the Soviet lands, until the Nazi invasion of the Soviet Union in 1941.

Weiss said his grandfather, his father and his uncles were among the 100,000 Jews who fought for Germany and Austria in World War I. Twenty thousand of them were decorated for their efforts.

The Nazis' "thanks," he noted, was Auschwitz.

During the pogroms of July 1941, Weiss' parents, brother and sister were saved by Ukrainian militiamen who put them and other skilled tradesmen under protective custody.

Weiss remembered the ghetto as a place of hunger, cold, sickness and death. He was taken away early on to a labour camp where, he said, you did whatever you were told.

"Overnight, I was transformed from a middle-class Jewish student to a slave labourer," he said. "Abuse and beatings were constant and the food was barely enough to keep us alive."

Weiss was put to work in a salt mine with other Jewish and Polish prisoners. The only clothes they had were jackets, pants and wooden clogs. Metal bowls were distributed for the coffee and thin soup that was their sustenance.

From there, Weiss was deported to Plaszow, the camp made famous in the movie *Schindler's List*.

Two scenes Weiss said he will never forget there were the sights of skeletal Hungarian Jewish girls, their heads shaved, dressed only in nightgowns, and a young SS man casually machine-gunning Polish patriots sentenced to be executed.

"I can't forget or forgive," Weiss said. "The Zundels and Keegstras and Christies can't forget either because they never saw these things in the first place."

Weiss' next stop was Mauthausen — hell on earth, he called it — where thousands of young people had to climb 164 steps carrying heavy stones. If they couldn't carry the stones, they were shot. Weiss saved his life by offering his services as a technician to the Germans.

"I wasn't a technician," he said, "but I knew it was the only way I could survive."

On May 5, 1945, Mauthausen was liberated by American soldiers.

"We were free," Weiss recalled, "but we didn't know what to do. We felt lost. It took a long time for us to become normal human beings again. We were a mass of brutalized humanity, smelly and dirty, in striped uniforms."

SS men changed into the striped uniforms to try to hide from the Allied forces and escape justice. Those who were recognized by their full faces and well-fed bodies were executed on the spot.

After spending some months in hospital recovering from his ordeal, Weiss went to work for the American army intelligence service tracking down ex-SS men hiding among the civilian population.

In 1946, he was repatriated to Poland but escaped after being put in a Soviet military camp. Back in the west, he was put in charge of a displaced persons camp which included men he knew were war criminals.

From there, he went to work for an American army kiosk in Linz, where he was reunited with his family who learned through a BBC broadcast that he was still alive.

The family came to Winnipeg in the late 1940s. Weiss remembered being welcomed at a reception attended by leaders of the Jewish community.

Soon after, he met his wife, Gertrude (who passed away five years ago) and raised his own family.

In 1967, Weiss went back to Germany, to Bremen, to testify in the trial of a former SS officer charged with crimes against humanity. The man was sentenced to life in prison and stripped of all of his possessions.

By the 1980s, Weiss was a successful businessman. Over the past 20 years, he has been president of the Rosh Pina Synagogue, chair of the Winnipeg Holocaust Remembrance Committee and a board member of the Winnipeg chapter of the Canadian Friends of the Hebrew University.

After his lecture, Weiss presented the first Gertrude and Philip Weiss Endowment for Holocaust Education citations to a number of Winnipeg high school history teachers and professors. He also presented an award to the Canadian Friends of the Hebrew University for the organization's encouragement of Holocaust education.

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Politicians tired and cranky

Scene in Ottawa

By G.K. SIMCOE

As we all settle into the habit of dating our check-books with the year 2001, the Hill is rousing itself out of election-induced hibernation. Naturalists tell us that bears are pretty cantankerous when first venturing out of their dens and early reports suggest a similar disposition among our federal politicians.

One would think that Monsieur Three-peat would be in exultant spirits given his big election win. But truth be told, le petit gars de Shawinigan is just plain tired. The trials he had to overcome during the campaign, mostly from within his own ranks, have taken a toll. So spent was the prime minister, that he could not face the gruelling task of selecting a new cabinet.

To deflect some attention away from internal politics, Chrétien let slip that his real agenda for the next session of Parliament will focus on the traditional Liberal vision of enhanced social programs. This came as a bit of a shock since not a word of what is evidently a well-developed plan was broached during the campaign.

That news pushed the unsung hero of the Liberal team, Paul Jr., into an aggravated state of depression. With his eye on the sinking markets and alarming economic slow-down in the U.S., the perennial finance minister knows that we cannot afford extravagant new social programs. He must reconcile his desire to grab the keys to 24 Sussex Drive with his need to maintain his image as the Miracle Minister.

Neither is all well on the other side of the House. Stockwell Day has been busy blaming the poor Alliance showing alternately on the media, saboteurs determined to impugn the reputation of his righteous party, godless foes who feel threatened by his personal faith, and finally, on himself as well for failing to follow his own instincts.

Joe Who is feeling pretty cranky, too. Ironically, he has only himself to blame. Winning a seat in Calgary makes it impossible for him to quit the party, something his close friends claim he is desperate to do. If he steps down, the Tories (currently with 12 seats) will lose party status and he will end his political career with the epitaph that he doomed the Tories to oblivion.

Finally, we have Twiddle Dee, who hasn't yet caught on to the fact that her party has taken out a contract on her leadership, and Twiddle Dum, who is still in shock, trying to reconcile his successful campaign with the dismal BQ result on election night.

Oh well. Plus ça change...

מזל טוב Mazel Tov

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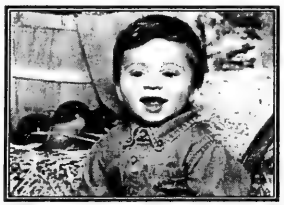
Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Jordan Epstein celebrated his bar mitvzah Nov. 25 with his parents Cindy & Michael, brothers Adam and Robbie, grandmothers Doris Epstein and Molly Walker.

Honey & Larry Silverberg are proud to announce the graduation of David from Shulich School of Business.

To our dearest mother and savta Bella Spiro, a charming and exemplary lady: Mazel tov on your 90th birthday. Love, your children, Mervyn, Aviva, Aaron and Ezra.



Happy first birthday Alexander William Levy. You light up our lives. Love Bubbie & Zayde Faygie & Irving Noble.

Mazel tov to Philip & Evelyn Rayson on their 25th anniversary. All our love, Steven, Rivanne and Randy, Andrea & Stephen, Idee & Avra.

Mazel tov Marian & Adam Tizel who married in Calgary. Parents: Ella & Anatoly Gokokhov, Janie & Frank Tizel. Grandparents: Rima Feldman, Marilyn Farber, Helen Tizel.

Penny & Sheldon Zemell, Stephanie & Jay Fleischer announce the engagement of Stephanie & David. Grandparents are Rose & Meyer Rotstein, Sylvia & Saul Gottlieb.

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Coast to Coast

Bimah from seniors' residence finds a new home

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The bimah from the original Hillel Lodge seniors' residence has found a new home in suburban Barrhaven.

Rabbi Menachem Blum matched a shul that was without a bimah to the bimah, which no longer had a shul.

For over a year, Rabbi Blum has been holding weekly Shabbat services in the basement of his home.

Now known as Ottawa Torah Centre Chabad, the little neighbourhood shul has been drawing more and more regular attendees. The group has persevered with a borrowed Torah and a table that doubled as a bimah.

"There is a growing community in Barrhaven, and a synagogue is being planned. We went from a minyan once a month three years ago to weekly services, says Rabbi Blum.

"We have a new Torah coming in a few months to replace the one we borrowed from Young Israel Congregation. We have the furniture; now we are just working on the structure."

Originally farmland, Barrhaven is now the fastest growing area of the Ottawa region.

Major employers such as Nortel and JDS have recently located there, bringing with them thousands of employees, and spurring retail and commercial development.

Tremendous growth is planned for the next few years as well. New houses are being built, and many are occupied by young and growing families.

Rabbi Blum stands ready to serve those who are looking for a Jewish presence in their new neighbourhood and was pleased to accept the offer of a bimah from Hillel Lodge.

When the lodge closed its doors recently, it moved to a new state of the art facility that included a fully equipped chapel.

..The bimah was only one of many items that were given away during the move.

Executive director Stephen Schneiderman said every effort was made to ensure that nothing be simply thrown out.

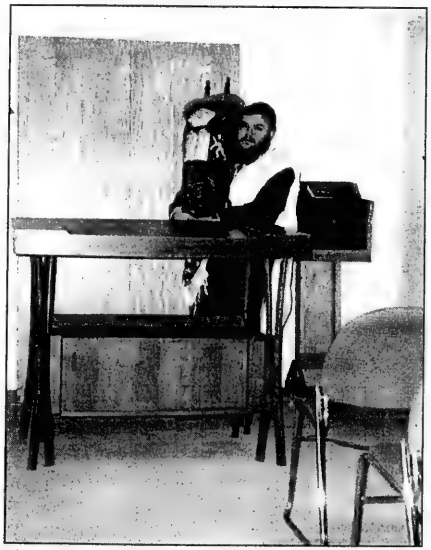
"Our only criteria for giving things away was that the items be put to good use, and that it would be immediate use. We didn't want things to be put in storage, he said."

Beds were given to a women's shelter, to a mission for palliative care and to a local high school that offers a training course for people who want to become personal care aides.

Kitchen equipment was given to Camp B'nai Brith, pews were given to Agudath Israel Congregation, and some of the furniture made its way to the Jewish Family Services depot to be distributed to immigrants and the needy.

"We didn't sell anything," said Schneiderman.

"We are a charitable institution and we are happy that the equipment is being put to good use. We don't want to destroy things; we want to preserve them."



The new home for original bimah from Hillel Lodge seniors' residence is in suburban Barrhaven.

City of Vaughan
The City Above Toronto

PUBLIC NOTICE
APPOINTMENTS TO CITY OF VAUGHAN COMMITTEES

The Council of the City of Vaughan appoints community-minded individuals to its Statutory and Non-Statutory Committees that make decisions or recommendations on a number of matters. City of Vaughan Council wants to ensure that its Committees reflect the diverse nature of Vaughan's population by encouraging interested residents to consider this opportunity to volunteer their skills to help run their community.

If you wish to be considered, or wish to nominate a person, for appointment to the following Statutory and Non-Statutory Committees, please obtain an information package and complete the application form included in the package. Information packages are available from the Clerk's Department at the Civic Centre, 2141 Major Mackenzie Drive, and from City of Vaughan Libraries and Community Centres. Return your completed application to the City Clerk, at the address noted below, in person, by mail, or by fax, no later than Wednesday, January 31, 2001, at 4:30 p.m.

STATUTORY COMMITTEES
(*Remuneration is provided to Members of these Committees.)

1. COMMITTEE OF ADJUSTMENT*
This Committee deals with applications to sever parcels of land and authorizes minor variances to land, buildings, or structures affected by zoning by-laws.

2. COURT OF REVISION
This Committee deals with property owner's complaints regarding special assessments charged for capital works installed as local improvements under the "Local Improvement Act".

3. HERITAGE VAUGHAN*
This Committee will advise Council on matters relating to the City of Vaughan's architectural and historical heritage. This advice may arise from the initiative of the Committee or as a result of a formal request from Council following consultation with the owner of any affected premises.

4. CITY OF VAUGHAN NON-PROFIT HOUSING CORPORATION
The Board of Directors of the City's Non-Profit Housing Corporation administers the ongoing operations of the Corporation. Its principal objective is the provision of affordable, low and moderate cost rental housing, as identified, to residents of the City of Vaughan. They are also responsible for all matters relating to the City-owned senior citizen housing units.

5. PROPERTY STANDARDS COMMITTEE
This Committee hears any appeals by a property owner regarding an order issued under the "Property Standards" by-law.

STATUTORY ADVISORY COMMITTEES

6. ARTS AND CULTURE ADVISORY COMMITTEE
This Committee promotes, fosters and makes accessible arts and culture in order to build an environment that maximizes the quality of life for residents of the City of Vaughan and adds to the creative vitality of the community.

7. COMMUNITY RELATIONS COMMITTEE
The function of this Committee is to promote understanding and respect among racial, cultural, ethnic, religious and community groups in the City of Vaughan. The Committee also functions as a forum to enhance the responsiveness of the City to the diverse needs of its residents.

8. MAPLE STREETSCAPE COMMUNITY ADVISORY COMMITTEE
This Committee shall provide input to the implementation Committee on matters relating to the public realm of the Maple Streetscape area using the Maple Streetscape and Urban Design Guidelines as a reference and guiding document.

9. PUBLIC ART ADVISORY COMMITTEE
This Committee will develop criteria and recommendations for implementing a public art programme in the City of Vaughan.

10. SAFE CITY COMMITTEE
The Safe City Committee was established in response to concerns raised by City of Vaughan residents with respect to the safety of their community. The Committee endeavours to build awareness, promote communication, and develop community based plans to prevent vandalism.

11. YOUTH ADVISORY COUNCIL
The City of Vaughan Youth Advisory Council promotes the understanding and respect for the workings of local government through education, involvement, and participation. Further, it functions as a forum to enhance the responsiveness of the City to those issues likely to have direct impact on the youth of the community. (Members for this Committee are to be from the City of Vaughan's youth population.)

Information packages are available from the Clerk's Department at the Civic Centre, 2141 Major Mackenzie Drive, and from City of Vaughan Libraries and Community Centres. The deadline for receipt of applications is *WEDNESDAY, JANUARY 31, 2001, at 4:30 p.m.* For further information, please contact Ms. Rose Magnifico, at (905) 832-8585, extension 8030.

John D. Leach, City Clerk,City of Vaughan Civic Centre, 2141 Major Mackenzie Drive, Vaughan, Ont. L6A 1T1

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Concessions force Israelis to re-examine beliefs

By DAVID LANDAU
Jewish Telegraphic Agency

The angry, anguished cry of "Uganda" is filling the air in Israel these days.

It doesn't mean much to the uninitiated. But for those schooled in the fundamentals of Zionist history, this esoteric code word says it all.

Uganda was where the Zionist movement, back in 1903, had considered setting up a Jewish homeland. But the plan was rejected, as the majority in the movement overruled founder Theodor Herzl and held that only Zion – the biblical name for Jerusalem – could be the legitimate and practical goal of Zionism.

Analysis

From the Knesset plenum to coffee shops to private homes, Israelis are again conducting the wrenching, back-to-basics argument over the heart and soul of their national project.

The negotiations with the Palestinians – accompanied as they are by terror and bloodshed – and the upcoming election are forcing every Israeli to examine anew the tenets of the Zionist credo.

Most people here find it shocking that the Temple Mount and the walled Old City of Jerusalem, focal points of Jewish longing for centuries, have been placed squarely on the negotiating table after 33 years of assurances from politicians of all stripes that Israeli sovereignty over these sites is non-negotiable.

The Camp David summit in July appeared to fail over Prime Minister Ehud Barak's unwillingness to give up Israeli control of the Temple Mount.

And while his flexibility on Jerusalem went far beyond the Israeli consensus, Barak still appeared to be searching for ways to give the Palestinians a say in running Arab neighbourhoods without dividing up sovereignty in the city.

Now, Barak and his depleted governing coalition have turned around so suddenly that it is hard to gauge public reaction with any accuracy.

Polls published last weekend show that Barak is trailing badly behind Ariel Sharon, the Likud party's candidate for prime minister in the Feb. 6 election. The polls give Barak the support of between one-quarter and one-third of the electorate.

However, President Bill Clinton's peace package, which calls for deep Israeli concessions in Jerusalem, is doing significantly better in the polls than Barak. Close to half the country supports the proposals, though those proposals still have to be precisely defined.

Many Israelis say they are unhappy with the thought of Jerusalem being carved into a latticework of sovereignties. Fewer seem overly perturbed by the idea of ceding sovereignty over the Temple Mount, site of the biblical Jewish Temples and today home to the Al-Aksa Mosque and the Dome of the Rock.

According to the polls, even fewer Israelis seem concerned by the prospect of giving the Palestinians military and civilian control over such sacred sites as the Tomb of the Patriarchs in Hebron or Rachel's Tomb just outside Bethlehem.

Interestingly, the fault line between right and left does not correspond precisely to the religious-secular divide. While the Orthodox communities are profoundly attached to the Tomb of the Patriarchs, Rachel's Tomb, Joseph's Tomb in Nablus and the ancient Peace on Israel synagogue in Jericho – the latter two defiled and burned by Palestinian rioters in recent months – they are profoundly ambivalent about the Temple Mount.

Less opposition to ceding sovereignty over Temple Mount

This reflects the prohibition in Jewish law forbidding Jews from setting foot on the Temple Mount. Jewish law regards everyone today as ritually impure and requires a process of purification that can only be undertaken, according to most halachic authorities, when the Temple is standing.

The view is not unanimous, however, and a few Orthodox rabbis contend that Jews may indeed visit the Mount, avoiding only a particular patch where it is believed that the Temple's Holy of Holies once stood.

Still, the mainstream halachic prohibition dovetailed nicely with Israel's political decision just after the 1967 Six Day War to leave civilian control of the Temple Mount in the hands of the Muslim religious trust, and to prohibit Jewish prayer at the site so as not to provoke Muslim anger.

Last week Barak said he would not sign the Temple Mount over to the Palestinians, but left open the possibility that sovereignty could be transferred to a third party. Leaders of the religious Zionist movement, which largely abides by the halachic prohibition on visiting the Mount, regard Barak's readiness to bargain over the area as heretical.

The differences within Orthodoxy were starkly evident last week when religious Zionist rabbis failed to obtain the backing of ultra-Orthodox rabbis for a public campaign against Temple Mount concessions.

In contrast, non-Orthodox rightists, whose ties to the holy places are less religious than historical, national and emotional, put the Temple Mount at the top of their loyalties and political priorities.

Ultimately, Barak believes, Israel's secular majority will be prepared to forgo control over the holy sites, including the Temple Mount, for a peace treaty. Any such treaty would contain detailed provisions ensuring rights of access and worship for Jews at these holy sites.

However, history raises questions about the credibility of such provisions.

In 1948, the Israeli-Jordanian armistice accord provided for Jewish access to the Western Wall. In practice, however, Israelis were barred from praying there, and Jordanian soldiers and civilians defiled Jewish synagogues and graves in eastern Jerusalem.

The past three months of Palestinian violence, replete with acts of wanton sacrilege against Jewish holy sites – and some reprisals by Jews against former Muslim mosques inside Israel – have eroded any confidence Israelis might have had in the Palestinian commitment to honour such provisions.

Would that lack of trust cause secular Israelis to oppose a peace accord, assuming its security-related aspects – the army's right to fly over Palestinian areas, to maintain listening posts on key mountaintops and to deploy tanks near the Jordan River if threatened from the east – are satisfactory?

That is difficult to assess. The perennial tension between religious and secular in Israel may undermine the secular majority's sympathy for the sensibilities of the religious minority regarding the holy sites.

Fatah implicated in Tel Aviv bombing

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Shin Bet security service is holding a suspect for the Tel Aviv bus bombing in December, security sources said last Sunday.

The investigation has revealed that members of Fatah and of the Palestinian Authority military intelligence organization were responsible for the attack that injured 14 Israelis.

It is the first time Fatah has been implicated in a terrorist attack within the pre-1967 borders of Israel since the Oslo agreements were signed in 1993.

On the night after the attack, security forces arrested a Jordanian citizen, Abdallah Abu-Jabr, 25, who admitted that he had planted the bomb and reconstructed the attack for interrogators.

Abu-Jabr was living in Israel for two years as an illegal resident, working as a night watchman at a beach restaurant in Rishon Letzion. A relative, a Fatah activist living in Nablus, recruited him for the attack. On the day of the attack, a senior security source said, his handlers gave Abu-Jabr the bomb; he then travelled to Netanya, where he boarded a bus for Tel Aviv.

In Tel Aviv he boarded a No. 51 bus and a short while later, he got off and then activated the bomb by cellular phone, the source said.

He received no money for the attack, and appears not to have acted out of ideology, but simply under the influence of his relative, the source said.

The investigation revealed that some of Abu-Jabr's handlers were officers in the PA's military intelligence organization, headed by Mussa Arafat. The defence establishment is unsure to what extent the organization might have been implicated, and has no evidence that Mussa Arafat himself was involved in any planning of the attack.

Other people linked to the incident live in the PA-controlled areas and have not been arrested. Police are holding two additional suspects – an Israeli Arab from Jaffa and a Moroccan citizen, whom Abu-Jabr is suspected of having tried to recruit for Fatah.

"I am being careful not to say Fatah has gone back to being a terrorist organization because we are speaking about a party not an organization," the security source said.

He added that there are "militant activists" in the Tanzim militia movement who have gone back to the terrorist path and have no qualms about carrying out attacks within Israel.

The Shin Bet is also investigating a suspicion that Fatah was responsible for detonating a small bomb near a Jerusalem theatre some two months ago.

The security forces have yet to come up with answers to other terror attacks within Israel – in Hadera, Netanya and Jerusalem – since the start of the latest intifadah in late September.

The security establishment is examining ways to enforce the law forbidding Israelis to hire Palestinians or Jordanians without a permit.

Abdullah backs 'right of return'

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — King Abdullah of Jordan expressed his support for the demands made by the Palestinians in the peace process with Israel, particularly the refugees' right of return, during a meeting Sunday in Amman with Palestinian Authority Chairman Yasser Arafat.

In remarks published by Jordan's official Petra news agency, the king said that "finding a just solution to the issue of refugees, which guarantees their right to return home and be compensated, based on resolutions of international legitimacy, is a basic requirement for achieving peace."

The two Arab leaders met at an air base outside the Jordanian capital to discuss Arafat's recent talks with U.S. President Bill Clinton in Washington.

The King's statements were the first Jordanian response to the Clinton proposals put forth to the Israeli and Palestinian sides as the basis for further negotiations toward a final status agreement.

Upon his return to PA territory, Arafat said that he is still waiting for American clarifications in response to the reservations expressed by the Palestinians at Clinton's bridging proposals.

Arafat has held a series of meetings with Arab leaders in the past few days to discuss the Clinton plan.

Meimad withholds its support for Barak

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Meimad faction decided Sunday night not to express support for incumbent Ehud Barak in the race for prime minister.

The members of the faction, a partner in Barak's One Israel coalition, have been given the freedom to vote as they see fit for now. The party will choose between the two candidates at a later date.

The decision was a compromise between the hawkish element of the party, headed by Rabbi Yehuda Gilad, and the faction's dovish camp, headed by Yitzhak Frankental of the Netivot Shalom movement.

Almost all speakers at Sunday night's debate harshly criticized Barak, attacking his proposed "civic revolution" and his willingness to make far-reaching compromises. Some, like former lawmaker Yehuda Ben-Meir, even suggested that the party should resign from the government immediately. Others suggested the party should call on Barak to step down in favour of Shimon Peres.

'Anarchy' in PA

Continued from page 1

Israel holds information on the involvement of senior members of these organizations in attacks against Israeli targets, although no direct associations have been made with the three top Palestinian security figures: Jibril Rajoub, Muhammed Dahlan and Amin al-Hindi.

More than 70 percent of the attacks were carried out by members of Fatah or the security organizations, and the rest by the opposition groups, Hamas and Islamic Jihad.

The Islamic radicals released from PA prisons at the start of the violence are involved significantly in attacks against Israel.

According to Shin Bet information, Dr. Thabet Thabet, who was the Fatah's secretary general in the Tul Karm area and was shot dead by Israeli snipers two weeks ago, was directly involved in planning and directing a number of attacks against Israel.

The senior Israeli source says Thabet played a direct role in directing armed Fatah teams to carry out attacks against Israeli vehicles.

Security sources claim that Thabet was responsible for dozens of shooting incidents and for the injury of IDF soldiers and settlers.

Moderates are worlds apart

This past summer, the *Globe and Mail* printed an important op-ed by Mark Heller of Tel Aviv University's Jaffee Center for Strategic Studies presenting the overwhelming Israeli consensus against the Palestinians' claim of a "right of return" to present-day Israel ("Palestinians, you can't go home again," July 14).

This article was especially important coming, as it did, from a highly respected academic who strongly supports Israeli-Palestinian reconciliation.

However, as Heller noted, a willingness to compromise (which the majority of Israelis have long been prepared for in exchange for genuine security guarantees) has its limit at the "right of return": Israelis cannot accept this proposal because to do so would effectively mean committing national suicide.

Just recently, the *Globe* printed Palestinian journalist Rami Khouri's "It's our right, let us return" (January 1). Khouri is considered by many to be a moderate who favours a two-state solution for Israelis and Palestinians.

However, when reading Khouri's article alongside Heller's, one cannot escape the conclusion that these moderates are worlds apart on the most fundamental issue currently dividing Israelis and Palestinians.

Heller notes that "the major reason" for the creation of the Palestinian refugee problem in 1947-48 was the Arab side's rejection of the UN partition plan in November 1947 and, six months later, the Arab invasion of the newborn state of Israel.

Meanwhile, Khouri, who in past *Globe* articles has praised Israel's "new historians" for their adherence to objective history, completely ignores the role of Arab rejectionism and hostility in causing the refugee problem.

By sidestepping the most basic and indisputable facts of history, Khouri violates the spirit of intellectual integrity he formerly praised in some Israelis. Numerous other such omissions and distortions of fact pepper Khouri's article, which argues that Israelis have nothing to fear from accepting a Palestinian "right of return."

Prepared by Paul Michaels, director of communications of the Canada-Israel Committee.

CJN Purim Art Contest

It's time again for our sixth annual Purim Art Contest.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 8. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, Feb. 19, 2001. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors, such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat, Friday, March 2, 2001.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 8, 2001. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

No Jews named to Bush cabinet, but most Jewish groups don't care

By MATTHEW E. BERGER
Jewish Telegraphic Agency

WASHINGTON — As President-elect George W. Bush unveiled his cabinet over the last few weeks, the buzzword has been diversity.

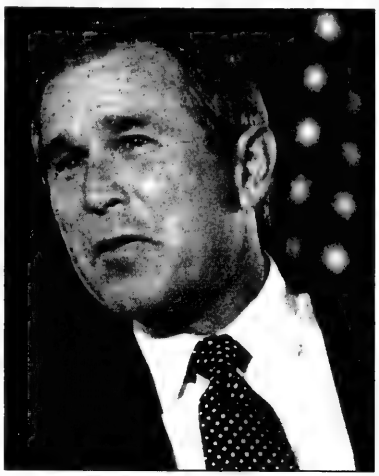
A Republican party with a reputation for appointing mostly white males welcomed several members of ethnic minorities to the administration's highest offices. Jews, however, were left out of the mix.

The omission has left some Jewish leaders concerned about their relationship with the new White House, but most dismiss the notion that Jews must have a representative in the cabinet.

"The Jewish community has graduated beyond the point where, at every election, we have to hold a stopwatch and count how many people cross the finish line," said Jason Isaacson, director of government and international affairs of the American Jewish Committee.

Jews make up 10 percent of the Senate, and there are 27 Jews in the 435-member House of Representatives. Two Jews sit on the Supreme Court.

With a few notable exceptions, almost all the Jewish political officials are Democrats. That's not surprising, as American Jews are predominantly Democratic and voted overwhelmingly for Vice-President Al Gore in November.



President-elect George W. Bush

Bush, on the other hand, made unprecedented overtures to Arab American voters, especially in states such as Michigan, where they are an important constituency.

Nonetheless, some Jewish leaders expected a seat at Bush's cabinet table.

Five Jews served in President Bill Clinton's cabinet. And while no Jews served in the cabinets of Ronald Reagan or George Bush Sr., there were four in Jimmy Carter's cabinet and several in the Gerald Ford, Richard Nixon, Lyndon Johnson and John F. Kennedy administrations.

Ira Forman, executive director of the National Jewish Democratic Council, said the absence of a Jew in the cabinet does not bode well for the community's influence with the Bush White House.

"Either their circle of friends doesn't include Jews or the Jews just didn't get picked," Forman said. "I think it is the former."

Marshall Breger, who served as Reagan's liaison to the Jewish community, said the Republican party does not believe ethnic or other minority groups hold entitlements to a cabinet seat.

"That is not the rhetoric in the Republican world," Breger said. "You don't have interest groups demanding cabinet offices like trophies."

But the absence of Jews is made more striking by the evident pains Bush took to diversify his cabinet.

Among his selections were two African Americans, Gen. Colin Powell and Rod Paige; an Arab American, former senator Spencer Abraham; and several women.

The only Jew who received serious consideration was Paul Wolfowitz, who was considered for defence secretary before Bush selected Donald Rumsfeld. Wolfowitz was undersecretary of defence in the administration of the elder Bush and was foreign policy adviser for the Republican campaign last year.

Linda Chavez, Bush's selection for labour secretary, is married to Christopher Gersten, a former executive director of the Republican Jewish Coalition (RJC), and their children are being raised Jewish.

Ari Fleischer, who was named White House press secretary last week, said that any criticism of the Bush White House's composition is premature, because several important positions remain vacant.

Fleischer will be one of several prominent Jewish faces in the White House, even though they will not hold cabinet rank. Former Indianapolis mayor Stephen Goldsmith, who served as Bush's domestic policy adviser during the campaign, is expected to receive a White House job.

In addition, Joshua Bolten will be Bush's deputy chief of staff for policy.

Several Jewish leaders cited Fleischer's appointment as a significant one, as he will be the administration's mouthpiece and will have the president's ear.

"There are enough people in the administration and in the office of the president to ensure that Jewish concerns are going to be closely articulated," said Breger, a professor of law at Catholic University.

He said it is too early to claim that Jews have been left out of the loop because sub-cabinet positions, such as undersecretaries and assistant secretaries, have not been filled. Breger also said organizations like the RJC have access to all levels of the incoming administration.

"People are looking for a chance to claim that they have been dissed," he said. "We haven't seen any signs of it."

While acknowledging disappointment among the Jewish community, Abraham Foxman, national director of the Anti-Defamation League, said the issue is not very important.

"We, as a community, once we broke that initial ceiling, have never been in favor of quotas," Foxman said.

But while it may not be a make-or-break issue for the community's relationship with the Bush camp, several Jewish leaders said they were saddened to see no Jew named to the cabinet. Ironically, this comes just after Senator Joseph Lieberman, Gore's running mate, became the first Jew chosen as a major party's vice-presidential candidate, seemingly heralding a new level of acceptance for Jews in American political life.

"It's a little distressing that [Bush] sought to diversify the cabinet... and no Jew was chosen," said Phil Baum, executive director of the American Jewish Congress.

But Baum said he is more concerned with the policy positions the cabinet nominees will take than with their religious affiliation.

Other Jewish leaders echoed those remarks, saying they question the policies being initiated by the new White House and the domestic policy agenda of several nominees, especially the attorney general-designate, former senator John Ashcroft.

On the other hand, Jewish leaders have been impressed by the pro-Israel positions of several of the cabinet selections.

"The irony of it all is, this is a guy who set up a cabinet that is closer to what America is, and he isn't getting credit for it," Foxman said. "The only ones who are asking 'Where are we?' are the Jews."

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Honey Adler
and her family
on the loss of her beloved father
ISRAEL SCHER ז"ל
a devoted husband and grandfather

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Israel & the Jewish World

Report slams OU over sex abuse case

By JULIE WIENER
Jewish Telegraphic Agency

NEW YORK — With a new president and plans for an overhaul, the Orthodox Union (OU) is trying to restore its credibility after a report found "profound errors of judgment" in the way its leaders dealt with a rabbi who allegedly abused scores of teenagers.

However, judging from the responses at the organization's recent biennial convention here, it appears the new plans will not be enough to satisfy all constituents.

A heated session on the issue ran a full hour longer than scheduled. Harvey Blitz, the OU's new president, called the behaviour of longtime youth leader Rabbi Baruch Lanner a "stain and blemish" on the group, one "we're going to work hard to remedy."

Blitz, who has been an officer with the OU for more than 20 years, replaces Dr. Mandell Ganchrow as president.

Rabbi Lanner is accused of sexually assaulting at least 26 teenage girls and physically assaulting many boys. A summary of an OU report on the charges was released Dec. 26.

Blitz, who had been scheduled to replace Ganchrow even before news of the scandal broke, said a 13-member commission of board members appointed by Ganchrow would suggest ways to implement the report's recommendations.

The report also noted a larger problem of "poor management practices" in the Orthodox Union. Blitz said the OU would appoint review committees in the areas of structure and governance; the National Conference of Synagogue Youth (NCSY), the OU's youth group; personnel; and finance.

Blitz said the Lanner report would be his first priority as president and promised that the committees would work quickly, though he did not offer specific completion dates for their work.

In questions at the session and in comments afterward, critics raised the following concerns:

• The OU will not disclose the full 332-page report, which names members of its professional and lay leadership who were aware of Lanner's behaviour. The summary released Dec. 26 also does not contain names.

• The organization has not stated how it will discipline top professionals, particularly executive vice president Rabbi Raphael Butler, who allowed Rabbi Lanner to continue at his post despite "red flags" about his behaviour.

• Decisions about implementing the report are being left to a committee of 13 men, four of whom Blitz said are cited as having some knowledge of Rabbi Lanner's behaviour. Final decisions will be made by the organization's executive committee, which has fewer than 10 percent female members.

• There was no consensus on whether the OU engaged in a coverup to protect Rabbi Lanner or whether key professionals simply made errors of judgment.

The bulk of the criticism at the convention came from synagogue members from New Jersey, many of whom were victimized by Rabbi Lanner or knew his victims. Outside this core, the OU's constituency appears divided on whether the organization's current plans are sufficient.

One issue that arose repeatedly at the session, and remained unresolved, was the extent to which OU officials were aware of Rabbi Lanner's behaviour but failed to discipline him.

The report summary says only that "certain members of the OU and NCSY leadership share responsibility for Lanner's misconduct," without specifying who knew what.

Ganchrow said the commission report concluded there was no coverup, but simply "errors of judgment and failure to see red flags."

Blitz, too, said "Complicity was not something that came flying off the pages of the report," adding, "Some will reach the conclusion that they couldn't have known, others that they must have known. It's not 100 percent clear."

CJ Kids

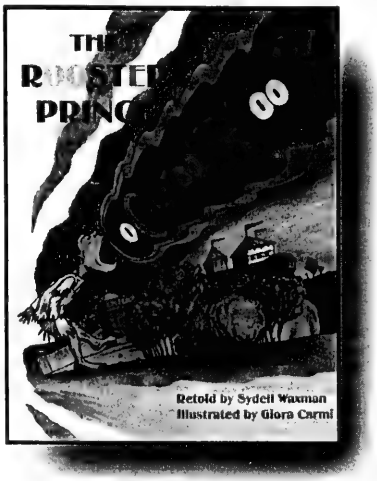
A rooster doesn't have to be just a rooster

By LEILA SPEISMAN
Staff Reporter

These days, if someone thought he was a rooster, his parents would take him to a special doctor called a psychiatrist. But a long time ago, there were no psychiatrists, and even if you were a mighty and important king, you might not be able to do anything to help your son.

And who would want a prince who acts like a rooster?

That is what happened in the story of *The Rooster Prince* (Pitspopany Press, 2000). This story is really a very old one that was originally told by a famous chassidic rabbi called the Bratslover Rebbe. In this book, Sydell Waxman, a Canadian author, retold the story, and Giora Carmi drew the pictures.



Rabbis used to tell stories that demonstrated whatever lesson they were trying to teach. Come to think of it, many still do.

Chassidim, by the way, are very religious Jews, who, besides following the rules of the Torah and the Talmud, follow the teachings of their leaders, called rebbes. You may have heard of some chassidic groups, such as Lubavitch, Satmar, Bobov or Ger. The leadership is usually passed down within the same family.

The followers of Rabbi Nachman of Bratslav are a little different. When he died about 300 years ago, his Chassidim decided no one could ever take his place, and since then, there has never been another Bratslover rebbe.

In *The Rooster Prince*, a little Jewish boy named Avron was walking home from the market, bringing a chicken to his family for Shabbat. On the way, he met a messenger from the czar, who was yelling that a fine reward would be given to anyone who could help the prince – who thought he was a rooster.

Since the czar was a very cruel king who used to kill people if they didn't do what he wanted, no one offered to help.

When the messenger saw that Avron was carrying a chicken, he grabbed him, pulled him onto his horse and took him back to the palace. "You carry chickens around with you. You must know about chickens and roosters," he said.

Avron might have known something about chickens (especially how to eat them), but he certainly didn't know how to cure a prince who thought he was a rooster.

When he made friends with the prince by yelling Cock-a-doodledoo, he figured out something that he thought might work.

Avron took off his clothes and spent the day doing rooster things, like digging in the earth and eating grains.

When night fell and it got cold, Avron put on his pants and shirt. After all, he told the prince, he was a "fine, special rooster," and since he was such a fine special rooster, he didn't have to be cold.

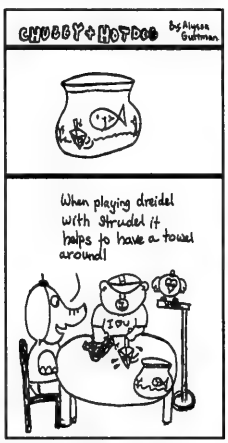
The prince thought that that sounded sensible, so he put on pants and a shirt too.

Eventually, Avron cured the prince (well, sort of) and went back to his mother and father, driving "a wagon filled with chickens and a purse overflowing with gold rubles."

The lesson that Rabbi Nachman wanted to teach with this story was that, just as Avron had to behave like a rooster to make the prince act like a prince again, so, too, a rabbi has to act like the ordinary people to be able to help them act the way they are supposed to.

You might be interested in why the Bratslover Chassidim still think so highly about Rabbi Nachman. When Adolf Hitler came to power during World War II and the Bratslover Chassidim were put into concentration camps or tried to escape from the Nazis, some of them took apart the chair that had been the rebbe's, and each of them carried a little piece of it. They promised that after the war, they would gather in Israel and put the chair (and the group) back together again.

Although millions of Jews died, including many Bratslover, all of those people who had a part of the chair survived, met again in Israel – and put the chair back together again!



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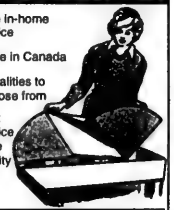
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'Israel is as safe as ever,' Minister of Tourism says

By BILL GLADSTONE
Special to The CJN

TORONTO — The day after 11 people were injured in a terrorist attack on a bus in Tel Aviv, Amnon Lipkin-Shahak, Israel's Minister of Tourism, told a group of travel professionals in Toronto that "Israel is as safe as anywhere else in the world."

At a luncheon sponsored by the Israel Government Tourist Office, Lipkin-Shahak said his government is attempting to convince Foreign Affairs Canada to amend its travel advisory to Israel because the department's list of potential danger spots is too general and reflects information that is months out of date.

"There are areas that are not recommended for tourists, for instance Gaza," Lipkin-Shahak said. "But it's not so true for Bethlehem, and Bethlehem witnessed a very sad Christmas this year. We do not recommend that tourists go to the West Bank — but we do encourage people to go to Jerusalem, Haifa, Akko, Tel Aviv, the Galilee, the Dead Sea and Eilat."

The Israeli government is likewise attempting to convince the United States to lift its travel warning for Israel or restrict it to problem areas like the West Bank and Gaza, Lipkin-Shahak said.

"We're living our normal life and we're doing all the normal things [in Israel]. It's true that our morale is affected when we watch television, and these terrible events do have an impact on us. But Israel is as safe as ever and tourists are still coming, though not in the numbers that we expected."

One of Israel's key peace negotiators with much experience at Camp David and Oslo, Lipkin-Shahak indicated that Israel is not the only country in the region whose tourism industry has suffered since the renewed Palestinian intifadah.

"I had a number of talks with the Jordanian minister of tourism... Jordan is suffering no less than what we're suffering, maybe more. Egypt is also suffering, least of all because Israelis are not going to Egypt these days."

In previous times, an average of 400,000 Israelis visited Egypt each year, he said.

David Freudmann, a travel consultant with Toronto-based Uniworld Travel and Tours, asked the visiting minister if the Israeli government was genuinely committed to attracting tourists, since a recent strike by workers within the country's Interior Ministry prevented thousands of travellers from attaining visas and forced the cancellation of several large group trips.

"The strike is over now but it's true, we lost a few thousand tourists because of it," Lipkin-Shahak responded. "We tried to tell them that they're damaging the tourism industry and they said, 'Yes, this is the purpose of our strike.'"

The assembly applauded Toronto tour operator Sarah Pachter who revealed that she had recently completed her 146th trip to Israel after participating in the solidarity group mission in November.

Canadian Jewish Congress President Moshe Ronen brought greetings from that organization, and assured the visiting Israeli delegation of "the strong bond between Israel and the Jewish community" of Canada.

"We'll continue to do what we can to encourage more solidarity and more visits," Ronen said.

Religious pilgrimage to Holy Land 'trouble and stress-free'

By BILL GLADSTONE
Special to The CJN

TORONTO — Toronto-based Christian educator Kitty McGilly was preparing to take a group of Christian pilgrims to Israel last October when the Palestinian intifadah re-ignited and her travel agent urged her to cancel because of safety concerns.

McGilly did indeed cancel the trip, but the group outvoted her and decided to go despite the travel agent's warning. "We reconfirmed our itinerary and went two days later," she reports. "That was probably the best thing I ever did, because then I saw for myself what the situation was."

McGilly came back home more determined than ever to show Canadians the Christian holy sites in Israel. She hosted a group of 40 people to Israel in early December, and was preparing to embark with another group of about 30 people in late December, when she spoke with *The CJN*.

"I've brought two full groups since the troubles began, and we've had a very stress-free, trouble-free itinerary," said McGilly, who has conducted about two dozen group tours to Israel since 1993.

Led by an experienced guide, her early-December group visited Christian sites at Nazareth, the Sea of Galilee, Bethlehem and Jerusalem, where all but the Temple Mount was closed to them. "There were no line-ups anywhere, and we saw no evidence of violence or fighting whatsoever," she said.

"I've been to Israel over 25 times and we use the same guide each time. These are people who know the areas and have relationships with the people in each of the places. It's not like doing a tour without knowing where you're going or who you're talking to."

Some tour operators who cater to the Jewish market must likely wish that North American Jews would follow the intrepid example of McGilly and other Christian pilgrims. A common lament of Israeli tourism officials is that North American Jews seem to stay away in droves in times of trouble, even though Christians continue to come.

"There are very few groups going now, and the people are hurting," McGilly said. "Tourism is such a large part of their livelihood, and economically, it's hit them very hard."

An adult faith consultant with a master's degree in theology, McGilly conducted religious retreats for the Catholic School Board until her retirement from the board two years ago. Her popular "Faith Journeys" to Israel are meant to help participants gain deeper insight into the Christian religion.

"In ten days or two weeks in the Holy Land, you can learn so much more than sitting in a classroom day after day," she said.

"I'd like to see more Christians going to the Holy Land and being peace instruments. Because certainly, Muslims and Jews can live together, they've proved that. There's no need to be at loggerheads like this."

Ozick's essays take literature and its creators to heart

Anne Frank, Raskolnikov and others examined in book

By BILL GLADSTONE
Special to The CJN

Opening *Quarrel and Quandary*, Cynthia Ozick's latest collection of essays, is like removing the lid from a box of quality chocolates: one doesn't know where to begin.

Despite a few mysterious squiggles and shapes, most of Ozick's bonbons have delectable fillings, as one might expect from the Jewish world's foremost *belle-lettrist*. Some of these pieces may also be familiar to readers of *The New Yorker* and other publications where they first appeared.

Perhaps the most celebrated and discussed of these essays is *Who Owns Anne Frank?*, the author's frank and forthright attempt to remove the sugar coating from our perception of the teenage diarist.

Ozick contends that the early, bowdlerized version of Frank's diary, as well as the subsequent plays and movie, gave us entirely the wrong impression of her.

Despite Frank's much-trumpeted optimism, reiterated in her highly quoted belief that people "are basically good at heart," she knew full well what the Nazis were doing, Ozick tells us. Further, she was not a literary naif but recognized the power of her pen, and spent much effort polishing her prose.

Had she lived, she would have been one of the top-ranking Jewish writers of the postwar era, Ozick says.

If Anne Frank has become an icon and the closest thing to a saint that exists in the Jewish world, Ozick, commendably, has done her best to strip back the veneer and reveal the reality beneath. Anne's diary does not contain a triumphant story of the human spirit, Ozick asserts, but a pathetic account of a life in hiding from the Nazis — one of over six million lives that the Nazis expunged. *The Diary* is not a tender tale of teenaged love blossoming under extremely adverse conditions, but a tragic chronicle of dehumanization and defeat, whose postscript is death.

Besides reclaiming the real Anne Frank and relegating the Hollywoodized version to the dustbin of history, Ozick evokes another phoenix from the ashes by writing of the diarist with an affection, impossible to hide, of the sort that might normally be reserved for a friend, a professional colleague, or even a sister.

Ozick would likely have known Frank had she survived, and her opening sentence shocks us by projecting her as a real, living person into our present-day world: "If Anne Frank had not perished in the criminal malevolence of Bergen-Belsen early in 1945, she would have marked her 70th birthday at the brink of the 21st century."

It's Ozick's ability of personalizing the printed page, of taking literature and its creators to heart, that enlivens her prose.

In *Dostoyevsky's Unabomber*, she contemporizes a discussion of Raskolnikov, the nihilistic protagonist from *Crime and Punishment*, by making a logical parallel to Theodore Kaczynski, the modern-day Unabomber, whose manifesto, it turns out, resembled those of countless crazed anarchists and neo-Luddites before him.

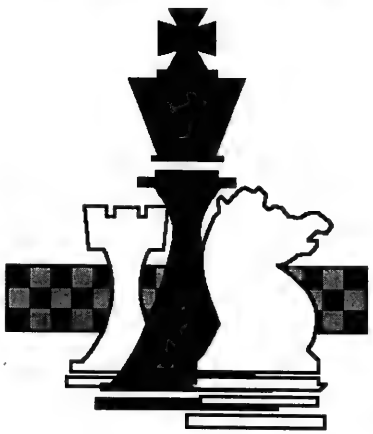
Ozick's concern, not surprisingly, remains literary, and she digs deep into Dostoevsky's — not Kaczynski's — soul, finding "woeful pockets of obscurantist venom" within.

In *The Impossibility of Being Kafka*, she explores Kafka's haunting presence in modern culture and points out that while he wrote of a man turning into a bug, he died in 1924 and so "did not live to see human beings degraded to the status and condition of vermin eradicated by an insecticidal gas."

As evidenced in such refreshing first-person pieces as *Lovesickness* and *How I Got Fired From My Summer Job*, Ozick has a lighter side as well. Although she is often serious and cerebral as befits her subjects, she knows to inject levity into language and is delightfully adept at making fun of herself. *Quarrel & Quandary* is no less entertaining than her previous collections, *Fame & Folly*, and *Metaphor & Memory*.

With its variety of flavours, the American author's latest box of delectables should prove irresistible to the Jewish intellectual palate. (Knopf, $38)

The Canadian Jewish news



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Arts & Travel

A musical portrait of Israel's pioneers

By CYNTHIA GASNER
Special to The CJN

TORONTO — The songs of Israel's pioneers tell a fascinating story.

Decades before the State came into being in 1948, thousands of young men and women were already hard at work on its soil, draining swamps and irrigating deserts, planting fields and building settlements.

The story of these chalutzim will be recreated through song and narrative in Yiddish and Hebrew by Cantor Benjamin Maissner, ethno-musicologist Naomi Bell, and pianist Nadya Adler, on Jan. 14 at 3 p.m. at Holy Blossom Temple.

Bell says they will draw from musical treasures of the period, many of them little known, as they present Pioneers of Israel – A Musical Portrait. The program is open to the community.

The chalutzim had an ideal – to resettle and rebuild their ancient homeland by the labour of their own hands, Bell says, and "although they suffered hunger and thirst and malaria, these young pioneers never wavered from their purpose. Their dedication and sacrifice laid the foundation for the modern State of Israel."

Naomi Bell

The chalutzim gave voice to their feelings through music. They sang of their longing for Zion and their burning desire to rebuild it. In song after song, they celebrated the beauty of the landscape and their exultation in working on the soil.

The lecture/recital will address many issues faced by the chalutzim: Who were they? Why did they struggle and sacrifice to rebuild a land of desert and swamp? What were the ideals and historical influences that impelled them to resettle and rebuild the ancient land of Israel?

The songs, created in the early decades of this century, address sensitive matters such as parents pleading with their children not to go to Palestine and the struggle of the pioneers to make Hebrew the everyday language.

Bell, who approaches folksongs in Yiddish and Hebrew as social history, has collected and researched thousands of folksongs in both languages.

Maissner will sing *Omrim Yesh'na Eretz* by Saul Tchernikowsky, songs about working the land, *Yerushalayim* by Avigdor Hameiri, *Adama* by Mordechai Zaira, and many more pieces.

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Orthodox Rabbinic Supervision

Raincoast has travel guides for eclectic or adventurous travellers

By SHELDON KIRSHNER
Staff Reporter

If you're an eclectic and/or adventurous traveller who ranges far and wide, Lonely Planet's reliable guidebooks, distributed in Canada by Raincoast Books, will certainly appeal to you.

The following guides, covering countries from the United States to Peru, are hot off the presses.

Hiking in the USA doesn't leave a stone unturned. From the Adirondacks to the Rocky Mountains, there are trails to be discovered. This guide book tells all.

The Inca Trail leads to legendary destinations such as Machu Picchu and Cuzco, and is ideal for hikers.

Hikers, bird watchers and nature lovers, devotees of ecotourism, will enjoy leafing through *Watching Wild Life in Australia*.

Georgia, Armenia & Azerbaijan zeroes in on three Caucasus republics rich in history and renowned for their hospitality and cuisine.

Mozambique, Ethiopia and Eritrea are back on the map again now that wars there have finally drawn to a close. These countries, known for their rugged vistas, unusual architecture and fine sand beaches, are profiled in two first edition books, *Ethiopia, Eritrea & Djibouti* and *Mozambique*.

Yemen, one of the least-known and most exotic countries in the Middle East, beckons tourists who don't mind basic amenities. In *Yemen: The Unknown Arabia* (Overlook Press), Tom Mackintosh-Smith skillfully explores its history, culture and landscape.

Eye on Arts

By Bill Gladstone

ERETZ ISRAEL IN YIDDISH SONG AT YIDDISHLAND CAFE

The Workmen's Circle presents "Do You Know the Land?", a Yiddishland Cafe evening on the theme of Eretz Yisroel in Yiddish song. Performers are **Yitzhak Argaman**, **Lenka Lichtenberg** and **Brian Katz**.

Sunday, Jan. 21, 7:30 p.m. 471 Lawrence Ave. W. Tickets are $12 in advance, $15 at the door, and are available at Lasting Impressions One Hour Photo, 243 Wilmington Ave., 416-635-0720, or at Workmen's Circle, 416-787-2081.

* * *

Concert at Koffler: The BJCC Koffler School of Music and Na'amat Canada present a duo piano concert featuring **Alexander Tselyakov** and **Fabio Mastrangelo**, playing music by **Rachmaninoff**, **Chopin** and **Mozart**.

The Russian-born Tselyakov is a highly regarded virtuoso who lives in Toronto and has toured all over the world. Mastrangelo, an Italian-born pianist and conductor, is founder and music director of the Virtuosi di Toronto. He has played with the St. Petersburg Philharmonic on two CDs due for upcoming release on the Naxos label.

Leah Posluns Theatre, 4588 Bathurst St., Jan. 20, 8 p.m. $25; seniors and students $18. For tickets, call Adrienne Cohen, 416-636-1880 ext. 228.

* * *

Zadie's Shoes: This **Adam Pettle** play opens at the Factory Theatre this week, refined after a week of preview performances. The Jewish protagonist is thrown into a conflict that forces him to weigh the nature of luck and the power of spiritual faith. A press release calls *Zadie's Shoes* a "hilarious and touching journey."

Runs Jan. 9 through Feb. 4. 125 Bathurst St. (corner of Adelaide). $20-$28. 416-504-9971.

* * *

Light Comedy: The Cranbrooke Friendship club of the United Jewish People's Order and Winchevsky Centre present **The Habima Players** in a program of light comedy.

The Habima Players, under the direction of **Roselle Stone**, is a seniors' drama group formed 12 years ago.

The Winchevsky Centre, 585 Cranbrooke Ave. (north of Lawrence at Bathurst.) Monday Jan. 15 at 12:30 p.m. $6 includes lunch. 416-789-5502.

* * *

Neil Simon Farce: Encore Entertainment's production of the **Neil Simon** farce *Rumors* comes to the Toronto Centre for the Arts (Studio Theatre) Jan. 19 through 28. A 10th anniversary celebration for a New York deputy mayor and his wife turns into a comic free-for-all after police arrive to investigate a gunshot, and the party guests begin to improvise excuses to cover up for their hosts. 5040 Yonge St. $22-$20. 416-733-0558.

* * *

Kaufman-Ferber Collaboration: The famous American-Jewish writers **George S. Kaufman** and **Edna Ferber** collaborated on the script of The Royal Family, a play that profiles a great family of the American stage, based on the Barrymores. Stage Centre Productions presents The Royal Family as part of its goal of mounting a wide variety of theatre classics with the highest professional standards.

Fairview Library Theatre, 35 Fairview Mall Dr. Jan. 11 to 27. Adults $20, seniors $16, students $10. 416-299-5557.

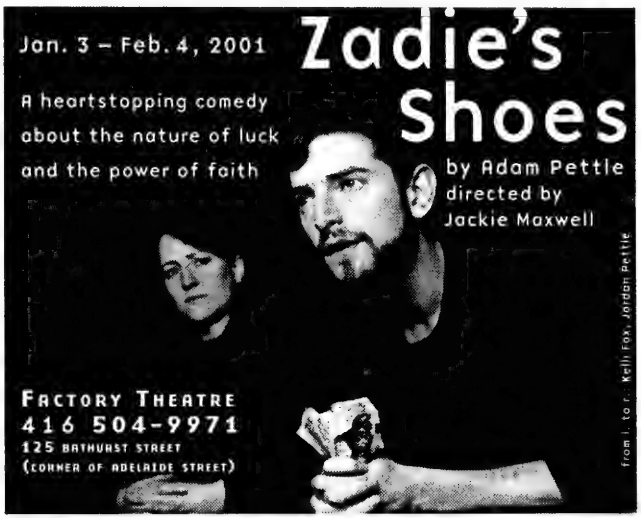
* * *

At the Galleries: Currently on view at the McMichael Gallery in Kleinburg is Battle Lines: Canadian Artists in the Field, 1917-1919. The collection includes paintings by **Arthur Lismer**, **F.H. Varley**, **A. Y. Jackson** and others. 905-893-1121. Web site, www.mcmichael.com.

* * *

The Holocaust in America: New York area poet **Saul Bennett** has published *Harpo Marx at Prayer*, a new work highlighted by a series of poems. Several of the poems address the paradoxical experience of an American child of the Holocaust era, aware that Jewish children in Europe his own age were being incinerated in the Nazi death camps. Other poems trace the experience of ancestors emigrating to America and their early years in the new land.

Bennett, a career executive on Madison Avenue, turned to poetry after the death of a daughter in 1994. *Harpo Marx at Prayer*, his second book, is published by Archer Books.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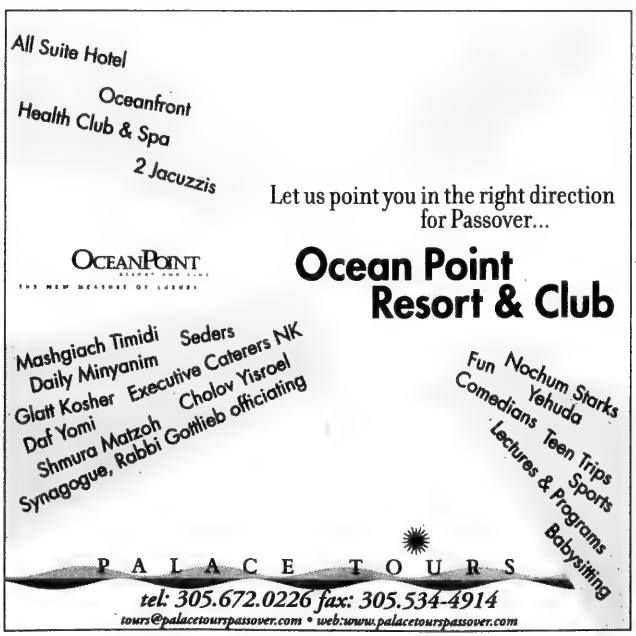

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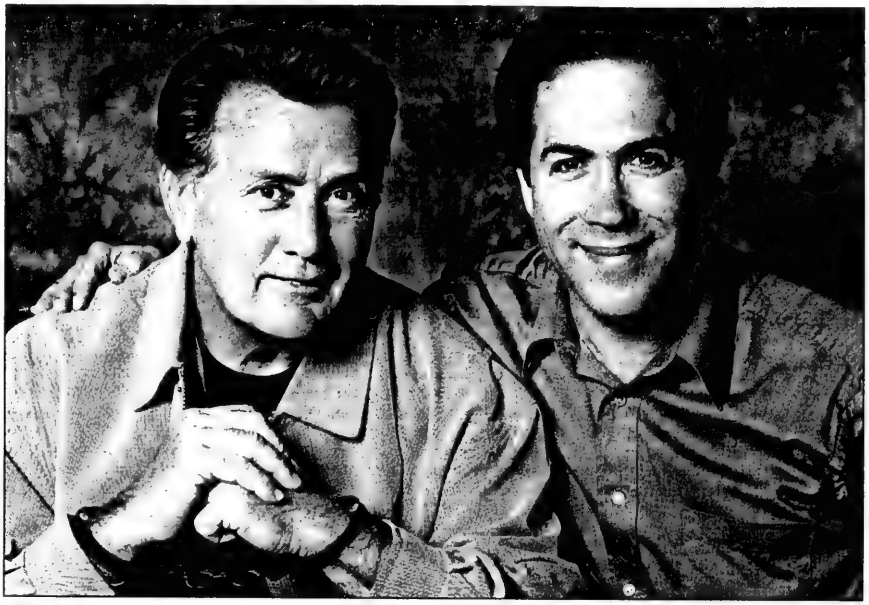
Photographer uses camera to help fight mental illness

By RON CSILLAG
Staff Reporter



***West Wing* star Martin Sheen with photogapher Barry Shainbaum. Sheen wears handcuffs to symbolize his arrest, more than 60 times, for demonstrating for social and environmental causes. [Photo by Maria Stasi/Warner Bros.]**

TORONTO — "I wouldn't wish what happened to me on anyone," says Barry Shainbaum of the mental illness that haunted him for some 15 years. But Shainbaum is also refreshingly forthright about his terrible experience with bipolar disorder, or manic depression. It took away some of his best years, but it did, he says, result in a labour of love – a project that has gone a long way toward helping him heal.

Shainbaum's long been a familiar figure on the local Jewish scene. He's often the photographer Jewish communal organizations call to document meetings, ribbon cuttings and receptions. His pictures have appeared in *The CJN*, the Toronto *Star*, and the *Sun*. These days, he's doing corporate work and portraits.

Shainbaum has spent two years lining up 44 disparate subjects around the world for a project called Hope and Heroes, which he hopes will result one day in a coffee-table style book of full-colour portraits of people who have made a difference.

As the working title suggests, Shainbaum's subjects are those who have inspired others with their compassion, integrity or bravery in the face of adversity. Through intimate portraits of subjects in their own surroundings, supported by short biographies, Shainbaum is hoping those who suffer from mental illness will be pointed toward greater awareness, whether of themselves or of a higher power.

"They're role models," explains the youthful-looking Shainbaum, who's 48. "Many of them have stuck their necks out, and triumphed. They may have been down at one point, but they bounced back."

The photographer has assembled an impressive array of heroes who have triumphed over various hurdles: former South African president Nelson Mandela; Nobel Peace Prize laureate and former Israeli prime minister Shimon Peres; Canadian child labour activist Craig Kielburger; televangelists and motivational speakers Billy Graham and Robert Schuller; Mahatma Gandhi's peace-activist grandson, Arun; wheelchair athlete Rick Hansen; tobacco industry whistleblower Jeffrey Wigand; poet Maya Angelou; and the entire Grade 7 class of Wallins Elementary School in Kentucky, whose letter-writing campaign saved the peak of a local mountain from destruction at the hands of miners.

Each portrait is accompanied by thought-provoking questions such as "Define integrity" and "Who influenced you the most?" drawn up by broadcaster-turned-psychotherapist David Schatzky.

Shainbaum freely acknowledges that the project would never have come about were it not for his mental breakdown at the age of 21. With lithium and therapy, he managed to cobble his life back together, graduated with a degree in photographic arts from Ryerson Polytechnic University and opened his own studio in 1983.

Three years later, after taking a break from his medication, he fell apart again, losing his business and apartment. At one point, he was living in a flophouse filled with mentally ill indigents.

Then one day in 1988, almost as unexpectedly as it came, the illness left him.

"For me, it was a near-death experience," he recalls. "You look at the world differently when you survive something like this. So I began thinking, 'How can I make the world a better place?' This project was the answer."

Shainbaum has bounced back – like his subjects, but perhaps minus the headline-making heroism. He's now off medication and no longer in therapy. He's even-tempered and has a sense of humour. "My case is miraculous," he says.

And he takes nothing for granted.

"I now realize that whether you're a guy asleep on a park bench or a hero, we're all equal, and we have equal potential."

And he believes his experience will give hope to others with mental illness.

"It says to people with this illness, 'Look, here's a person who's overcome a lot.' So there's always hope."

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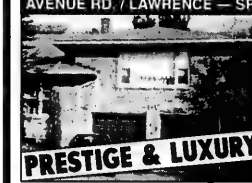

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264 SOCIAL ANNOUNCEMENTS

Joe & Sharon Goldstein are pleased to announce the engagement of their daughter, **Lisa** to **Ken Moscoe**, son of Rhoda Tenenbaum & Ian Ser and Paul & Kathy Moscoe. Proud grandparents are Sid Schifer, Anne & Morris Tenenbaum, and Esther Moscoe.

275 PERSONAL COMPANION

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CJN Box #'s are valid for 30 days.

Met Montreal lady in November, now living on Spadina Ave. We chatted about Expo 67 etc. Too shy then, maybe coffee now? CJN Box #7330.

275 PERSONAL COMPANION

Elegant, vivacious, European lady is looking for a soulmate. Only a young 50-60 yr. old gentleman, established, caring & honest should reply with a picture. CJN, Box #7329.

February & Valentine's Day are just around the corner - why not contact us to start a new romance? Call Misty River Introductions at 613-257-3531, 519-658-4202, 705-734-1292, 416-777-6302.

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GUTTMAN, Frederick - on Dec. 27, 2000.
HAZAN, Sol - on Dec. 29, 2000, late of 47 Regatta Cres.
REES, Carl - on Dec. 29, 2000, late of 19 Penwick Cres.
SWERSKY, Marion - on Dec. 29, 2000, late of 3636 Bathurst St.
NOVIKOV, Bella - on Dec. 30, 2000, late of 3560 Bathurst St.
MANDLE, Earl James - on Dec. 31, 2000, late of 11 Townsgate Dr.
EPSTEIN, E. Howard - on Dec. 31, 2000, late of 223 Torresdale Ave.
GROMAN, Sima - on Jan. 1, 2001, late of 550 Cummer Ave.
DANIELS, Minna - on Jan. 1, 2001, late of 850 Steeles Ave. W.
MEISTER, Alexander Alex - on Jan. 2, 2001, late of 3636 Bathurst St.
ROTENBERG, Harry - on Dec. 31, 2000.
KOPLOWICZ, Cyrla Chana - on Jan. 1, 2001.

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45 CONDOMINIUM WANTED
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Women seeking Men

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SUGAR & SPICE
Attractive, tall, Jewish mother of 2, age 34, caring, romantic and nice. If you're interested to hear more, then call me. **AD#1595**

RING MY BELL
Divorced female, 3 grown children, 2 grand children, 5' 5 ", 120 lbs, enjoys movies, dining and dancing, children, pets, long walks, seeks male, outgoing, sincere, kind, for long term relationship **AD#1293**

SPIRITUAL LOVE
Single Jewish female, 38 yrs, 5' 3", attractive, independent, enjoys reading, travel, nature, ballroom dancing, seeks male, emotionally available, happy, positive attitude, clean shaven, spiritually evolved **AD#1477**

FUTURE DEVELOPMENTS
Divorced Jewish female, 50 yrs, 5' 4", brown hair, brown eyes, energetic, bubbly, attractive, fit, slim, seeks Jewish male, non smoker, 49-65 yrs, good sense of humour, communicative, compassionate, honest for sincere relationship. **AD#1234**

NEW YEAR'S WISH
Single Jewish female, brown hair, hazel, brown eyes, 5' 5", non smoker, fit, kind, sincere, emotionally stable, fun to be with, seeks tradional Jewish male, 45-50 yrs, non smoker, established, 6', handsom, kind, good sense of humour, exciting **AD#1519**

LET'S CHAT
Single female, never married, 46 yrs, athletic, enjoys long walks, pets, children, easy going, good sense of humour, seeks male, 39-50 yrs, 5' 10" or over, single Dad's okay, with similar qualities and interests. **AD#1147**

YOUNG AT HEART
Single female, 58 yrs, non smoker, with a nice personality, enjoys travelling, wining, dancing, walking, pets, animals, and having fun. Seeks male, who's easy going, non smoker, with a great personality. **AD#1110**

THE BEST IS YET TO COME
Single Jewish female, professional, 50 yrs, attractive, romantic, passionate, trustworthy, seeks a male mensch, 50+, honest, easy going, good sense of humour, a good communicator **AD#1427**

LET THE SPARKS FLY
Single Jewish female, 35 yrs, graphic designer, brown hair, green eyes, attractive, 5' 5", enjoys movies, music, gardening, antiques, Sunday drives, keeping fit, seeks male, 30-45 yrs, Jewish or non-Jewish, loving, down to earth, good sense of humour, passionate, respectful. **AD#1381**

CARING AND SHARING
Single female, mother of 2, 42 yrs, down to earth, great sense of humour, is not into head games, has lots of love to share, enjoys being on her own, outdoors, water sports, seeks male, with similar qualities and interests for a long term relationship **AD#1289**

FUTURE DEVELOPMENTS
Single mom of one 8 yr old girl, medical professional, pretty, witty, fun to be with, good sense of humour, enjoys cooking, finishing, romantic, getaways, 60's and 70's music, seeks male, established, home owner preferred, loves children, good sense of humour, easy going. **AD#1306**

HEART OF GOLD
Single female, intelligent, easy going, caring, sincere, seeks male, 55-65 yrs, polite, sincere, honest for serious relationship. **AD#1062**

COMMITTED RELATIONSHIP
Single white female, 57 yrs, educated, good listener, self-sufficient, 2 grown children, 1 grand child, eclectic tastes, enjoys concerts, plays, movies, the country side, art galleries, seeks male, late 50's to 60's, financially secure, young at heart, ready for a long term committed relationship. **AD#1156**

FRIENDSHIP
Single attractive female, retired, modern orthodox, seeks male, 70'ish, kind, honest, for friendship and companionship. **AD#1315**

SHARE MY LIFE
Single female, professional, lives in the Toronto area, enjoys walking, movies, gardening, antiques, music, seeks single male, Jewish or non Jewish, kind, loving, passionate, down to earth, good sense of humour, for long term relationship. **AD#1290**

LOVE & LAUGHTER
Single female, unique, affectionate, self-assured, romantic, 5' 3", 115 lbs, brown eyes, brunette, non smoker, non drinker, enjoys hiking, tennis, reading seeks male, active, fun loving, strong sense of humour, intelligent, fit, emotionally, financially stable. **AD#1487**

GIVE ME A CALL
Jewish female, attractive, 5' 4", enjoys movies, dancing, reading, bridge, walking, seeks male, 55 plus, who is kind, honest, healthy, stable, non-smoker, with a great sense of humour, to share and enjoys life. **AD#1201**

WAITING FOR YOU
Single Jewish female, 5' 3", attractive, optimistic, sense of humour, outgoing, caring, sensitive, professional, good natured, enjoys theatre, travel, seeks male, 58-70 yrs, with similar qualities **AD#1249**

FRIENDS FIRST
Single Jewish female, 46 yrs, easy going, honest, sincere, outgoing, good sense of humour, enjoys sporting events, cottage life, dining, good conversation, seeks male, with similar interests, to share life with **AD#1171**

GIVE ME A CALL
Divorced Jewish female, early 50's, mom of 2 adult, petite, slender, attractive, a real sweetheart, seeks male, who is honest and enjoys travel, sports and playing, golf occasionally **AD#1472**

ROMANTIC AT HEART
Single female, 58 yrs, attractive, young looking, very romantic, enjoys travel, fine wine, dining and dancing, seeks male, non smoker, well groomed, handsome, for long term relationship. **AD#1425**

SMILES & LAUGHTER
Single female, slim, blonde hair, green eyes, 5' 4", 114 lbs, enjoys travel, cross country, skiing, sailing, music, country life, seeks male, good sense of humour, a great smile, easy going, who might be thinking of retiring **AD#1446**

LOVES LIFE
Single female, 36 yrs, friendly, kind, sincere, witty, enjoys family, friends and life, seeks male, honest, confident, gentle with a strong sense of humour. **AD#1271**

ROMANCE MY SOUL
Single female, 32 yrs, white female, college educated, employed, loves animals, long walks, Mel Gibson, good sense of humour, seeks male, single Jewish, sincere, honest, with similar interests, no head games. **AD#1453**

MILES OF SMILES
Single Jewish female, full figured, atttractive, green eyes, long red hair, intelligent, entrepreneur, seeks male, 40-80 yrs, big hearted, generous, innovative **AD#1469**

ROMANTIC AT HEART
Divorced female, mother of 2, 5' 5", hazel eyes, likes big dogs, foreign films, eclectic tastes in movies, live theatre, food music, likes to try new things and places, good sense of humour, wicked laugh, sensitive, caring, loving, romantic at heart, enjoys long walks, outdoors, seeks male, 45-66 yrs, with dutism being important to them for friendship that could lead to a relationship **AD#1036**

THE HAPPY ENDING
Single Jewish female, 5' 5", slender, professional, blue eyes, brown hair, attractive, positive, kind, warm, good sense of humour, strong family values, eclectic tastes, seeks Jewish male, 38-50 yrs, loves children, romantic, accomplished and enjoys life. **AD#1144**

FUTURE DEVELOPMENTS
Widow Jewish female, intelligent, 5'2", slim, good sense of humour, red hair, brown eyes, enjoys movies, bridge, dining and dancing, the theatre, seeks Jewish male, 55-69 yrs, emotionally and financially stable. **AD#1578**

LIFE TIME PARTNER
Single Jewish female, attractive, brown hair, brown eyes, 5' 5", non smoker, creative, good sense of humour, sincere, affectionate, seeks single Jewish male, traditional values, 6', established, 40-55 yrs, kind, honest, non smoker, who loves life. **AD#1389**

FUN LOVING
Single Jewish female, mother of one, medical professional, from Alberta originally, easy going, fun loving, pretty, caring, with a great sense of humour, seeks male, with a great sense of humour, sensitive, caring, easy going, romantic, established, marriage minded, who likes children to complete my family **AD#1568**

CARING & ROMANTIC
Female, caring, supportive, sensual, romantic, intelligent, attractive, good sense of humour, seeks Jewish male, 65-75 yrs, who enjoys working, travel, theatre, and quiet evening at home. **AD#1494**

BEAUTIFUL BROWN EYES
Single Jewish female, professional, 5' 4", 115 lbs, attractive, slim, fit, dark hair, brown eyes, affectionate, good natured, traditional values, adventurous, spontaneous, enjoys life and travel, seeks Jewish male, 50-63 yrs, non smoker, fit, educated to share life's adventures. **AD#1208**

SEEKING ROMANCE
Single female, Filipino, romantic, warm, passionate, enjoys, dining and dancing, movies, music, long walks, seeks male, with similar background and interests. **AD#1313**

FUN LOVING
Single Jewish female, mother of one, medical professional, pretty, witty, fun to be with, good sense of humour, enjoys cooking, finishing, romantic, getaways, 60's and 70's music, seeks male, established, home owner preferred, loves children, good sense of humour, easy going. **AD#1306**

POSITIVE RELATIONSHIP
Attractive, easy going, single female, enjoys theatre, long walks, and talks, seeks non-smoking gentleman, 60-70 yrs, with a sense of humour, for a positive long-term relationship **AD#1236**

MONOGAMY
Female, 52 yrs, 5' 1", attractive, intelligent, slim, sense of humour, independent, trust, respect, monogamy and communication, most important, components, of a relationship seeks male, well groomed, non-smoker, emotionally and socially stable **AD#1270**

PET LOVER
Single Jewish female, mid 50's attractive, intelligent, outgoing, professional, enjoys the arts, nature, the theatre, gardening, long walks with her dog, financially and emotionally stable, seeks male, professional, 55-65 yrs, kind considerate, easy going, similar background and interests. **AD#1417**

Men seeking Women

To respond to an ad, Call:
1-900-451-4552 Ext. #65

FUN LOVING
Single Jewish male, 6' 2", 180 lbs, slim, muscular build, seeks female, sensual, spontaneous, fun loving. **AD#1180**

LOOKING FOR YOU
Single male, "Harry", seeks a lady he met on November 13th, you were originally from the Montreal area and now lives in Spadina & Bloor area. Was too shy then, but hopes to find you now. **AD#1069**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, movies, dining and dancing, and musch more. Seeking female, 30-35 yrs, professional, sensitive, attractive, honest. **AD#1252**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing, country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 46 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship. **AD#1634**

EASY GOING
Hebrew male, easy going, humourous, romantic, caring, seeks female, with similar qualities. **AD#1582**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook. **AD#1551**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat, sense of humour, and eclectic tastes, holistic and spiritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in everyway with similar interests. **AD#1061**

GIVE ME A CALL
Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 18-44 yrs, with similar interests. **AD#1582**

A SPOONFUL OF SPICE
Male, 43 yrs, handsome, genuine, sincere, romantic, seeks female, to serve up a red ribbon recipe, with a spoonful of spice, with a dash of sizzle, rounded out with a large cup of tender loving care. **AD#1593**

LOVING & CARING
Single male, 5' 10", 178 lbs, handsome fit, medium build, affectionate, passionate, easy going, enjoys movies, sports, dining and dancing, outdoor activities, travel, seeks female, similar qualities, and interests, no head games, down to earth, passionate, **AD#1329**

LOVE & LAUGHTER
Single male, passionate, romantic, sincere, good sense of humour, educated, enjoys outdoor, activities, and life, special experiences, seeks female for casual, non committal relationship. **AD#1470**

ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys. **AD#1418**

EASY GOING
Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship. **AD#1125**

LOVING AND CARING
Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities. **AD#1636**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship. **AD#1282**

LOOKING FOR YOU
Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family. **AD#1626**

SEEKING SOULMATE
Single male, Jewish, 43 yrs, brown hair, brown eyes, medium build, no dependents, no pets (allergic), kind, honest, sincere, family oriented, non smoker, enjoys movies, travel, sports, long walks, seeks female, Jewish, 33-45 yrs, non smoker, attractive, honest, petite, 5' 4" or less, with similar interests. **AD#1677**

YOUNG AT HEART
Male, 70's, looks, thinks, feels, acts like early 50's, Jewish, 5' 5", 145 lbs, brown hair, blue eyes, business, professional, university graduate, non-smoker, social drinker, sense of humour, affectionate, romantic, passionate about life, enjoys music, theatre, sports, movies, seeks female, 50 yrs plus, with similar interests, to share passion about life and each other. **AD#1203**

MARRIAGE MINDED
Single male, semi-retired, active, healthy, secure, educated, seeks female, for marriage, and to enjoy all the adventures of life. **AD#1576**

HONEST AND SINCERE
Single Jewish male, 34 yrs, business owner, athletic, honest, sincere, good looking seeks female, who is nice, warm affectionate, open-minded and humble. **AD#1288**

TIMELESS LOVE
Single male, 50 yrs, 5' 11", brown hair, brown eyes, handsome, successful, caring, supportive, romantic, passionate, sensual, openly honest, with feelings, enjoys movies, dinner, dancing, long walks, outdoors, cooking, quiet evenings, seeks attractive, female, 38-48 yrs, affectionate, emotionally healthy, passionate about herself and the man in her life. **AD#1196**

GREAT TIMES TO BE HAD
Single white male, 58 yrs, self employed, business man, fun to be with romantic, enjoys travelling, great conversation. quiet times, leisurely and brisk walks, movies, seeks female, romantic, attractive, easy to talk to, for a great time. **AD#1148**

READY FOR LOVE
Single male, professional, 46 yrs, handsome, outgoing, nice guy, wide variety of interests, seeks female, intelligent, sensitive, stable, ready for a serious mature relationship. **AD#1165**

ROMANCE FOR TWO
Single male, 58 yrs, white, self-employed businessman, romantic, enjoys, quiet times, travelling, great conversation, movies, seeks female, 48-54 yrs, with a great sense of humour, who enjoys travelling, walks and good conversation. **AD#1146**

HOPELESS ROMANTIC
White South African male, 1939 model, 5' 11", 160 lbs, slim, blue eyes, healthy, young, casual, down to earth, seeks female, caring, humourous, good personality, physically/emotionally stable, and financially secure. **AD#1220**

HEART OF GOLD
Single white female, 34 yrs, good hearted, sincere, easy to get along with, seeks female, nice, sincere, good sense of humour, good conversationalist, loves to socialize. **AD#1267**

FAMILY ORIENTED
Traditional Jewish male, 51 yrs, 5' 7", dark hair, green eyes, not overweight, recently divorced, with 3 children, 1 living with me, honest, humourous, type B personality, seeking attractive Jewish female, 35-40 yrs, intelligent, slim, non smoker, traditional values, and children are welcome. **AD#1289**

I LIVE IN BARRIE
Divorced businessman, 40 yrs, part-time Dad, humourous, social drinker, in Toronto weekly, enjoys skiing, travelling, dining and activities with kids, seeks female, 31-39 yrs, good looking, slim, active, loving, nurturing, enjoys boating, water skiing, to share dreams and ambitions with. **AD#1163**

GIVE ME A CALL
Single male, 6', brown hair, brown eyes, educated, enjoys dining and dancing, movies, sports, outdoor activities, good conversation, seeks female, seeks Jewish female, 29-35 yrs, for loving relationship. **AD#1439**

LASTING RELATIONSHIP
Jewish male, 46 yrs, look younger, cute smile, university educated, employed, full time, professional, with good manners, enjoys dining, movies, sports events, hiking, nice parks, and walks around downtown, seeks attractive Jewish female, 33-41 yrs, for casual datin leadng to lasting relationship. **AD#1264**

SEEKING SOULMATE
Single white male, 58 yrs, romantic, self-employed, professional, enjoys travel, movies, good conversation, quiet evening, seeks female with similar qualities and interests. **AD#1216**

GOOD TIMES AHEAD
Single male, professional, 52 yrs, active fit, 2 university aged children, enjoys politics, art, adventure, travel, seeks female Jewish with similar interests and qualities. **AD#1416**

LET'S CONNECT
Single male, Jewish, 39 yrs, professional free-lance writer, lives in the north, Toronto area, enjoys baseball, jogging, movies, sports, travel, biking, seeks female with similar qualities and interests. **AD#1641**

CAPABLE OF LOVING?
40 year old business owner, who lives in Barrie, who loves life and has a creative sense of humour, seeks a slim, good looking and active woman, who is capable of loving and nurturing and accepts the same. **AD#1523**

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Israel wants U.S. declaration to steer post-Clinton talks

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel has asked U.S. President Bill Clinton to make a "presidential declaration" which would summarize the Israeli-Palestinian peace process during his administration and serve as the basis of future negotiations after he leaves office.

The Israeli request comes in view of the fact that neither Israel nor the Palestinians believe that a framework agreement on a final status accord is possible before Clinton's term ends on January 20.

Shlomo Ben-Ami

"It [the declaration] would need to clarify precisely what is meant and leave nothing unclear, or open to contradictory interpretations. It must serve as a solid basis for dialogue and for reaching an agreement following the elections [in Israel]," Foreign Minister Shlomo Ben-Ami said Sunday.

Such a declaration would be based on the bridging proposals put forth by the American president to the two sides two weeks ago. Both sides accepted the proposals as the basis for a final status accord, albeit with reservations.

Ben-Ami said that any such declaration requires "an international gathering" which would grant the process legitimacy. However, the foreign minister said that he is opposed to a "photo-opportunity" which would make the Israeli public feel manipulated on the eve of prime ministerial elections set for Feb. 6.

Palestinian officials said on Sunday that they did not expect any breakthrough in the negotiations. They reiterated that any final status agreement must be based on UN Resolutions 242 and 338 as well as on General Assembly Resolution 194 on the right of return of refugees, which Israel has consistently rejected.

Chief Palestinian negotiator Saeb Erekat said the Palestinians were awaiting an American response to their demand of international guarantees for any future Israeli-Palestinian agreement.

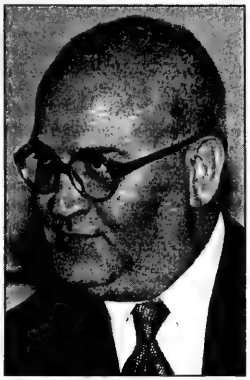
For his part, Clinton is not rushing to make the declaration Israeli is seeking. In spite of the little time he has left in the White House, he is weighing several options following a series of meetings with Palestinian and Israeli officials.

According to American sources, Clinton is working in close co-operation with officials of the incoming George W. Bush administration.

Among the options being considered are the following:

- An international conference with the participation of key players, such as the European Union, Russia, the UN and key Arab states. The conference would seek to formulate a document which would continue the negotiations toward a final status agreement.
- A presidential declaration, which could only be verbal, made in the presence of Palestinian Authority (PA) Chairman Yasser Arafat and Prime Minister Ehud Barak or without them. The Americans prefer that the two sides endorse the declaration. However, they do not discount the possibility it would be issued solely on Clinton's initiative.
- A summit, in which the presidential declaration was made public, either in the framework of an international conference or a tripartite meeting of the three leaders. Arafat has expressed his willingness to attend such a summit. However, Barak has linked his participation to a drop in violence in the territories.
- Suspending the peace process if the differences among the parties were too deep to allow any of the options presented above. Clinton would then leave guidelines for officials of the Bush administration on ways to continue.

Americans weighing a number of policy objectives



Saeb Erekat

Israel is emphasizing that any advancement in the negotiations be directly linked to Palestinian efforts to substantially limit the violence in the territories.

To that end, American, Egyptian, Israeli and Palestinian officials held discussions Monday in Cairo on renewing security coordination between Israel and the PA, security which collapsed following the eruption of fighting in the territories in late September.

The head of the Shin Bet security services, Avi Dichter, and the head of Israel's team on issues of security in the negotiations, Maj.-Gen. Shlomo Yanai, represented Israel at the Cairo meeting. U.S. CIA Chief George Tenet, and Omar Suleiman, head of Egypt's Intelligence Service, co-hosted the meeting. Chief of Preventive Security in Gaza, Muhammad Dahlan, represented the Palestinians.

Israel's demand that the Palestinians act to lower the levels of violence in the territories was at the core of discussions between President Clinton and Israeli negotiator Gilead Sher, in Washington last week. Sher also presented the U.S. administration with a document of Israel's reservations to the Clinton proposals.

A senior diplomatic source in Jerusalem said that the Israeli document included alternative proposals on the issue of sovereignty over the Temple Mount. One idea involves a third party being in control of the contested site, possibly an international body.

Most of the reservations expressed by Israel in the document involve issues of security, and include demands for Israeli air force overflights of the Palestinian state and inspections of electronic transmissions emanating from Palestinian territory.

Jews might attack Barak warned

By BARUCH KRA
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Extremist, messianic groups are posing security threats to the Temple Mount, former head of Shin Bet security service Carmi Gilon and former police commissioner Assaf Hefetz said in public letter to Prime Minister Ehud Barak last week.

"Calls made by rabbis," Gilon and Hefetz wrote, "are liable to be interpreted as sanctions given to an attack against the Temple Mount [by Jewish groups]." Rabbinical exhortations to "destroy the mosques and take vengeance for the murder of Binyamin Kahane," they added, make the Islamic sites on the Mount "prime targets for attacks by Jews."

The Gilon and Hefetz statement was sponsored by the Keshev Center for the Protection of Democracy in Israel, which was established after the assassination of prime minister Yitzhak Rabin in 1995. To supplement the Gilon-Hefetz letter, the association added a report on the activities of extremist Temple Mount groups in recent years.

According to the report's findings, tens of thousands of people have been active in various Temple Mount groups. Though activities and ideologies supported by these groups differ, they are united by a commitment toward the eventual establishment of the Third Temple at sites on the Mount where the Al-Aksa Mosque and the Dome of the Rock stand today.

"Many of the members of these groups," the report adds, "have records of conviction for violent, ultra-nationalist activity; these include Kach members, and members of the Jewish underground."

In his letter, Keshev director Yizhar Be'er declared: "In the event of an attack against the holy sites, responsibility will be accorded to Israel, and destructive forces with apocalyptic-type intensity could arise. Irrespective of the contents of any deal on the Temple Mount, it is crucial that Israel cooperate with international officials while assuming responsibility for the holy places, even if there isn't a chance of signing an agreement right now."

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ALEXANDER MEISTER ז"ל

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The founder of the Sanz Medical Centre - Laniado Hospital, Sanz Klausenburger Rebbe ז"ל and his family were hidden by the Meister family during the Shoah, but sadly the Rebbe's family perished. Our ties to the Meister family are profound, and it is with great sorrow that we mourn the passing of Alexander Meister ז"ל

May the family be comforted amongst the mourners of Zion and Jerusalem.

The Meister Family have requested that donations be sent to: Canadian Friends of Laniado Hospital, 3101 Bathurst Street, Suite 600, Toronto, Ont. M6A 2A6. Tel. 416-785-8946.

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Hoops star of the '40s and '50s was a real mentsch

By PAUL LUNGEN
Staff Reporter

TORONTO — In his prime, Harry Mayzel was a tireless dynamo on the basketball court. Although at five-foot-nine, he was not a big man by today's standards, he was known for his doggedness, competitive spirit and court smarts. When combined with his physical skills, which included speed, endurance and the ability to outleap men a head taller than himself, he was one of the top players in Toronto in the 1940s and '50s.

Mayzel, 77, died recently after a battle with cancer.

In his youth, Mayzel captained the University of Toronto Blues, broke a near stranglehold on the Montreal-dominated Maccabiah basketball squad in 1950 and was good enough to earn a tryout with the NBA's Toronto Huskies when they came to town in 1946. In the '50s, he was a member of York Belting, a senior team that was a provincial powerhouse for years.

Mayzel was a fine athlete well into his '70s, competing with and beating much younger men on the tennis and squash courts. More than that, say a host of friends and family, he was an outstanding individual who went out of his way to help those less fortunate than himself.

"Everybody loved the guy," said longtime friend Stan Garden. "He was the sweetest guy to walk the earth...an angel. They don't make 'em any better than this man."

"He was very down to earth, very generous and very fond of children," said Beverley Chernos, whose late husband, Bernard, was a good friend of Mayzel.

Mayzel always helped those less fortunate than himself, was very generous and a "tremendous pillar of support" for the Shaarei Tzedec Synagogue, which he loved, said Joe Greenberg, a longtime friend.

One of his most endearing qualities was that he always stood up for the underdog, Greenberg said. In fact, that's how the two met in the 1930s. Mayzel chased off some young thugs who were accosting Greenberg and the two became friends then and there.

Mayzel stood up for the underdog

Mayzel came from a close-knit family and Harry loved his parents. His late father, Louis, was very charitable and set up a bursary to benefit the children of slain police officers. He also rented tuck shops, small convenience stores in apartment buildings, to blind businesspeople. Mayzel learned tzedakah, from his father, Greenberg said. Later in life, he sponsored his own scholarship prizes for the top students at the police academy. As a gesture of respect at his funeral, the police provided an honour guard and a police car escort from the chapel to the cemetery.

Mayzel, whose late cousin, Leonard, has a B'nai Brith chapter named after him, was an all-round athlete. "He excelled in rugby (football), squash, tennis and basketball," Greenberg said.

"He could outleap anybody a foot taller than him. If he decided to check you, you might as well sit down. He'd be on you like a second skin. He had phenomenal reflexes."

"He was dynamite. He was fast, smart, he was just unbelievable," Garden said.

Michael Mayzel, Harry's son, said his father's excellence was recognized by his hard-court opponents. Wayne State, an American college that hosted the U of T in numerous tournaments, named his father to its opponents' first all-star team, he said.

"His main mark was his conditioning. He could just run all day," Michael said. At squash or tennis, "he could run down anything. It was just amazing."

For the father-son pair, Sunday mornings were spent at the Bloor Y shooting hoops. When Michael was about seven, Harry introduced him to squash and tennis. Michael went on to a three-year career as a tennis pro.

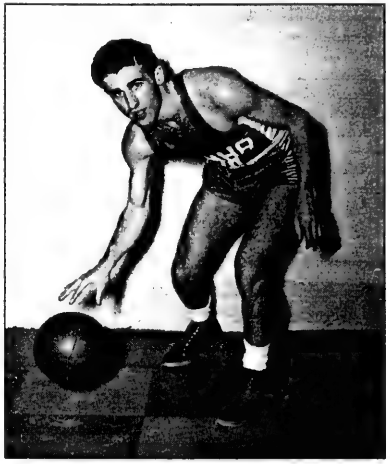
Even when Harry reached his 70s, he had no problem playing three sets of tennis at a stretch. He didn't get warmed up until the second set, Michael said. When he was about 65, he finished third in a Canada-wide squash tournament.

He kept his squash game at a high level by frequently playing with Sharif Khan, the world champion for many years. Mayzel, a lawyer, often provided legal services for Khan and the two were good friends, Michael said.

Chernos remembers Mayzel as "a virtual member of the family and a surrogate uncle to my children." He taught them to play squash and tennis and "he endowed them with a knowledge and respect for sport.

"Harry always had hockey and baseball tickets and he loved to take kids to games. He did it for a million people," she said. "If you divided the world between givers and takers, he was a giver."

Mayzel is s survived by his companion, Sheila Clarke, his children Michael and Sandy, his sisters Betty Bloomfield and Shirley Silverberg and his mother Selma, who is 100 years old.



Basketball star Harry Mayzel (right) shows his tremendous leaping ability as he outjumps opponents for a rebound in this vintage photo (below) from the 1940s.

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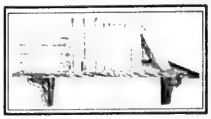

Recommended Reading

• **Quarrel and Quandary,** *by Cynthia Ozick*, Alfred A. Knopf, $38 HC.

An absolutely brilliant collection of essays on diverse topics ranging from literary figures Dostoyevsky and Kafka to everyday issues such as lovesickness.

• **Lies: Israel's Secret Service and the Rabin Murder**, *by David Morrison*, Gefen Publishing House, $32.95 HC.

This disturbing book raises many questions and provides shocking information about the role and members of the country's secret service.

• **The Messiah Comes Tomorrow: Tales from the American Shtetl,** *by Alan Lupo*, University of Massachusetts Press, $33.95 HC.

Veteran journalist Lupo relates episodes from his childhood in Boston and later, as well as conversations with others about the ethnic experience. Full of nostalgia, humour and insight.

• **Jew Boy,** *by Alan Kaufman*, Fromm International, $39.95 HC.

A well-written and entertaining autobiographical work by a child of survivors growing up in America. Enjoyable and thought-provoking.

• **One Man's Judaism: Renewing the Old and Sanctifying the New,** *by Emanuel Rackman*, Gefen Publishing, $35.95 HC.

According to Rabbi Irving Greenberg, this is "the most thoughtful, challenging, creative book written on the halachic approach to Judaism since Rabbi Joseph B. Soloveitchik's writings."

• **Raquela: A Woman of Israel,** *by Ruth Gruber*, Three Rivers Press, $24 SC.

This edition of *Raquela*, winner of the National Jewish Book Award, includes an introduction by Faye Kellerman. Full of passion and suspense, it is the biography of an unusual woman during the Jewish nation's struggle for independence.

• **The Stranger in the Plumed Hat: A Memoir,** *by Irena Karafilly*, Viking, $46.50 HC.

The author, a Montrealer whose fiction has won the National Magazine Award and the CBC Literary Award, describes her mother's descent into Alzheimer's disease. Beautifully written, this heartwrenching narrative was praised by renowned literary personalities such as Alice Munro, Josef Skvorecky and Michael Ignatieff.

Youth

Ages 10 to adult

• **One Eye Laughing, the Other Weeping: The Diary of Julie Weiss,** *by Barry Denenberg*, Scholastic Inc., $18.99 HC.

Based on a fictitious character, this historical work includes photographs of actual events from Vienna to New York, 1938.

Ages 8 to 12

• **Summer with Elisa,** *by Johanna Hurwitz*, HarperCollins Publishers, $23.95 HC.

The latest of the award-winning author's popular novels about Elisa and her family and neighbours. Illustrated by Heather Harms Malone.

Ages 6 to 10

• **The Butterfly,** *by Patricia Polacco*, Philomel Books, $23.99 HC.

Some of the author's family history is recounted in this true tale about the French Resistance.

Recommended Reading appears monthly. This list is prepared by Atara Beck of Israel's Judaica Centre.

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Salad:
1 lb. uncooked orzo (rice)
1/4 cup sesame oil
3 cups shredded carrots
2 cups raisins
1 cup unsalted sunflower seeds lightly toasted

Dressing:
1 tsp. salt
1/2 cup oil
1/2 cup rice vinegar
2 tblsp. dry sherry
1/2 tsp. grated orange rind
1 tsp. soy sauce
2 tblsp. thinly sliced scallions
1 tsp. minced ginger
1/2 tsp. minced garlic
1/4 tsp. crushed red pepper
1 tsp. pepper
1 tblsp. sugar
2 tblsp. minced parsley

Cook orzo 7-10 mins. Rinse & drain well. Toss with sesame oil. Cool completely. Mix dressing ingredients together in separate bowl. Combine orzo with remaining salad ingredients. Toss with dressing. Refrigerate 2-3 hrs. before serving.

About Teens

Dear Karilani

Dear Karilani,

I've recently made some new friends at school and I like hanging with them. Unfortunately, they don't like my best friend. They are always making fun of her and encourage me not to be friends with her anymore. I want my new friends to like me but I also don't want to lose my best friend. What should I do?

Caught in the Middle

Dear Caught in the Middle,

There is no reason why you can't be friends with both your best friend and your new friends. Sometimes, when people are jealous of someone they tend to criticize them to make them look bad. Your new friends may be jealous of the relationship you and your best friend have and want to ruin it so they don't have to share you with anyone.

Talk to your friends and assure them that even though you and your best friend are close, you want to make time for them in your life too. Tell your new friends the reasons you like your best friend. Chances are they don't know her very well and when they hear what you have to say, their opinions about her might change.

Organize activities – maybe a bike ride or bowling – that you can do with both your best friend and your new friends. This will give everyone a chance to get to know each other. If those suggestions don't work, then it may be time for you to re-evaluate your friendship with these people. Do you really want to spend time with people who judge you like that? Nobody has the right to tell you who you can and can't be friends with.

Dear Karilani is written on a rotating basis by three high school students. The drawing is a composite. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

The Canadian Jewish news

Crossword Puzzle

"The Old Adam"

By Matt Gaffney
and David Bianco
(QSyndicate@aol.com)

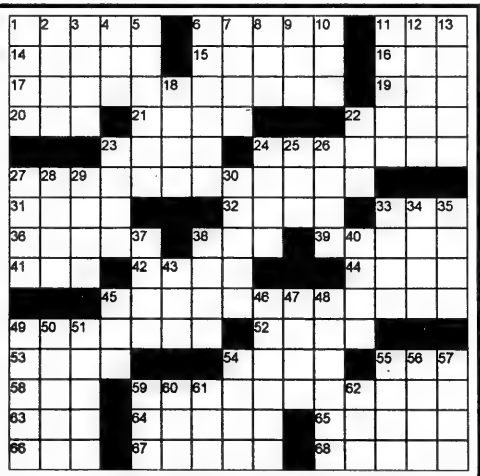
Across

1 In a cold manner
6 Less orthodox
11 Friend
14 Astronomical phenomena
15 San ___
16 '02 Olympic hosts
17 Adam Sandler movie of 1998
19 Basketball hoop
20 Switch settings
21 Observe Shabbat
22 Woman who preceded Resnik
23 "Poor me!"
24 *Heder* teacher
27 Adam Sandler movie of 1995
31 Sky words
32 Utah resort
33 Element #50
36 1950s Aliyah source
38 "Just You and Me, ___" (George Burns movie)
39 Coen brothers Oscar-winner
41 The, to Proust
42 Stiller & Meara and Simon & Garfunkel
44 Civil disturbance, a la Haifa 1958
45 Adam Sandler movie of 1996
49 One of the Judges of Israel
52 Burden
53 To some degree
54 Shapely
55 Word for Carl Bernstein
58 A day in Israel
59 Adam Sandler movie of 1996
63 In the fashion of
64 Early-morning hour
65 ___ corn (food amount)
66 "Forget about it!"
67 Ginsberg output
68 Owner's papers

Down

1 Interested by
2 See 10-down
3 Currier's partner
4 Breyer's field
5 How Rosh Hashana and Chanukah are celebrated
6 One-time haven for *maskilim*
7 Mud minus water
8 New member of society, for short
9 Leona Helmsley feature
10 With 2-down, tempestuous late attorney
11 Esther's time
12 Certain soliloquy for Arthur Miller
13 Two before nun
18 Cardinals or Ravens
22 Fled
23 Actress Sheedy
24 Like some cheese
25 More than -er
26 Challah amount
27 Telephone man
28 Tennis star Nastase
29 Salk workplaces
30 Bright flower
33 Peter, Paul and Mary, say
34 Feldman's "Young Frankenstein" role
35 Bit of Philip Glass
37 Two after tevet
38 Three before nun
40 Hugging devices
43 ___ tree (cornered)
45 ___ Latkes (noted Klezmer band)
46 Dolts
47 "What's ___ for me?"
48 Grouped (together)
49 First Jew born in the first kibbutz
50 Hoffman fought it in "Outbreak"
51 Synagogue platform
54 Dunk
55 Used a tallis
56 Neighbor ending
57 Gets rid of, Meyer Lansky-style
59 Jazz offshoot
60 Numero ___
61 Acting coach Strasberg
62 Actress ___ Dawn Chong

(Answers are on page 38.)



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This Week

National

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Community plans to rally in support of captive Israelis. *Page 5*

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Gene disorder familial dysautonomia found among Ashkenazi Jews. *Page 44*

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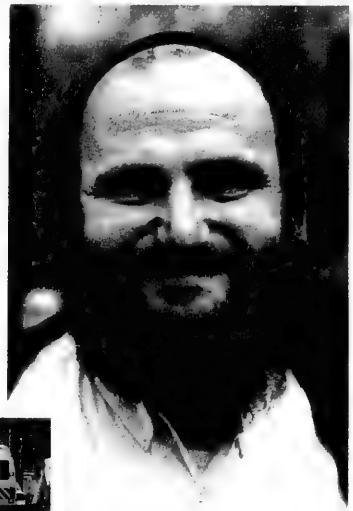
Mea Shearim hero

Risks life to defuse bomb near schoolyard



Moshe Bik, seen smiling above, disarmed an explosive device last week in Jerusalem, thus likely saving many lives and preventing injuries. At left, the police bomb disposal unit does a safety check on the area. *[Israel photos]*

By BARUCH KRA
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A Jerusalem resident yesterday defused a bomb found in a garbage bin just moments before the explosive would have gone off.

The bomb had been placed near an elementary school in Jerusalem's Mea Shearim neighbourhood, and was apparently supposed to go off as the children were coming to classes.

The incident began at about 8 a.m., when neighbourhood resident Rivka Binat saw a young man, whom she thought was Palestinian, throw a knapsack into a garbage can. Binat called her brother, Moshe Bik, and told him the story, and he came and took the knapsack out of the trash.

"When I opened the knapsack, I saw something that looked to me like a bomb connected to a cellular phone," said Bik, a 36-year-old yeshiva student and father of five.

Bik ripped out the wires connecting the bomb to the cell phone and called the police. A few minutes later, the cell phone rang – apparently the signal that would have caused the bomb to explode.

It took bomb specialists two hours to dismantle the bomb, which consisted of two mortar shells. The police also began a search for the perpetrators, and two Palestinians found in the area were detained for questioning.

Bik said afterward that he was happy to have been instrumental in saving children's lives. But the police, he said, had mixed reactions to his action.

"Some told me I'm an idiot who endangered my own life and that of others in the area, while some praised me for the fact that in practice, I saved children's lives," Bik said.

Continued on page 36

Bouchard's principles lauded

By JANICE ARNOLD
Staff Reporter

MONTREAL — What began with a brief, mildly worded press release from B'nai Brith Canada (BBC) urging the Parti Québécois (PQ) to think twice about accepting the nomination of Yves Michaud after he made sarcastic remarks about Jews in a radio interview, ended one month later with Premier Lucien Bouchard resigning, the PQ seriously divided, and the question of sovereignty in the air.

Although Bouchard had overriding political and family reasons for leaving, the "Michaud affair," most observers in the Jewish community agree, explains the timing and has allowed Bouchard to exit as a man of principle and honour.

Jews find themselves of two minds: surprised by and grateful for Bouchard's passionate expression of sympathy, and glad to see the person thought to have had the best chance of taking Quebec out of Canada leave the scene.

'Michaud affair' influenced decision

A drained-looking Bouchard said in his resignation speech that he had "no appetite" for a debate in Quebec about the Holocaust and the way ethnic communities vote.

"The Holocaust was the supreme crime, a systematic attempt to eliminate people… We should not hold it against the Jewish people for being traumatized by this," he said.

He said he could not understand how the desire for Quebec sovereignty had become "twisted" into a comparison with the suffering of the Jewish people. Nor could he abide intolerance and targeting of minorities because they vote against sovereignty.

Continued on page 31

Greater Toronto Area

Shabbat: Shmot
Candlelighting: 4:52
Havdallah: 5:57

Barak's unilateral separation plan — please see page 35

The News in Brief

CANADA

Councillor Apologizes

VANCOUVER — A city councillor here has apologized for comparing drunk drivers to victims of Nazi persecution. George Puil was commenting on an idea by police requiring convicted drunk drivers to display a "D" on their car for a year. He likened the proposal to the Nazi practice of forcing Jews to wear the yellow Star of David on their clothes. Puil apologized to anyone in the Jewish community who was offended, explaining his point was that no one should be stigmatized.

Okanagan Web Site

KELOWNA, B.C. — The Okanagan Jewish community has unveiled its Web site: www.ojcc.net. The site touts a "heimish" atmosphere, a temperate climate, fast-growing economy and abundance of golf courses, ski hills and hiking trails.

ISRAEL

Barak Will Consult

JERUSALEM — Prime Minister Ehud Barak has promised Israel's chief rabbis that he would not make any decision to give up sovereignty over the Temple Mount without consulting them first.

Stronger Ties

JERUSALEM — Some 85 percent of Israelis support strengthening ties with the Diaspora, according to a new poll. The survey of 504 people was conducted by Gallup Israel and commissioned by Birthright Israel, which provides trips to Israel for young Jewish adults. The poll also showed that 80 percent of Israelis believe their government should invest in projects that bring Jews on a first trip to the Jewish state.

'Poison' Bombs

JERUSALEM — Two roadside bombs neutralized by Israeli troops last week in the Gaza Strip had been soaked in poison, Army Radio reported. The bombs apparently had been covered with an agricultural pesticide to boost their lethal effect.

WORLD

Bronfman Fellowships

NEW YORK — Applications are now available for the 2001 Bronfman Youth Fellowships in Israel. Now in their 15th year, the fellowships offer 26 students entering grade 12 the chance to spend five weeks in Israel this summer. Officials stress that merit, not financial need, is the standard for selection. Fellows will be chosen on the basis of character, intellectual interests, talents and leadership qualities. Students in the United States and Canada entering Grade 12 in the fall of 2001 are eligible. Applications are available from the Bronfman Youth Fellowship in Israel, 163 Delaware Ave., suite 102, Delmar, N.Y, U.S.A. 12504; by phone at 518-475-7212; fax, 518-475-7207 or by e-mail at yfi@bronfman.org. The Web site is www.bronfman.org. Completed applications must be postmarked no later than Jan. 31, 2001.

Pollard Papers

WASHINGTON — A federal judge here heard oral arguments last week on whether attorneys for convicted spy Jonathan Pollard should have access to classified portions of his court record. A former U.S. Navy intelligence analyst, Pollard was sentenced in 1987 to life imprisonment for spying for Israel.

FBI Raids Centre

NEW YORK — The FBI last week raided a Jewish community centre in Brooklyn believed to be the headquarters of Kach and Kahane Chai, extremist groups linked to the late Rabbi Meir Kahane. The raid came as Israeli officials warned of the possibility of vigilante violence following the recent slaying of Kahane's son, Binyamin Ze'ev Kahane, by Palestinian gunmen in the West Bank.

Officials Charged

PRAGUE — Czech state prosecutors have charged two former Communist party officials with abuse of power for allegedly protecting a one-time SS officer from prosecution for war crimes in the 1960s, according to Czech press reports. Werner Tutter, who died in 1983, had been implicated in the murder of dozens of civilians in Slovakia in 1944.

Presidential Medals

WASHINGTON — Rabbi Arthur Schneier and Marion Wiesel were among 28 Americans honoured by President Bill Clinton at a White House ceremony last week. Rabbi Schneier, founder of the New York-based Appeal of Conscience Foundation, was the first rabbi to receive the award. Wiesel, wife of Nobel laureate Elie Wiesel, was honoured for her efforts to combat hatred.

New Standards Would Require Get

NEW YORK — In what some say is a historic breakthrough for Orthodox women unable to divorce, several prominent Orthodox rabbis have endorsed standards for rabbinic courts.

The standards would require that a *get*, or Jewish divorce, be the first step in divorce proceedings. The recommendations are expected to make it easier for Orthodox women to navigate what many say is a labyrinthine system that favours men.

The standards are endorsed by the Orthodox Union and the Rabbinical Council of America, organizations that represent centrist Orthodox congregants and rabbis. They also have the support of more than 10 prominent rabbis who serve on or represent rabbinic courts in the United States.

The new standards, particularly the assurance that a *get* be provided before other divorce arrangements are made, will "clear up a very large percentage of the agunah problem," said Mattie Klein, director of L'Maan B'nos Yisrael International, a Brooklyn organization for agunot, or women denied a *get*.

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Jerusalem petition urges unity, exposes divisions

By PAUL LUNGEN
Staff Reporter

TORONTO — A statement designed to demonstrate support for Israeli sovereignty over a united Jerusalem has exposed deep divisions with the Canadian Jewish community.

Critics of the ad question the extent to which a Diaspora community should take a position that could be contrary to that of the democratically elected government of Israel. They also question the timing of the petition, which coincided with the hotly contested campaign in Israel prior to the Feb. 6 prime ministerial elections.

The statement is reproduced in an ad that appears in this week's *CJN*, as well as in the *Suburban* newspaper in Montreal and the *Tribune*, B'nai Brith Canada's house paper. It is signed by more than 150 prominent Jews from across Canada. It cites "the enduring and timeless link between Jerusalem and the Jewish people," and it states that "only a united Jerusalem under Israeli sovereignty" has guaranteed freedom of worship for all faiths.

Kurt Rothschild, one of the architects of the statement, told *The CJN* the document merely confirms what every Israeli government, including the government of Ehud Barak, has stated since Jerusalem was unified under Israeli sovereignty following the1967 Six Day War.

"Jerusalem is uniquely tied not only to Israel but to the world Jewish community throughout history," he said. "We therefore have a very great stake particularly in the Temple Mount, in not giving away its sovereignty to another people. Every Israeli government has considered Jerusalem to be the capital of Israel and we are merely reiterating in a non-political way what every government, including Barak's, has stated – that Israel wouldn't turn over sovereignty over the Temple Mount."

More than 150 signatures

Thomas Hecht, the other architect of the document, said the petition "expresses the view of the Jewish leadership and reflects the view of the large majority of Jews.

"We consider Jerusalem the heartbeat of the Jewish people and you don't remove the heart of the Jewish people."

Hecht said the statement is "sufficiently apolitical for people from all aspects of Jewish life to sign on."

Rothschild stated that all those who signed did so in their personal capacities and not as representatives of particular organizations. Rothschild serves as president of the Canadian Zionist Federation (CZF), and Hecht is chair of the Quebec wing of the Canada-Israel Committee (CIC), the Jewish community's lobbying arm on Israel.

The list of those who signed includes business people, rabbis, community activists and academics. Among the names on the document are: Israel (Izzy) Asper, Phillip and Albert Reichmann, Dorothy Reitman, Gerald Schwartz, Michael Serruya and Michael Bregman; Ariela Cotler, wife of Montreal MP Irwin Cotler, Senator Sheila Finestone, Robert Libman, mayor of Cote St. Luc and a chair of B'nai Brith in Quebec, and Gerry Weiner.

Conspicuous by their absences, however, are the names of Moshe Ronen, president of Canadian Jewish Congress; CIC chair Joseph Wilder; and B'nai Brith Canada president Lawrence Hart. Ronen and Wilder confirmed they had been asked to add their names to the document, and though they sympathized with the views it expressed, they declined.

By signing, it would appear Congress or the CIC, as organizations, supported the document, they said.

"In doing that, we might be putting ourselves in contradiction to the policy of the government of Israel," Ronen said. Release of the document in the midst of the Israeli election campaign might give the appearance that Canadian Jews were taking sides in the vote, he added.

Continued on page 27

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'Oh how fine a man'

From the editor's desk

At any other time or place in the last century, the young man on the motorcycle in the accompanying photograph — vigorous, dashing, handsome — might have been heading for that one great "Easy Rider-ish" adventure of his life, like so many other young men in their early 20s at the peaks of their strengths and their curiosities about the wider world and their places in it.

Yet two details in the photo immediately reveal this rider is no hellion seeking fun or adventure: the army uniform he is wearing, in this case Polish, and the expression in his eyes — defiant, yet at the same time, paradoxically, deeply empathetic.

The rider was Avraham Feldberg, or as he was later to become known, Johnny "Jahnek" Fields.

The time was 1946 or 1947; the place was the still smouldering, ashen chaos of post-war eastern Europe.

Feldberg was, by then, a highly reputed, daring fighter of the Nazis and their accomplices. In 1941, at the age of 17, he joined the Polish underground, his steel-blue eyes both a warning of his singular determination and an entry into the inner sanctum of a new collegium of resistance fighters.

He fought the Nazis with every meagre weapon at his disposal, but mostly with his guile and the steadfast resolve that evil must not triumph.

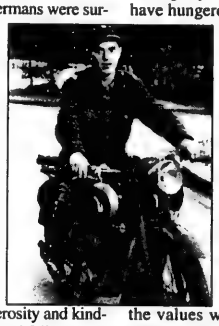
From the relative "safety" of his hiding place in the middle of April 1943, he slipped back into the ghetto of Warsaw to find his mother. (His father had died some 17 years earlier.) But his mother was no longer there; she had been shipped to Treblinka days before. Nevertheless, Feldberg remained to join in the final battle he knew was imminent.

Merely days later, on the morning of the eve of Pesach, the battle began.

In his own typically modest, understated words, written many years later to the Consul General of Poland in Toronto, he described that fateful, historic first day of fighting in the ghetto.

"I was awakened with the news that the Germans had surrounded the ghetto. I took my weapon and joined the group that was led by "Wlodek." We had a few molotov cocktails, three flares and some hand grenades. Most of the group had no weapons.

"We assembled at the intersection of Gestej and Okopej Streets. Early in the morning the Germans attacked the main entrance gate. When they approached our position, we threw our grenades and our molotovs, then opened fire with the weapons we had. The Germans were surprised. They retreated, leaving behind materiel and several dead soldiers. We felt fortunate to collect the weapons they had abandoned."



Johnny and his fellow freedom fighters held out longer against the Germans than did any of the regular armies of the countries of occupied Europe.

Johnny's extreme bravery in battle, along with his uncommon generosity and kindness towards colleagues and fellow Jews became the stuff of legend. He was known, during one incident, to endanger his own life to enable an old man, breathing his last breaths, to do so in dignity, not as a forgotten, crumpled over piece of humankind in the hovel of garbage and refuse and death.

Eventually, the Polish government formally acknowledged his rare valour. He was decorated several times for his heroism and example.

After the war, the old fighter was still generous and kind, helping where he could, the many others, who, refugees like him, had also settled in Canada.

One such other refugee in particular, who had also worn a Polish uniform in the war and who relied on his skill as a tailor to help rebuild his post-war life, always remarked how "fine a man" Johnny Fields was.

Nothing exemplified Johnny Fields better than the hymnal rallying cry of the Jewish partisan written by Hershel Glick during the war:

"Never say that there is only death for you/Though leaden skies may be concealing days of blue/Because the hour we have hungered for is near/As we march the earth shall tremble: We Are Here!"

"We Are Here" was the unshakable personal credo by which Johnny Fields lived all the days of his life. He passed away last month sometime after we lit the third candle of Chanukah. His children and his friends referred to him as one of Israel's modern giborim, a hero, a Macabbee for our time.

Johnny's soul burnished the values we treasure most dearly in human beings and as his grieving son said of him, his "nobility of spirit," like the candles in the chanukiah in every Jewish household, "shone like a beacon in the darkest of nights."

May the memory of Johnny Fields be for a blessing.

—MBD

SEE JN

JERUSALEM LUNAR ECLIPSE: The moon rises over the Old City walls of Jerusalem during a total lunar eclipse in Jerusalem Jan. 9, 2001. A lunar eclipse occurs when a full moon passes through part of the earth's shadow. [RNS/Reuters photo]

Rally planned to support captive Israelis

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — A community rally in support of four captive Israelis is planned for noon, Jan. 21 at Beth Tikvah Synagogue.

The Israelis are being held by Hezbollah, inside Lebanon, "in flagrant violation of international law," says Lisa Armony, public affairs and communications director of Canada Jewish Congress, Ontario region.

Three soldiers – Benny Avraham, Omar Souad and Adi Avitan, – were captured on Oct. 7 while on routine patrol within Israel, when Hezbollah forces crossed the border illegally. Avitan's brother Eyal, 24, is planning to come to Toronto to address the rally.

Planned for January 21

One week later, Israeli businessman Elchanan Tannenbaum was kidnapped while on a business trip in Europe. This is the first time that Hezbollah has captured an Israeli outside of Israel or Lebanon, says Armony.

While there has been some intervention by the Canadian, American, Russian, Austrian and – most prominently – German governments on the Israelis' behalf, to date their physical condition is unknown, she says.

There are unconfirmed reports that the IDF found blood at the site where the soldiers were captured, and UNIFIL, the UN force inside Lebanon, said they found blood in the soldier's truck, but they don't know the extent of their injuries, she says.

"There as been no official confirmation of their condition because the International Red Cross has been denied access to them," says Armony.

Organizers are hoping for a large turnout at the rally in order to draw attention to this matter, she says. "This is one of the forgotten issues in the recent crisis in Israel.

"We want to express our solidarity with their families and we want it put on the agenda of world leaders so they will intervene," says Armony.

A petition addressed to Kofi Annan, secretary-general of the United Nations; president-elect George W. Bush; Prime Minister Jean Chrétien; and Jakob Kellenberg, president of the International Committee of the Red Cross, has been circulated. It will also be distributed before the rally.

This past Shabbat, says Armony, rabbis across the city were to have spoken to their congregations about the matter.

The rally is sponsored by ARZA; Board of Jewish Education; B'nai Brith Canada; Canada-Israel Committee; Canadian Jewish Congress, Ontario region; Canadian Zionist Federation; Jewish Agency for Israel; Jewish National Fund; Mercaz; Mizrachi; UJA FEDERATION of Greater Toronto; and Zionist Youth Movement.

Community urged to take part in mission to Israel

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Two IDF officers on a North American speaking tour have urged the Toronto Jewish community to take part in the upcoming national Canadian solidarity mission to Israel.

At a recent meeting sponsored by UJA FEDERATION and United Israel Appeal, joint organizers of the mission, Avital Leubovich and Ariel Rotman appealed to Torontonians to show their support for Israel by taking part in the Feb. 13-18 trip.

Leubovich, 29, head of the visits and lecture section in the IDF spokesperson unit, said that part of her job is to coordinate civilian visits to army bases around the country.

"Since August, the number of visitors has dropped dramatically. This is unfortunate because in reality, we do go on with our lives. Life goes on even though the mood is not happy. We have no choice but to make the best of it."

Leubovich, whose husband is a battalion commander in the Israel Air Force currently serving in the Bethlehem area, said it was difficult to leave her nine-month-old baby, "but it is important that I convey this message."

When people come from Canada, it "warms the hearts of our people. We are not talking about money, we are talking about emotions."

Leubovich's husband spends every day of his life in the line of fire, she said, "and I am on 24-hour a day alert on the pager. It is very frightening, but by coming you share my way of life. That is something that is very meaningful."

Rotman, 25, a deputy battalion commander, says that it is important for soldiers to see people coming to the country.

"When soldiers are guarding areas of the country, and see people coming from abroad, they feel as if they are not alone. It is very tough on the soldiers when they see that tourism has dropped."

Norman Godfrey, mission chair and vice-chair of the Canada-Israel Committee, who went on his first mission in 1992, said the trip is an opportunity to meet people that visitors to Israel would otherwise not come in contact with.

"We will be arriving a week after the elections, so we will have a chance to talk with political analysts. It is an intense mission; every minute will be valuable."

It is a vital time to show our support, he said. "Solidarity is the most positive expression we can make."

Joseph Shier, who went to Israel on a mission in December, said that his tour guide had not worked in three months prior to that tour. "It is important for everyone that you are there.

"[When you arrive in the country], you will see that you will become part of it. You will experience life like the [Israelis] do. Life in Israel is still going on. Olim are arriving at the rate of 1,000 a week."

A draft of the mission itinerary includes a visit to Kiryat Moshe to explore the current challenges facing Ethiopian olim, a full day of programming in the north and a possible visit to the IDF dog tracking unit, security briefing along the Lebanese border, dinner at the Canada Centre in Metulla and a Shabbat walking tour of Jerusalem.

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Canada offers to open doors to Palestinians

By RON CSILLAG
Staff Reporter

TORONTO — Reports that Canada has made a "secret" offer to accept potentially thousands of Palestinian refugees does mean this country has chosen sides in the Middle East dispute, says the Canada-Israel Committee (CIC).

It's "narrow" to think the offer means Canada has abandoned its long-held neutrality in the region or that it has undermined Palestinians' claims to their right of return to Israel, says Robert Ritter, executive director of the CIC.

"Canada is showing leadership [with its offer]," Ritter told *The CJN*. "It's an extension of the fact that Canada holds the gavel at the Refugee Working Group."

The group is one of five multilateral working groups set up by the international community after the Gulf War. Canada has chaired the committee that has been examining the plight of Palestinian refugees, which has become one of the thorniest final-status issues in Mideast peace negotiations.

Ritter said the refugees would not be coerced into coming to Canada.

"No one is forcing them to come. My attitude is to let them have that option. It's important for refugees to have that option."

The gesture by Canada, he said, is part of longstanding Canadian tradition.

Published reports last week stated that Canada made the "dramatic" offer over the holiday period in a series of telephone calls involving Foreign Affairs Minister John Manley, and his counterparts in Israel and the Palestinian Authority, as well as U.S. Secretary of State Madeleine Albright.

On Christmas Day, Prime Minister Jean Chrétien reportedly telephoned Palestinian president Yasser Arafat to discuss the peace process, although the refugee issue was apparently not raised.

In an interview with the *Toronto Star,* Manley said Canada is "prepared to receive [Palestinian] refugees." The paper added that if the resettlement of Palestinians would come to pass, it would be a mass movement and would far exceed the trickle of Palestinian refugee claimants who seek asylum here every year.

The Canadian Council for Refugees said it was realistic for Canada to accept up to 10,000 Palestinians a year.

This was not the first time the issue was raised. During his visit to the Mideast last April, Israeli Prime Minister Ehud Barak reportedly asked Chrétien to accept up to 15,000 Palestinian refugees. But Chrétien denied later reports that Canada would accept them.

Neither was Canada's offer said to be secret. As the chair of the refugee talks, Canada has often raised the issue of taking in Palestinian refugees, both internally and with other countries.

Last week, Barak's chief of staff, Gilad Sher, was quoted as saying Canada "has opened the door to resolving one of the toughest issues that relates to the Israeli-Palestinian conflict."

But many Palestinian leaders in the region were furious that Canada was undermining their bid to win the right of refugees to return to their pre-1948 and pre-1967 homes in Israel.

Other detractors said that with its offer, Canada has chosen sides in the dispute because it was pre-determining the outcome of final peace talks.

The Reuters news agency last week said that given rising Palestinian opposition to the plan, "it is questionable at best whether Canada would be called on to made good on the reported offer."

Derik Hogdson, a spokesperson for Immigration Minister Elinor Caplan, said the matter "is a Foreign Affairs issue." He said Caplan's department continually makes contingency plans, and "stands ready to help if called on."

Bonnie Osoff-Bultz, national president of Jewish Immigrant Aid Services (JIAS) wondered whether the Palestinian newcomers would be legitimate refugees, as defined by the United Nations and other international covenants.

To prove their claim, refugees in Canada have to show they have a "well-founded fear of persecution" in their homeland or last place of residence.

Osoff-Bultz said Canada's generosity should be extended to "legitimate" refugee claimants around the world.

Over the decades, there has been wide disagreement on the number of Palestinian refugees. The UN puts the figure at 3.5 million; Israel estimates the total is around two million, while Palestinians have said the number is over five million.

Following the 1948 War of Independence, 726,000 Palestinians became refugees. Only 156,000 remained in Israel proper.

Ritter points out that Israel has resettled 70,000 Palestinian refugees.

James Kafieh, a former executive director of the Canadian-Arab Federation and now head of Canadians for the Palestinian Right of Return, slammed Canada's offer as an attempt at an end run around Palestinians' quest to return to present-day Israel.

He warned that the possible influx of thousands of Palestinians to this country would only strengthen their claims, as well as those of the roughly 40,000 Palestinians already here, to the right of return to Israel.

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Shining again perhaps, but on a new horizon

Like the sun that rises every day, politicians dominate the horizon, sometimes even shining brightly. Inevitably though, like the sun, their day must also set. Thus, last week did the Parti Québécois leadership of Lucien Bouchard effectively come to an end and with it, his premiership of the province of Quebec.

In an emotional, plain-speaking, reflective though hard-hitting address at the National Assembly last week, Premier Bouchard announced his intention to leave public life. True to form, his remarks evoked a swirl of different emotions.

For the Jewish community, especially, the resignation was bittersweet.

The premier had proven himself to be as staunch an ally against the forces of intolerance as he was a foe, alas, against the forces of renewed federalism.

The "Michaud Affair" was not the reason for his departure, but it certainly was a key factor in his decision about his continued role with the party. "I still don't understand how the linguistic debate turned into a comparative quantification of the suffering of the Jewish people," Bouchard poignantly proclaimed.

At this stage in his life, did he want to do battle with federalists, even as he would have had to do more wrenching battle with the more radical members of his own party? He decided not to.

Less an enigmatic person than one of strong, turbulent and openly displayed emotions, Bouchard demonstrated immovable principle against the barrage of displeasure levelled against him from Yves Michaud's supporters. And for this resolve, *The CJN*, indeed all Canadians and Quebecers trying to build an inclusive, tolerant society, praised him.

The premier's laudable resolve against the Michaud faction however, cannot ameliorate his frequent resort to a brooding, mercurial, at times even demagogic manner in public debate. Nor were his many angry but essentially dubious invocations of the principles of democracy, when he expounded upon Quebec's right to separate from Canada, consistent with the high principle he manifested so admirably in other matters. Bouchard's notions of democracy strangely paid little heed to the need for democracy's indispensible attachment to the rule of law.

Undoubtedly, his sun will shine again one day, but on a new, non-political horizon.

We wish him and his family good health and good fortune in all their endeavours, save and except the dismantling of Canada.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Responding to Syrtash - 1

I was surprised with the manner in which John Syrtash characterized my alleged remarks about Stockwell Day during the recent federal election campaign ("Liberal scare tactics distracted voters," *The CJN*, Jan. 11).

According to Mr. Syrtash, I "slammed" Stockwell Day, "for failing to ask [notorious lawyer for Holocaust deniers] Doug Christie, to cancel a pro-Day rally..."

In fact, Mr. Syrtash took out of context a piece from an article written in the *Globe and Mail* by Stevie Cameron. The only quote attributed to me in Ms. Cameron's article is the following: "Is there a news release distancing himself from Mr. Christie?"

This is a far cry from Mr. Syrtash's depiction of me "slamming" Mr. Day. One must wonder what Mr. Syrtash's motivation was to use such hyperbole. Then again, neither Mr. Syrtash nor *The CJN* let it be known that during the federal election John Syrtash was a campaign official for Canadian Alliance candidate Robert Goldin.

Incidentally, I found it intriguing that Mr. Syrtash also failed to note that CJC National President Moshe Ronen and Ontario regional Chair Keith Landy were the only Jewish leaders to publicly recognize Mr. Day's support of Israel during the federal election.

Bernie M. Farber, Executive Director
Canadian Jewish Congress, Ontario Region

* * *

Responding to Syrtash - 2

John Syrtash articulates his support for Alliance as opposed to the Liberals but his opinion doesn't add anything to "understanding" the Jewish vote. Our political history in the Diaspora reveals that Jews were invariably safer in countries ruled by centrist social democrat governments without any right or left fundamentalist leanings.

No one can speak for *all* Jews, but as a Canadian humanist Jew, I will choose my government based on its record of policies and philosophies regarding human rights and fiscal matters. That's what I believe is best for me, for Jews and for all Canadians. I never expect all government decisions to be in accord with my views and desires.

I abhor Canada's UN position regarding Israel, not because I'm a Jew, but because it was uninformed and unethical.

I also vehemently oppose governmental support for any religious education, including ours. Making funding Jewish education a federal issue is inappropriate and distracts voters from reality. Our lobbying and educating work should be at the provincial level where the law is made and administered.

Eva Goldfinger
Thornhill, Ont.

* * *

Arab refugees - 52 years ago

Does anything in the Middle East ever change?

For a research project on Canadian Jewish attitudes towards the Soviet project to establish a Jewish republic in the Birobidzhan region of the Soviet far east, I've been reading back issues of the *Vochenblat*, a now-defunct weekly Yiddish-language newspaper which was the organ of the Jewish pro-Communist sympathizers in Canada. In 1948, the USSR (temporarily) supported the establishment of the new State of Israel, and so, therefore, did this periodical. *CJN* readers might be interested in an item I came across on the English back page (p. 8) of the Aug. 19, 1948, issue.

In the weekly column "Between the Lines," written by Abraham Arnold, the noted Jewish Canadian journalist (who is still active in the community), there is reference to a visit made to the new State of Israel by *Vochenblat* editor Joshua Gershman. In the column, Arnold quotes Gershman as stating that "the number of Arab refugees from Israel is being consciously increased beyond its real figure by those circles that want to use the refugee question as a weapon against the Jewish state." This was more than 52 years ago! Talk of "Plus ça change..."!

Henry Srebrnik
Calgary

* * *

Questioning Kirshner's analysis

It is incredible that after all the anti-Jewish violence, hatemongering and extremism orchestrated by Yasser Arafat against Israel, Sheldon Kirshner urges a treaty with Arafat to end the violence (*The CJN*, Jan. 4). There are some in Israel who agree, but they are a tiny minority on the extreme left.

Even rational leftists have noticed that the more Israel has given away, the more hate the Arabs have demonstrated. Before Oslo, Arabs respected Israel's strength and determination. Oslo has so weakened Israel that now Arabs openly consider their military options.

Rational leftists also now realize that Arafat is using fraudulent peace talks to launch a war against Israel. Prominent members of the left have come out against the division of Jerusalem and the influx of four million Arabs into the country.

How is Kirshner's "peace" treaty with Arafat going to solve Arafat's insistence on sovereignty over Jerusalem and on the refugees' right of return?

Paul Rosen
Toronto

* * *

Black is Israel's friend

I am writing with regard to the article "Post Election Musings" by Ron Csillag (*The CJN*, Dec. 21).

Conrad Black and his family have always shown friendship to Jews and Israel. Black did not buy the *Jerusalem Post* many years ago because he was mad at Jean Chrétien.

Mr. Csillag states that the prime minister himself tried to placate the Jewish community. It did not change the Liberals' attack on Israel in the UN. It is quite obvious that Mr. Chrétien and Mr. Manley were trying to salvage some Toronto seats from a Jewish backlash. It is naive to state otherwise.

Conrad Black and the *National Post* are the best Canadian friends that the Jews and Israel have in the media. At a time when we should recognize who our friends are, and to thank them for their support, you publish a scurrilous article about them in your newspaper.

Now that the election is over, does anyone think that the Liberals will support Israel in the UN?

My wife and I are disappointed in *The CJN*.

P. H. Green
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Yerushalayim and Al-Quds

By SARAH TAIEB-CARLEN

An abridged version of this essay appeared in The CJN *three years ago. In light of recent events, the author expanded upon her original essay and we gladly publish this expanded version. The following is the first of two parts.*

Importance of Jerusalem for the Jews

Ever since King David captured it from the Jebusites in the 10th century BCE, Jerusalem has been the most coveted city in the world. In medieval maps, Jerusalem is in the centre of the universe and it is called Umbilicus Mundi: Navel of the world.

David brought the Ark of Law, the mobile shrine and sanctuary of the Hebrews' God, the holiest religious and national symbol of his people, to Jerusalem, thus making the city not only his political and military capital but also the spiritual and religious centre of the Hebrews. He irreversibly linked Jerusalem to the Jewish religion, people and state, and sang his love and devotion to it in moving verses:

If I forget you, O Jerusalem,
let my right hand wither...
If I do not remember you,
If I do not set Jerusalem
above my highest joy...

He temporarily placed the Ark of Law in a nomad's tent and it was his son, King Solomon who, in the fourth year of his reign, was granted the supreme privilege to build the Temple according to God's orders.

Although small, the Temple took seven years to complete and became celebrated throughout the Near East for its beauty and splendor. Its remaining Western Wall, embellished by Herod and Saladin hundreds of years later, is today the most sacred place on earth for Jews.

Ever since King Solomon, the Temple, Jerusalem and Mount Zion have come to represent for the Jews the Divine source of their religion and the enduring symbol of their national reality, despite their physical separation from it during the two millennia of exile.

It is from Jerusalem that the biblical prophets spread their wisdom all over the world, replacing the idolatrous pagan way of life with monotheism, the concept of good and evil, brotherly love and the rule of law, thus irreversibly changing humanity. As Isaiah exclaimed: "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

The three monotheistic religions have relentlessly fought over the Holy City. However, only the Jews have always kept it at the centre of their daily prayers and wishes for redemption. Only they wrote poems and sang songs about it, and only they braved danger, hunger, disease and death just to "behold Jerusalem."

In Israel and in their various countries of exile, Jews have always oriented their synagogues towards Jerusalem. Among no other nation can we find a Shmuel Hanagid who preferred to be in the ruins of the Temple rather than "to live in my palaces and to dominate over all creatures of this earth" or a Yehuda Halevi who, 21 centuries after Solomon, wrote such moving verses:

My heart is in the east and I in the uttermost west.
How can I find savour in food? How can it be sweet to me?
How light in my eyes to leave the bounty of Spain!
How bright in my eyes the dust of the Shrine again!

In *The Kuzari*, Yehuda Halevi described the special place held by Jerusalem in the hearts and theology of all Jews. Halevi explained to the king of the Khazars that the enduring faith and strength of the Jewish people are God-given and their source is the prophecy which will be realized when the Jews live in the Land of Israel, especially Jerusalem, speaking Hebrew in freedom and dignity. The king asked: "But are you not like a dead body now?" The Jew answered: "Not dead, but dangerously ill, yet with a firm faith that the great miracle will happen." The miracle Halevi meant was the end of exile and the ingathering of the Jews in Jerusalem and the land of Israel.

There are endless such examples throughout their history, of the Jews' love for and sanctification of the city. Far from attenuating their love for Jerusalem, exile increased it. To behold it at least once in their life was regarded as almost a religious duty by the Jews.

Ever since biblical times, whenever they were physically and financially able, Jews living in Israel made the pilgrimage to the Western Wall for one or more of the three annual pilgrim festivals: Pesach, Shavuot and Sukkot. And the Diaspora Jews, especially those living in Muslim lands – because it was geographically possible for them to walk to Jerusalem – often undertook this adventurous trip, despite the hardships and the dangers which prevented many of them from reaching their much cherished destination.

[Photos by Israpet & RNS/Reuters

As many as a reported 300,000 Israelis rallied last week to protest U.S. President Bill Clinton's proposal to share sovereignty of Jerusalem.

Jews all over the world have traditionally felt responsible for the welfare of the Jewish community of Jerusalem, which has been heavily dependent upon charitable support throughout much of the Middle Ages and up to early modern times. There is no parallel in the history of any other city to this unflinching mystic bond that neither time nor space could ever dim.

Brief historical synopsis

Many nations came, conquered and left Jerusalem. On the 9th of Av 586 BCE, four centuries after Jerusalem became Israel's capital, Nebuchadnezzar, King of Babylon, captured it, destroyed the Temple and exiled the Jews, who, in 538, were allowed to return by Cyrus, emperor of Persia. Cyrus gave orders to rebuild the Temple at government expense and demanded that the Jews remaining behind should equip the returning exiles "with silver and with gold, and with goods and with beasts, beside the freewill-offering for the house of God which is in Jerusalem" (Ezra 1:4).

The Second Temple was completed in 515 BCE. Alexander of Macedonia defeated the Persians in 332 BCE, respected the holiness of Jerusalem and ordered his soldiers not to destroy or desecrate the Temple. In 198 BCE, Antiochus III conquered Jerusalem and looted the holy treasures of the Temple which he called temple of Zeus. On the 9th of Av 70 CE, Titus captured Jerusalem, butchered thousands of men, women and children, set the Temple on fire, replaced it with a temple for Jupiter, had the city totally razed and had coins inscribed with "Judea Capta."

Bar Kochba led the War of Freedom from 132 to 135 and Jerusalem became once again the capital of the Jews, but only for three years. In 135, the Roman Emperor Hadrian destroyed it completely and to eradicate any vestige of a Jewish presence, called it Aelia Capitolina (Aelius was his family name, and Capitoline Jupiter was the name of a Roman god). On pain of death, he forbade Jews, even those converted to Christianity, to approach within sight of the Holy City.

Christians became interested in Jerusalem only in the fourth century and called it Hierosolyma. The very pious Queen Helena, mother of the Roman Emperor Constantine, went to Jerusalem in 326 in order to visit the sites traditionally associated with Jesus. She ordered the building of several churches, most notably the Church of the Holy Sepulchre. Thirteen centuries after the Jews started the pilgrimage tradition, Christian pilgrims, attracted by the religious symbolism of these buildings, flocked to Jerusalem from all over the world.

By the end of the fourth century, Jerusalem became an exclusively Christian city and the Jews, barred from it, were living mostly in Galilee.

In 614, the Persians, helped by the Jews of Galilee, took Jerusalem after a siege of 20 days, but in 629, the Byzantine Emperor Heraclius, defeated them and reconquered the city.

In 638, the Muslims captured it. In 1099, the Crusaders started their holy war in order to take Jerusalem back from the Muslims. They massacred Jews and Muslims alike and created the Latin Kingdom of Jerusalem, from which they barred Jews and Muslims.

The Crusaders turned the Dome of the Rock into a church and called it Templum Domini. A Kurdish officer Saladin defeated the Crusaders in 1187, reconquered Jerusalem and removed all signs of Christian occupation.

In 1517, the Ottomans conquered the city and kept it for four centuries. Suleiman the Magnificent restored it and built new walls around it that surpassed the old Herodian walls.

In 1917, the British conquered Jerusalem which, in 1949, became, once again, the capital of the newly created State of Israel. In 1967, Jerusalem was reunited.

Sarah Taieb-Carlen teaches at York University in Toronto.

Part 2 of this essay will appear in next week's issue.

Protect the earth by doing

It will be no news to my readers that the chief difference between Judaism and Christianity lies in the importance placed on doing and believing. Christianity is a structure that emphasizes faith, and Judaism a system that lays stress on mitzvot.

Rabbi Gunther Plaut in Toronto

You are no doubt aware that the recent international conference dealing with climate change came to an inglorious end. The politicians assembled could not agree on a common goal. Perhaps we ought to begin emphasizing that the prime responsibility for improving our environment lies with each one of us individually. I therefore present herewith a brief catalogue of personal opportunities. Even if we pay attention to but a few and incorporate them into our lifestyle, we will have made a beginning and will have contributed to bettering the world. A full catalogue – far exceeding the items listed below – was recently published by the World Federalists of Canada.

- Audit your own modes of transportation. Walk or bike, take public transit and reduce your dependency on the private car. If you need a car, drive the most fuel-efficient model and keep it in peak running condition.
- Heat your home with natural gas or combination systems that use solar power. Insulate, making sure to avoid toxic insulation materials and taking extra care in old houses. Install energy-efficient light bulbs. Turn the air conditioning down or off.
- Refrain from buying the latest motor-driven gadget, and retire needless appliances. Replace worn appliances with energy-efficient ones, and let manufacturers know you are purchasing on that basis.
- Cut your lawn with a hand mower, or better still, replace the lawn with a garden. Plant trees. If you own rural property that is not used for farmland, plant trees on it. If you live or work in a flat-roofed building, get a rooftop garden planted.
- Buy locally-produced food in season. Consider the distance it takes for a product to travel to you before buying.
- Separate your waste – paper and cardboard; glass, aluminum and plastic containers; food scraps – and recycle or compost them. Reduce your waste of recyclables, including water.

I am sure that each of you can do something in this vital endeavour. Judaism teaches that we are stewards of the earth. We have to guard and protect it. The few who will start doing something may move others to do something, too.

A tale of two cities

This time Israeli traffic is moving in the opposite direction. To be sure, it's no migration of the masses, but in recent weeks the Big Orange on the coast has proven especially alluring to people in the Holy City. It's a role reversal of sorts from the last time Israel was under siege.

Robert Sarner in Jerusalem

Exactly 10 years ago this month, thousands of Tel Aviv residents hightailed it out of town after coming under Iraqi rocket attacks during the Gulf War.

With each successive Scud missile that slammed into the city, the exodus intensified. Many people headed to Jerusalem for safety.

In the current conflict with the Palestinians, the tables have turned, with Jerusalem in the line of fire while Tel Aviv has largely escaped the violence. For those in the Jerusalem area, (especially in the embattled neighbourhood of Gilo), the past 3½ months have been particularly unsettling due to the frequent rioting, shooting attacks and occasional bombings – to say nothing about the debate over the city's future.

Despite their relative proximity to each other, Jerusalem and Tel Aviv are worlds apart.

Even during more peaceful times, Tel Aviv has always had a special appeal to residents of the capital. As Israel's centre for business, arts, entertainment, fashion and gastronomy, Tel Aviv offers visitors fabulous diversions and a feeling of being "somewhere else," almost as if it were in another country.

Lately, more Jerusalemites than usual have been making the 50-minute drive to Tel Aviv for a much needed change of scenery. Normally, people in Jerusalem seeking a getaway have many options. But since late September, Palestinian attacks on drivers in the Jerusalem vicinity have made several main roads off-limits for most Israelis. For now, at least, the main highway to Tel Aviv remains safe.

A couple of weeks ago, I took my family to Tel Aviv for a few days. It didn't hurt that we were guests of the Dan Hotel which, like every hotel in the country, is hurting terribly as a result of recent events. With its current occupancy rate averaging barely 30 percent, the Dan was eager for any publicity that might help bring back sorely missed tourists.

Since the Palestinian uprising erupted, Israel's tourist industry has taken a beating, suffering massive cancellations by foreign tourists and, to a lesser degree, by Israelis. Until the autumn, Israel was on track for a record year in tourism with more than three million visitors expected. Now it's ailing. In November, for example, tourism arrivals plummeted 58 percent compared to a year earlier.

And the crisis is not over yet. This month, the Association of Travel and Tourist Agencies predicted that tourism to Israel this year will drop by 50 percent compared to 2000. It also said the economic consequences of the current situation could be more severe and long lasting than those caused by the Gulf War.

During our stay, Tel Aviv showed few outward signs of the present crisis. In contrast to Jerusalem, it's upbeat and exudes an exuberance reflecting its more hedonistic approach to life.

Walking through the streets of the city we were aware of an urban texture very different from Jerusalem. The atmosphere is more relaxed, more varied, more sensual than the capital. The recent proliferation of cafes and all kinds of eateries further enhances the city's ambience.

It was fun being tourists in Tel Aviv. With its central, beachfront location and beautiful rooms, the Dan was a delight deserving of the plug they hoped to get for their hospitality. We began our tour at the Azrieli Center's observation gallery, savouring its breathtaking view of the entire city from 50 floors up. Back on the ground, the Tel Aviv Museum of Art, hosting several spectacular exhibitions, provided another kind of feast for the eyes. In the old harbour quarter of Jaffa, we enjoyed the Ilana Goor Museum, both the building itself and the art on view.

But sure enough, wouldn't you know it, within hours of returning home to Jerusalem, news broke that terrorists had set off bombs inside a bus in Tel Aviv. So much for the different sense of reality that we felt during our stay there.

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The crisis facing the Israeli left

The election of Menachem Begin as prime minister in 1977 and the victory of the Likud party marked the most significant change in the structure of Israeli politics since 1948. This was the first defeat for the secular Labor bloc following 50 years in which it dominated Zionist and Israeli institutions, and reflected the response to the earthquake of the 1973 Yom Kippur War.

Gerald Steinberg in Jerusalem

Since then, the division between left and right has remained relatively even, with small shifts among swing voters determining the outcome of each election, as well as the direction of Israeli policies.

In the wake of the collapse of the Oslo process and the terrorist war that is being waged by the Palestinians, Israeli politics is going through the most substantial sea change since 1977, and perhaps since 1948. The fortunes of the Labor party and the left have never been lower, and public opinion polls show that Prime Minister Ehud Barak would barely receive 20 percent of the vote if elections were held today.

Despite the promises to be the prime minister of "everyone," Barak has alienated religious Israelis, the Sephardi community, new immigrants and almost every other group. This gap may close to some degree before the Feb. 6 elections, particularly if the Israeli-Arab population decides to support Barak, but the writing is on the wall. In spite of Ariel Sharon's many handicaps and mistakes, including his role in the 1982 Lebanon War, the rejection of Barak's failed policies is far stronger in the minds of Israeli voters.

These developments reflect the disintegration of optimism generated by the 1993 Oslo agreements. Instead of the promised exchange of "land for peace," the territory given to the Palestinians has been used as the foundation for terror.

As a result, many of the strongest supporters of this process, such as Amos Oz (the "spiritual leader" of the Meretz party) and A.B. Yehoshua, have finally recognized that, despite the slogans, Arafat and the Palestinians are not "partners for peace."

Former president Ezer Weizman, who was known for his often outspoken support for the negotiations, endorsed Ariel Sharon for prime minister. Others have reluctantly but realistically acknowledged that the whole peace process was a fraud, and the Palestinian goal of destroying Israel has not changed.

The futures of the politicians who were responsible for Oslo and who sold the process as the basis for ending the Arab-Israeli conflict, including Yosi Beilin and Uri Savir, have become very bleak. While they were running the Foreign Ministry, Peres, Beilin and Savir stopped the information activities that explained the history of the conflict, on the grounds that this was incompatible with peace. This left the field wide open for the extensive Palestinian disinformation and propaganda campaign that has been so damaging in the past three months.

Similarly, journalists and newspapers who shared their ideological blinders have lost credibility. For years, they gave prominent coverage to the proponents and apparent successes of the negotiations, while commenting derogatorily or excluding the critical views and assessments. They blamed the Jewish settlers for impeding peace, and ignored or excused Palestinian hatred and violence.

The left was also responsible for destroying the image of Israel around the world. In the effort to be accepted as part of the "politically correct" in-crowd around the world, Israeli politicians, intellectuals, and journalists blamed their own country and leaders for "placing obstacles in the path of peace." At the same time, they provided excuses for Arafat and the Palestinians, paving the way for foreigners to follow suit.

To survive as a significant political force, the Israeli left will have to reinvent itself. The next generation of Labor's leaders must also work on becoming less arrogant and self-assured, and far more realistic about the dangers facing Israel and the Jewish people.

The Kirshner File

Iraq 10 years after the end of the Gulf War

Ten years ago this week, a coalition of nations spearheaded by the United States and Britain launched Operation Desert Storm. Its purpose: to eject the Iraqi army from occupied Kuwait.

Sheldon Kirshner in Toronto

For me, the war began on Jan. 16, eastern standard time, when CNN's regular 6 p.m. newscast was suddenly pre-empted by a live feed from Baghdad, where it was already 2 a.m. The night sky of the besieged Iraqi capital was streaked with luminous tracer bullets and illuminated by flashes of garish light. In the distance, the crushing thud of bombs could plainly be heard.

Saddam Hussein, the Iraqi strongman, had contemptuously ignored a Jan. 15 United Nations deadline to withdraw from Kuwait, and now Iraq was clearly paying the price.

Operation Desert Storm, designed in part to defang Iraq, was largely successful, though critics still complain that the United States stopped its military offensive far soo soon.

Iraq was evicted from Kuwait. The Iraqi army was soundly battered, albeit not destroyed. Iraq's stockpile of non-conventional weapons of mass destruction – nuclear, biological and chemical – was all but eradicated. In addition, Iraq was subjected to a rigorous regime of UN economic sanctions and weapons inspections.

Not long after the war ended, the United States and Britain imposed "no-fly" zones in northern and southern Iraq to further weaken the country and to protect Kurdish and Shiite Iraqis from the wrath of Iraqi forces. They had risen up against Iraq in the dying days of the war, and Saddam Hussein had brutally struck back.

Nine years on, these air exclusionary zones are still in effect, and sporadic American and British raids against Iraq's air defence system have damaged it quite badly and claimed the lives of some 300 Iraqi soldiers and civilians.

Iraq, a decade after the Gulf War, is but a pale shadow of itself militarily, politically and economically. Much to the relief of its neighbours, Iraq has been radically cut down to size in terms of its power and influence. Its parlous status notwithstanding, Iraq continues to thumb its nose at the world. And Saddam Hussein, the master of deceit who precipitated the 1991 Gulf War, is alive and well, having outlasted two American presidents, George Bush and Bill Clinton.

Iraq has broken out of its regional isolation. Egypt – among other Arab countries – and Turkey have restored diplomatic ties with Iraq. Syria, its ideological arch-enemy, has upgraded relations with Iraq and reopened a cross-border oil pipeline. Saudi Arabia, threatened by Iraq's thrust into Kuwait, has reopened the border with Iraq. Arab airlines have more or less resumed service to Baghdad. Iran's president, Mohammed Khatami, met recently with Izzat Ibrahim, the vice-chairman of Iraq's governing body, the Revolutionary Command Council. Given the war Iran fought with Iraq from 1980 to 1988, this was quite a development.

And in another sign of its rehabilitation in the eyes of Muslim opinion, Iraq was invited to the recent Arab summit in Cairo, convened to condemn Israel for its handling of the current Palestinian uprising in the West Bank and the Gaza Strip.

In a transparent bid to curry favour with the Palestinians since the outbreak of the new intifadah, Iraq has played its Palestinian card to the hilt, becoming the darling of Palestinians throughout the territories.

Iraq called for a jihad against Israel, not once but twice. Iraq massed troops close to the frontier with Jordan, then pulled them back. It dispatched supplies to the autonomous Palestinian areas. It is sending $10,000 to families of Palestinians – so-called martyrs – killed by the Israelis for resisting the occupation.

It will be recalled that the Palestinian question also proved useful to Iraq during the political crisis preceding the Gulf War. In an attempt to deflect the opprobrium of having invaded a fellow Arab country, Iraq harped on the Arab-Israeli dispute, offering to vacate Kuwait in exchange for a full Israeli withdrawal from the disputed territories. This cynical ploy was applauded in radical Arab circles, but was regarded as a non-starter by moderate Arab regimes.

Since the Gulf War, Iraq has worked tirelessly to loosen the sanctions that have devastated its once prosperous economy. On this score, the UN's policy is clear. It will not lift sanctions unless it can certify that Iraq is completely free of all prohibited weapons of mass destruction.

The UN established a special commission, UNSCOM, to ferret out and destroy such weapons. The Iraqi government made a show of co-operating with the disarmament inspectors. In reality, however, Iraq repeatedly tried to sabotage its mandate.

Scott Ritter, UNSCOM's former chief inspector, writes in *Endgame* (Simon & Schuster) that Iraq deliberately concealed a panoply of weapons – notably long-range ballistic missiles, missile launchers and chemical and biological agents – from the inspectors after its defeat in the Gulf War. Nor did Iraq own up to its nuclear weapons program (which Israel set back by years with its June 1981 bombing of Iraq's reactor near Baghdad).

Despite Iraq's prevarications, UNSCOM disposed of much of Iraq's prohibited weaponry. But according to Ritter, an American, the true extent of its armoury may never be known since its concealment efforts have been rather sophisticated.

After a series of increasingly bitter disputes which brought the region to the brink of war, Iraq expelled the arms inspectors in December 1998 once and for all.

This brazen act of defiance prompted Clinton to launch a five-day blitz in mid-December during which U.S. and British aircraft bombarded strategic Iraqi targets. It was basically an exercise in futility. Satellite photographs subsequently revealed that Iraq had rebuilt bombed military and industrial sites.

West Bank Palestinians rally on behalf of Saddam Hussein.

Two years ago, in an effort to appease Iraq, the UN disbanded UNSCOM, which had been headed by Rolf Ekeus (a Swede) and Richard Butler (an Australian). It was replaced by the less intrusive United Nations Monitoring, Verification and Inspection Commission, directed by Swedish national Hans Blix.

True to form, Iraq rejected the commission, declaring that no new arms inspectors would be permitted into Iraq unless a date for the end of sanctions was announced.

Russia, China and France basically support Iraq's demand. But at the insistence of the United States, the UN Security Council has refrained from lifting the sanctions, and so they remain in place.

The incoming American secretary of state, Colin Powell, who takes office on Jan. 20, has promised to "re-energize" sanctions against Iraq. Powell has a personal stake in the issue. During the Gulf War, he was chair of the U.S. Joint Chiefs of Staff. Indeed, he preferred sanctions over war.

In actual fact, the Security Council has gradually loosened the sanctions in reaction to Iraq's disastrous humanitarian problems, which range from widespread malnutrition to rampant disease.

To help alleviate the situation, the UN enacted an oil-for-food program in 1996 subject to renewal every six months. The last extension was approved on Dec. 11. Under the provisions of the plan, Iraq is permitted to keep 75 percent of its oil revenues so as to buy food and medicine for its impoverished population.

The rest of its oil profits are channelled into a fund to compensate the victims of Iraq's aggression. One of the recipients is Israel, hit by a barrage of Iraqi Scud missiles during the 1991 war.

Thanks to the oil-for-food program, Iraq currently exports upwards of three million barrels of oil per day, less than only Saudi Arabia, and earns more from such sales than it did before the imposition of the embargo. One can safely assume that Saddam Hussein is using a good proportion of this windfall – $37 billion and counting – to rebuild his army and arsenal of non-conventional weapons.

As Andrew and Patrick Cockburn write in *Out of the Ashes: The Resurrection of Saddam Hussein* (HarperCollins), he has learned to appreciate their value. Chemical weapons not only turned the tide for Iraq in its long war with Iran, but broke the back of the Kurdish revolt.

Ten years after the Gulf War, Iraq is a somewhat cowed and crippled nation, but Saddam Hussein is very much in charge.

It would be foolhardy to discount Iraq as a factor in Middle Eastern politics, now or in the future.

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Kinship is fundamental

***Fate and Destiny: From the Holocaust to the State of Israel*, by Rabbi Joseph B. Soloveitchik, Ktav, 1999, $19.95.**

Books
Bernard Baskin

No man was better known or had greater influence on centrist Orthodox Judaism in America than Rabbi J. B. Soloveitchik. He was the personification of the broadminded Lithuanian talmudic scholar whose knowledge includes all aspects of Judaic and secular learning. Rabbi Soloveitchik studied physics, mathematics and philosophy at the University of Berlin in the 1920s, where he earned his PhD in philosophy.

In his classic essay *The Lonely Man of Faith*, (first published as long ago as 1926), he confessed, "The role of the man of faith... oscillates between ecstasy in God's companionship and despair when he feels abandoned by God... I am lonely because at times I feel rejected and thrust away by everybody, not excluding my most intimate friends."

Fundamental to his thinking was need for kinship with all Jews, regardless of their degree of religious observance. He opposed the polarization of religious and secular Jewry because it imperilled the unity of the people.

Faced with the atrocities of Nazism he asked, "Can one forget even during a moment of profound faith the magnitude of the evil that reigns in the world? Is there anywhere a sound bridge which can take us back and forth from the secular man-dominated, day-to-day reality to the inner sanctum of religion?"

Fate and Destiny was originally delivered as an address (undoubtedly, in shorter form) in 1956. It is now published for the first time in English. It deals with such matters as the problem of evil, the relationship between the Diaspora and the State of Israel, the essential difference between fate and destiny, and the meaning of the two covenants that were established between God and the children of Israel, the first in the Exodus from Egypt and the other at Mount Sinai.

Many of the ideas in this slender volume are still alive, stimulating and original. Others, however, are dated – interesting only in the author's reaction to problems of 45 years ago.

The "Rav's" response to evil is controversial. He writes, "afflictions come to elevate a person, to purify and sanctify his spirit, to cleanse and purge it of the dross of superficiality and vulgarity, to refine his soul and to broaden his horizons. In a word, the function of suffering is to mend that which is flawed in an individual's personality. The Halachah teaches us that the sufferer commits a grave sin if he allows his troubles to go to waste and remain without meaning or purpose."

As an example, Job was punished by God for his egotism and lack of concern for the larger community. Divine wrath abated only when Job became less selfish and was able for the first time to pray for his friends.

Deeply concerned for the future of the State of Israel, then only seven years old, Rabbi Soloveitchik wrote in anger that, "We Orthodox Jews suffer from a unique illness which is not to be found among non-religious Jews (with a few exceptions); we are all misers! In comparison with other American Jews, we do not excel in the attribute of chesed. We are content to give a few pennies, and in return for our paltry contribution we demand a hefty this-worldly reward and a place at the head of the line."

Readers interested in studying the life and ideas of the "Rav" in greater depth and detail may turn to the recent two-volume work by Aaron Rakeffet–Rothkoff, *The Rav – The World of Joseph B. Soloveitchik*, (Ktav, 1999).

Snow and blood: the flow of prejudice

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

Last winter, as I drove past a right-wing Orthodox elementary school, three snowballs were deliberately aimed and came hurtling at my windshield. Startled, I swerved briefly and narrowly avoided an accident. I stopped the vehicle and got out, looking for some answers.

When I questioned the snowball throwers if they were aware of the consequences of what they had done, they smiled sheepishly and did not try to defend themselves. But neither did they apologize. They stared at me and noticed that I wore a knitted kippah and that I was clean-shaven. I asked them if they were familiar with the passages in the Gemarah regarding chillul HaShem, the defamation of God's name. They were silent.

Impulsively, fuelled by a mix of irritation and curiosity, I asked one who was staring at me, "Why do you learn Torah?" He was silent. "What is the point?" I insisted.

But the interview had come to a close.

"Don't do it again," I admonished, gloomily confident in the knowledge that as my car rolled out of sight, the snow would again be flying in all directions.

Okay, young kids blowing off steam, no big deal. And I had clearly lost my cool and interrogated them in a patently futile manner. But it wasn't so much the snowballs as the sense of my oddity to them that disturbed me. I was a Jew, but I was not them. I was a foreigner.

Last year at the Community Hebrew Academy of Toronto (CHAT), a bastion of pluralistic pride, I was yet again listening to some of my students mock what they saw as the insularity of the haredi world — their lack of worldliness, their lack of culture, their "oppressed" women, their "slavish" adherence to the mitzvot, their sameness (black hats), yada, yada, yada.

I asked my students, if I were to describe another ethnic group – say African-Americans – in the patronizing and dismissive way that they heap abuse on haredi Jews, wouldn't the school soon be flooded by calls excoriating that bigoted teacher of theirs?

In his *Shmoneh Parakim*, the Rambam forewarns that he will omit his sources for fear that a perfectly good idea will be rejected by readers if they disapprove of the source. Is the "other" so despicable that all who do not look or sound like oneself must be the enemy?

The right-wing world has a commodity that is often lacking elsewhere: passion. And passion is a wonderful but incendiary thing. Like fire, it can leave the negligent user singed and the environs burned.

And what of the self-congratulatory worldliness of my non-Orthodox students? Allan Bloom argues that contemporary kids have internalized openness as the only virtue, and he notes the irony of their intolerance of those with an actual conviction about truth: "The true believer is the real danger… The point is not to correct the mistakes and really be right; rather it is not to think you are right at all."

This, too, is what liberalism has wrought.

Shylock's bewilderment – "If you prick us do we not bleed?" – should be the voice of our conscience. We all need to realize that the Jews we exclude bleed red as we do, even when snow or prejudice blinds us to their wounds.

Jewish Life

Campaign sites for PM

By MARK MIETKIEWICZ

There is never a shortage of news about Israel, especially as Israelis prepare to vote for a prime minister. But thanks to the Internet, you can read – and listen to – the same news Israelis do as they prepare to choose a leader. Today, a survey of some of the best Israeli sites for following the campaign for prime minister.

First, just why are Israelis voting for a prime minister and not for the Knesset? The Israeli daily *Ha'aretz* presents a guide for the perplexed as part of its special online Election 2001 coverage in English **[http://www2.haaretz.co.il/special/elections2001-e/]**. The paper also explains the 1992 reforms, which gave Israelis the right to vote twice – once for a political party and then directly for the prime minister. The paper has the latest news and analysis, and there are also links to the some of the larger political parties and a primer for the election.

(For even more about the Israeli electoral system, the Knesset Web site provides plenty of background **[http://www.knesset.gov.il/knesset/knes/eng_mimshal_beh.htm]**. And the Ministry of Foreign Affairs goes into detail about the mechanics of voting directly for the prime minister **[http://www.israel-mfa.gov.il/mfa/go.asp?MFAH00hl0]**.)

If you are looking for more news, the Jewish Telegraphic Agency provides wire stories for Jewish papers around the world but you can have access to their coverage directly from their Web site **[http://www.jta.org]**. And don't miss the *Jerusalem Post* **[http://www.jpost.com]**, the *Jerusalem Report* bi-weekly **[http:// www.jrep.com/]** and Globes, which looks at Israeli news from a business perspective **[http://www. globes.co.il/]**.

One of my favourite sites is the Green Screen News Library for Middle East and Israel **[http://www.gsnonweb.com/]**. This amazing site carries the latest stories from Reuters, Associated Press, the *Jerusalem Post* and *Ha'aretz*. But what it makes it truly valuable is that has a fully searchable archives of 85,000 articles dating back to January 1998.

If you would rather listen to the news from Israel, the Voice of Israel provides two English language bulletins daily **[http://www.israelradio.org/english.html]**. If you don't have it already, you'll need to download and install the free Real audio software program to hear the news **[http://www.real.com/player/]**.

There are hundreds of general newspapers and broadcasters online. For an excellent list of media available plus a tutorial of *how* to search for news, I recommend visiting Journalism.net **[http://journalism net.com/papers/]**.

As we approach the election date, the campaigning is sure to get pretty rough. If you need a break, you can go to the Dry Bones Web site **[http://info.jpost.com/2000/Supplements/DryBones/GALLERY.HTML]**. For over 20 years, Yaakov Kirschen has been able to find a silver lining in the darkest of clouds. Now you can get lost in Kirschen's archive with hundreds of his cartoons.

Just because you may not have a vote in the election for prime minister doesn't mean you can't make your voice heard. There are plenty of discussion areas at the Usenet **[news:soc.culture.israel]** and at About.com **[http://forums.about.com/ab-israelicultr/]** where you can debate in whose hands the country's future should rest. But watch it – the talk can get extremely overheated.

However, if you have something more personal to say to Messrs. Ehud Barak and Ariel Sharon, why not e-mail them? Ariel Sharon **[asharon@knesset.gov.il]** and Ehud Barak **[barak@pmo.gov.il]** probably aren't spending that much time surfing on their computers at the moment. But you never know.

Next week, the candidates and their official Web sites.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at [highway@home.com].

Moses: predestined or self-made leader?

By RABBI CHAIM STEINMETZ

In the middle 1800s, a controversy erupted over a legend about Moses. This legend, mentioned in Tiferet Yisrael (Kiddushin 4:14; a translation and discussion of this section of the Tiferet Yisrael appears in S. Leiman, *R. Israel Lipshutz: The Portrait of Moses*, Tradition, summer 1989), portrays Moses as a person who had negative character traits that he worked to overcome.

The legend tells the story of an Arabian king who had heard of Moses' fame and commissioned his portrait, which he gave to his advisors, who could tell the character traits of a person by looking at his face. They told the king that Moses' face betrayed the character traits of a wicked, arrogant person drawn to many forms of vice.

Unable to believe this assessment, the king assumed that either the artist or his advisors were mistaken, and he went to visit Moses. He saw that Moses' face was exactly as the artist had drawn it, and told Moses that he realized that his advisors had made an enormous mistake. Moses told the king that his advisors were not mistaken. By nature, he had many negative character traits; however, with great effort and determination, he overcame his natural inclinations.

This legend about Moses incited impassioned opposition from many rabbis, who considered the Tiferet Yisrael's legend to be insulting. They cited talmudic proofs that Moses was destined to be a great man from birth (Sotah 12b).

The subtext of this controversy is about the relative merits of the tzaddik gamur, (one who is naturally pious), and a baal tshuvah (a self-made pious person who overcomes his negative nature). To the Tiferet Yisrael, a weak man who improves himself and overcomes his nature is extremely impressive. To his critics, however, Moses is far more impressive if he was always destined for greatness, a prodigy born with few, if any, human weaknesses.

I would like to stake out a third position. It is possible to argue that Moses was destined for greatness, yet at the same time vulnerable to manifold weaknesses. One example of this is Moses' leadership abilities. The Torah (3:11-18) goes out of its way to tell us of Moses' courageous actions as a youth. In three instances, he stands up for the underdog against a powerful aggressor. He saves a Jewish slave from a bloodthirsty taskmaster, he breaks up a fight between two Jewish slaves, and he saves the daughters of Jethro from the harassment of the shepherds. He seems to be destined for leadership, to be the one who is going to free the Jews from the hand of Pharaoh the oppressor.

At the same time, he seems to be ill prepared to lead the Jews out of Egypt. He proclaims that he has difficulty speaking (4:10), and begs God to send someone else to redeem the Jews (4:14). These certainly are not the attributes of a natural leader!

Moses has many character traits, some that make him a great leader and others that make him a poor one. He can choose to maximize his positive traits, or he can be held down by his negative ones. As he develops, Moses overcomes his weaknesses, becoming an exceptional orator who is unafraid to lead and take decisive action. In doing this, Moses ends up being both a natural leader and a self-made leader.

Self-made greatness and natural greatness are not necessarily contradictory. What Moses teaches us is that the difference between greatness and failure is which character traits are emphasized and developed, and which are not.

Shabbat Shalom.

Rabbi Steinmetz is the spiritual leader of Congregation Tifereth Beth David Jerusalem in Montreal.

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Greater Toronto Area

Airline guide lists Jerusalem as a country

By RON CSILLAG
Staff Reporter

TORONTO — A Toronto travel executive is fuming over an international airline guide that lists Jerusalem as a country apart from Israel.

A few weeks ago, David Freudmann, vice-president of sales at UniWorld Travel and Tourism Inc., noticed that the *Official Airline Guide* (OAG), a telephone-book sized directory of flights to and from all countries, lists Israel under "I" but also Jerusalem under "J."

"It's the only city to be listed in there," Freudmann said. "This is clearly a political statement. They have isolated Jerusalem, set it apart. That really irks me."

Freudmann, a board member at Shaarei Shomayim Synagogue, fired off a letter to the OAG's Illinois office and publisher in London.

The OAG, which is updated monthly but has listed Jerusalem as a separate "country" for years, replied that it follows geographical guidelines set out by the International Air Transport Association (IATA).

When IATA changes its policy on Jerusalem, "we will follow suit immediately," the guide's publishers wrote Freudmann. "Until then we will continue to follow the international standard."

Bridget Glavaz, a spokesperson for the OAG, said the guide is looking into the matter. "We have taken it up with our U.K. office," she told *The CJN*.

Freudmann took the matter up with the IATA office in Montreal. An IATA spokesperson left a message on his answering machine saying that because Jerusalem "is disputed territory," it cannot be "associated" with Israel.

The spokesperson added that IATA's position is "neutral" and "non-political."

Freudmann scoffs at that explanation.

"Of course it's political. When I asked her what the capital of Israel is, she said Tel Aviv. And Jerusalem is not a country."

He then spoke to Israel's tourism minister Amnon Lipkin-Shahak, during his recent visit to Toronto. In a letter to Freudmann, Lipkin-Shahak said he has ordered his ministry to look into the matter.

"This is a highly emotional issue for me," said Freudmann, who organized the community's recent solidarity mission to Israel.

He notes an irony of the situation: Since the recent violence began in Israel, Jerusalem's Atarot Airport has been closed.

Monique Bertrand, a spokesperson for IATA, told *The CJN* that the OAG could change its listing if it wants to. She said the guide is published independently of IATA.

However, she said Jerusalem is the only city in IATA's code assignments not to be associated with any country.

For example, Toronto's IATA code is YTO, listed in the airline guide under the heading "ON Canada." Jerusalem's code is JRS, but it is not accompanied by a country.

Bertrand also referred to Jerusalem as "disputed territory." She said IATA does not treat Jerusalem as a country, but she also said that as far she knows, it is the only city among roughly 10,000 IATA code listings not to be associated with a country.

She said IATA has no control over how country and city codes are assigned. She said it's done by the International Standards Organization.

In the meantime, Freudmann vows to keep up his flight to delist Jerusalem from the flight guide. "I won't rest until this is over," he says.

Preliminary hearing set for Daniel Weiz

By PAUL LUNGEN
Staff Reporter

TORONTO — A preliminary inquiry into the case of three young men accused of beating Dimitri (Matti) Baranovski to death will begin on July 9 at Old City Hall.

Altogether, 45 days of court time spread over three months have been set aside for the preliminary hearing, which will determine whether there is sufficient evidence to proceed to trial.

Israeli Daniel Weiz, 20, and two teenagers, who cannot be identified, were led into a North York courtroom in handcuffs last week for a brief appearance while lawyers discussed the court dates and other preliminary matters.

The court will also convene for 13 days in March and April to hear preliminary motions in the case. The contents of the motions are subject to a publication ban.

Baranovski was beaten to death in a North York park in November 1999 by a gang of masked youths demanding cigarettes and money.

Weiz was living with his father at the time while on leave from the Israeli army. He returned to Israel a week after Baranovski's death. Weiz fought Canada's extradition request, taking his case to the Israeli Supreme Court. His appeals were turned down and he was brought to Toronto in October 2000. Weiz has maintained he is innocent of the murder charges connected to Baranovski's death.

In other developments, lawyers Owen Wigderson and Andras Schreck, representing one of the young offenders, acknowledged they are appealing a ruling that bumped the young offenders into adult court. Schreck said the Ontario Court of Appeal has yet to announce a date for the appeal, but the preliminary inquiry will proceed regardless of the appeal court's ruling.

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We know that the impending changes will be difficult for everyone – residents, families and staff. I want to emphasize that you have my commitment, and the Board of Directors', that we will make every effort to minimize the stress, keep the lines of communication open, and ensure that we thoroughly evaluate every step we take.

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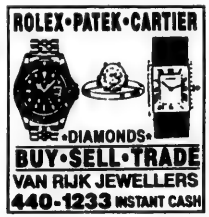

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Greater Toronto Area

Conference explores challenges facing large congregations

By FRANCES KRAFT
Staff Reporter

TORONTO — Financial matters – setting and collecting dues, and determining financial assistance – were the major topics at a recent synagogue conference session identifying problems and challenges facing large congregations.

A number of issues surfaced at other sessions, but economic issues are "always big topics on our agenda," said conference chair Scott Kaplan of Atlanta. "If there are no funds, there can be no study of Torah."

The two-day Conference for Leadership of Large Congregations, held under the auspices of the United Synagogue of Conservative Judaism (USCJ), was a forum for lay leaders and staff (not clergy) of congregations with at least 750 family units.

The second of its kind, it followed an initial conference two years ago, and meetings at USCJ's international biennal convention last year.

Sixty-two participants represented 10 American and seven Canadian congregations, as well as USCJ's main New York office and its Toronto-based Canadian regional office that serves Ontario, Quebec and the Maritimes. The event was held Jan. 7 and 8 at the Regal Constellation Hotel.

Scott Kaplan, conference chair, said he wasn't disappointed in the turnout representing a third of eligible congregations, given Toronto's weather this winter and the timing of the meeting immediately following winter holidays.

Over half the participants were from Toronto (congregations Adath Israel, Beth David B'nai Israel Beth Am, Beth Emeth Bais Yehuda, Beth Tikvah and Beth Tzedec). Montreal and Ottawa were also represented.

Fred Pellatt, new president of Montreal's Shaare Zion Congregation, which has 800 families "and growing," said he attended the conference to find out the views and news from other congregations.

Howard Zweig, president of the 1,150-member Beth David, found the informal discussions more valuable than the formal ones covering topics such as synagogue schools, budgeting, and recruitment of clergy, including discussion of a new rabbinic contract in the works as a joint effort of USCJ and the Rabbinical Assembly (the umbrella organization for Conservative rabbis).

"We all have the same problems," said Zweig.

The purpose of the conference, according to Kaplan, was to assist the congregations "to better maintain what we like to call synagogues of excellence that reach out and touch every member, to create better relationships between lay and professional staff, to plan and implement programs that fulfil the needs of all members."

Personalizing the synagogue experience was a recurring theme. In the initial session, during which a representative of each synagogue shared a successful programming idea, a number of participants addressed that issue.

Howard Goldstein, president of the 1,500-family Adath Israel, spoke about the congregation's chesed committee, reinstituted about 2½ years ago.

"It really has brought together our congregation," he said, "especially those in need, with our lay people who are able to help them, and has softened the hard exterior that a large congregation sometimes portrays."

Bob Cohen, president of Toronto's Beth Tzedec, the largest North American Conservative congregation with 2,950 families, said his synagogue's chesed committee has "made us into a more mentschlich place to be."

He also spoke of the congregation's fledgling Jewish personal family trainer program, an initiative of Rabbi Roy Tanenbaum, which matches congregants with mentors for anything from learning to put on tfillin or lead a service to reading Hebrew or making challah.

The program, which recently received a STAR (Synagogue Transformation and Renewal) grant, is an efficient use of human resources, said Leon Wagschal of Beth Tzedec.

Brian Pearl, president of Ottawa's Agudath Israel Congregation, noted in its most recent bulletin that the 800-family synagogue's mission statement says Agudath Israel is "a welcoming Conservative congregation."

Its social action programs, such as visiting seniors and participating in Ottawa's kosher food bank, have been "growing by leaps and bounds," he said at the conference.

Other issues that arose included fund-raising and getting people into the synagogue – Robert Komorn of Beth Yeshurun, a 2,229-family congregation in Houston, Tex. spoke of a monthly Friday night service modelled on New York's B'nai Jeshurun that attracts 800; and Beth David's Zweig discussed a Friday morning mother-and-baby program that also addresses issues facing aging congregations.

Issues of women's ritual participation arose in informal conversations and peripherally in some sessions, although it was not on the agenda per se. Some congregations, it was noted, have more than one service, to accommodate egalitarian-minded and non-egalitarian-minded congregants.

> *Social programs growing by 'leaps and bounds'*

Women constituted about one quarter of the participants. Sarah Small of Kansas City, Mo., noted that she was the second woman president of her 1,100-family, 123-year-old congregation, Beth Shalom. The first took the position 10 years ago.

The viability of sisterhood organizations arose at at least one lunch table, when one president noted a lack of interest and another mentioned the "mainstreaming" phenomenon, where women have become involved in the governance of the synagogue itself, not just the sisterhood.

In a session on Synagogue Transformation Through Mentoring, Rabbi Jerome Epstein, USCJ's New York-based executive vice-president, spoke about fostering spiritual growth.

A lot of congregations have been rethinking the role of their clergy, figuring that a number of hours per week working with a small group of individuals may have more impact than spending the same time polishing a sermon, he said.

During USCJ president Stephen Wolnek's session on the umbrella organization as a support for "brand identification" of Conservative Judaism, he described the New York-based umbrella's many services, including assistance in leadership development and congregational programming, and said changes would be forthcoming to improve user-friendliness for the congregations.

In response to questions about the relationship between United Synagogue and the Rabbinical Assembly (umbrella for Conservative rabbis), Wolnek clarified that USCJ represents the congregations as an advocate.

Two issues affecting Canada, he noted, are the lack of a relationship of USCJ with the Canadian government and the fact that the lower Canadian dollar makes this country less attractive than the United States to synagogue professionals.

Congregations in Saskatoon, Edmonton and Vancouver are currently without rabbis, noted Rabbi Moshe Edelman, USCJ's director, leadership development, and the conference organizer.

Wolnek stressed that despite a "divergence" between the right and left wings of the Conservative movement, the movement, across the board, stands for Shabbat, kashrut and a meaningful relationship with God.

Holocaust memorial erected in Iasi, Romania

By BARBARA SILVERSTEIN
Special to The CJN

TORONTO — On a chilly winter afternoon in December, some 50 people gathered in a courtyard outside a former police station in Iasi, Romania, to commemorate the more than 13,000 local Holocaust victims who died nearly 60 years earlier.

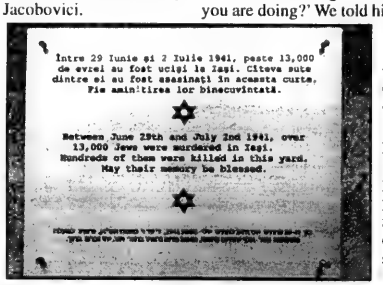
In the summer of 1941, the Jews of Iasi and the surrounding towns and villages were rounded up and brought to the police courtyard. Hundreds were shot immediately, but most were loaded into cattle cars that were nailed shut.

Crammed with human cargo, the trains travelled up and down Romania. Within days, 90 percent of the occupants died of asphyxiation or dehydration.

Last month's commemorative ceremony in Iasi centred around the installation of a memorial plaque for the victims. The event, which garnered headlines around the world, was orchestrated by Toronto documentary filmmaker Simcha Jacobovici.

Jacobovici says the installation of the plaque was an unprecedented event in Romania: it was the first public memorial to the Holocaust in the entire country.

Jacobovici never had official permission to put up the plaque he brought to Romania from Toronto, he says.


Intre 29 Iunie si 2 Iulie 1941, peste 13,000
de evrei au fost uciși in Iași. Cîteva sute
dintre ei au fost asasinați in aceasta curte.
Fie amintirea lor binecuvintată.
Between June 29th and July 2nd 1941, over
13,000 Jews were murdered in Iași.
Hundreds of them were killed in this yard.
May their memory be blessed.

The plaque that was installed on the former police station.

When he and his sister Sara visited Iasi, their father's hometown, and discovered there was no public memorial to the Holocaust in Romania, "We pledged that we would come back one day and put up a plaque."

The time was opportune when he returned to Romania last month for a film shoot, he says.

Few people knew about the plight of the Iasi Jews and the "infamous death trains," Jacobovici says.

"Hundreds were shot in the courtyard. Among them was my dad, who was left for dead. He survived, but he lost his whole family. He was able to cross the front lines to the Soviet Union where he served in the Red Army."

When organizing the plaque ceremony, Jacobovici says he notified the international press corps which, by coincidence, happened to be in Bucharest in full force to cover the federal elections.

"The extreme right-wing party got 30 percent of the vote. This was a shock for international community. These guys are a fascist party.

"I was there between the election and the run-off vote... The plaque ceremony became an international story because of the election.

"The contrast between the right coming to power, and me putting up the plaque without permission captured people's imagination."

The fact that the Romanian media covered the story was very significant, Jacobovici says. "Romania was like Italy, an ally of Nazi Germany. It was not occupied."

Romanians, however, are reluctant to admit their part in committing atrocities against the Jews during the war.

Half of the 800,000 Jews living in prewar Romania were murdered, Jacobovici says, and there are only 15,000 Jews left in Romania and about 500 mostly elderly Jews in Iasi. "They were nervous about putting up the public plaque."

When the community had asked for permission to put up a public plaque in the past, they did not get a yes or a no, Jacobovici says.

"We didn't ask anybody's permission. Felix Golubov, the associate producer and I drilled holes into the building at 11 p.m. the night before to get ready for the ceremony.

"There was a guard and he said, 'What you are doing?' We told him exactly what we were doing. We looked so sure of ourselves. People don't do that sort of thing there unless they have permission.

"We said, 'Do you want to see the permit?' We reached down into our pockets. He said it was OK."

"So we proceeded to drill and put plugs in the hole with two guards looking on."

During the ceremony, they screwed the plaque into the wall, damaging the screws so the plaque could not be easily removed, Jacobovici says.

One of the most moving moments of the commemoration, which included the reciting of Kaddish and El Mare Rachamim, was the testimony of an elderly man, an Iasi resident, who had survived the "infamous death trains," Jacobovici says.

"He said the living had to pile up the dead bodies so they could breathe. They lay naked – it was so hot inside those cars – with their faces pressed against cracks on the floor to get air. and they drank urine for hydration. He said no one should ever know such a thing."

Jacobovici says he told the Romanian media that he didn't need permission to put up the plaque.

"I said the Jewish people purchased that courtyard with their blood. The people who use that office building should seek permission from the Jewish community to use that courtyard as a parking lot."

Jacobovici says he was tense during the installation ceremony.

"I felt the weight of what had happened there. I felt that I was doing it for my aunt, my father's sister, her husband and her child. I felt I was the living emissary of the ones who weren't there."

Installing the plaque on the former police station building in Iasi are Simcha Jacobovici (right) and Felix Golubev, associate producer of the film project.

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Guest Voice

Israelis and Palestinians: Peace or animosity?

By MEIR ROMEM

Until recently, whenever Israeli leaders met with foreign dignitaries, they would speak more of the needs of the Palestinian people than of their own people.

Israeli officials understood that in order to achieve peace with the Palestinians, there was a need for a win-win situation and not a zero-sum game. We believed that the more we invested in the development of the economy and in the well-being of the Palestinians, the greater the prospects for peace.

Throughout the years of the Oslo process Israeli leadership never abandoned the dream of a flourishing Middle East where all the nations in the region would benefit. When Yitzhak Rabin and Shimon Peres shook hands with Arafat on the White House lawn on September 13, 1993, they saw the gesture as the first step towards peace between Israel and the Palestinians, to be followed by a comprehensive peace between Israel and all its neighbours.

Last July, at the Camp David Summit, Prime Minister Ehud Barak made a very generous offer to Arafat, which was rejected. Arafat then opted for violence, thereby destroying the varying degrees of confidence between the peoples that had been built so carefully.

The Palestinian leadership has used lies and deception to justify the violence they initiated in order to portray Israel as the aggressor. The world has watched but has refused to acknowledge who has been the aggressor and who has been the victim.

Arafat has repeatedly misrepresented himself as a native of Jerusalem, while in fact he was born in Cairo. In fact, he was reported to have applied for immigration to Canada in the '50s, according to Abu Rish, author of a biography on the PA leader.

Palestinian children are taught to hate Israel. In recent months, children have been collected from school, bused to training camps where they are trained in fighting, and then sent to the line of fire between Arafat's Tanzim forces who constantly shoot at Israeli soldiers and civilians.

Even vehicles clearly marked as ambulances, the universally accepted instrument of humanitarianism, have been used by the Palestinians to transport weapons and to shield snipers, as they have attacked 49 Israeli ambulances carrying the sick and wounded.

In the midst of such current events, it is important to remember the history of the conflict.

On Nov. 29, 1947, the General Assembly of the United Nations voted to partition Britain's Mandatory trust in Palestine and to establish two states, an Arab state and a Jewish state. The Jews accepted the decision with joy. The Arabs rejected it; they objected to the very idea and existence of a Jewish state. The following day, Nov. 30, they went to war against the Jews.

In May 1948, when the British evacuated Palestine and the State of Israel was born, the armies of seven Arab states – Egypt, Syria, Lebanon, Jordan, Saudi Arabia and Yemen – invaded the territory of the newly-born state in order to destroy it. After a long war, an armistice was achieved in 1949.

Between 1948 and 1967, the West Bank and Gaza were occupied by Jordan and Egypt respectively. During those 19 years, no mention was made in the international arena of a Palestinian state. The Palestinians and the Arab states spoke only about the destruction of Israel. They continued to wage a war of terror, and in May 1967, Syria and Egypt concentrated major forces against their declared enemy. Abdul Nasser, the president of Egypt, declared that this was the time to destroy Israel. He said, "The very existence of Israel is an aggression."

At the end of the Six Day War, the UN Security Council adopted Resolution 242, which spoke about the withdrawal of Israel from territories, although not all territories, captured in the war. The omission of the word "all" was deliberate. The resolution also did not use the word "Palestinians," but referred to Israel, Jordan, Egypt and Syria only.

In Oct. 1973, Israel was attacked by Syria and Egypt. At the end of the war, the UN Security Council passed Resolution 338. Even this resolution did not mention the word "Palestinians."

In 1993, Israel and the Palestinians signed the Oslo Agreement, which was intended to lead to peace in stages. The agreement established mutual recognition and a common path between Israelis and Palestinians.

Unfortunately, Arafat has decided to deviate from this path and opt for violence. Now we question whether he really desires peace with Israel, or ever truly did. We ask ourselves: Have we made a mistake? Has Arafat deceived us all these years? Is his aim still to destroy Israel?

Despite the events of the past 16 weeks, despite the violence and despite the disappointment, the people of Israel are ready to work hard for peace. It is now up to Arafat to prove his worthiness as a partner. He should immediately call a halt to the violence. He has to choose between a future based on peace, understanding and co-operation or a past based on animosity, conflict and wars.

We hope that he will make the right choice.

Meir Romem is consul general of Israel to Toronto and Western Canada.

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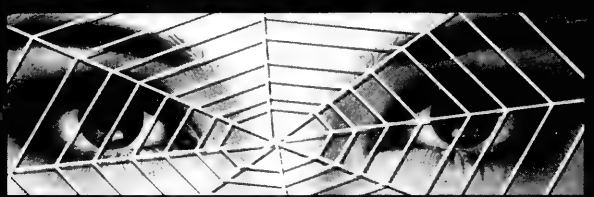

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The all-Canadian 52nd Battalion of the Givati Brigade, participants in Israel's 1948 War of Independence. (one of 150 striking, often rare illustrations in "From The Ghetto To The Main.")

Greater Toronto Area

21st century vision

By GILA ASHTOR

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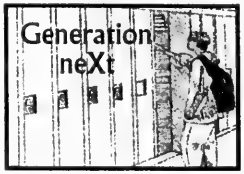
Chet Raymo, a renowned scientist and writer, once wrote that the human struggle for perfection is enough to occupy people for a lifetime.

Though no one is perfect, and no one ever will be, every January, people around the world resolve to change things in their lives. From determining to get furniture to beginning an exercise program, we try our best to enrich the very qualities that make our personal lives worth living.



As the next generation of Toronto's Jewish community, it is time us, as Jewish youth members, to make our own additions to this year's list of goals and things-to-do. It is time for us to collectively devise our own New Year's resolutions, not only as teenagers and students, but as members of a larger Jewish community.

From public high schools to Jewish day schools, many students are adamant about the prospects of inventing a set of New Year's resolutions that can apply to everyone. Jordan Shifman, a senior student at York Mills Collegiate Institute, a public school in Toronto, is always interested in discussing the crisis in Israel.

"As teenagers, it should be a resolution for all of us to start telling people what's really happening in Israel," Shifman says. "Not everyone knows that the media can be [biased], and not everyone can distinguish between what is real and what is propaganda... [We need to] either write in to newspapers that misrepresent Israel or talk to our friends about it... we're old enough to start helping Israel in our own way."

While the distance between North American youth and teenagers in Israel makes direct contact difficult, many students agree that kilometres are inconsequential compared to the significance of the bond. Though it is difficult to dictate a resolution plan everyone can relate to, this is the moment to make a difference.

Whether concern for the future is our motivation or we are all simply immersed in the spirit of the new millennium, we all agree that unity is an essential prerequisite to active community service.

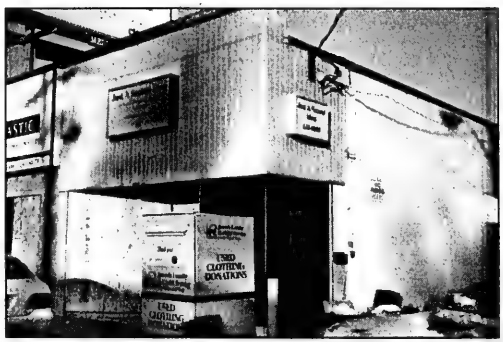
A senior student at the Community Hebrew Academy of Toronto (CHAT), Michal Gordon is quick to say that "School can be really time-consuming, especially if you're thinking about university and your future... but I think this year should be a little different... visiting the elderly, the sick and those who need our help is just as important as calculus and chemistry... we all have to try and resolve to remember that."

So, friends, peers and fellow community members, welcome to 2001. This year can be a very special year, for everybody and anybody involved. Not only have we survived the anxious transition into the 21st century, but our common enthusiasm and eagerness to generate unity suggests this new year will be exciting, promising, and entirely unpredictable. After all, if we cannot manage to lose the weight we want, or make a significant difference in our community, we can rest assured that Raymo was right: the very attempt to create serious resolutions will keep us occupied for a lifetime, or at least, until the next January comes.

Thanks to all contributing contacts! Anyone who wishes to add opinions, insights, and ideas is encouraged to email me at isgila@home.com.

Fire guts Just A Second Shop

TORONTO – An early morning fire on Jan. 6 has gutted the Just A Second Shop, the Bathurst Street shop selling used clothing and household items. Nobody was in the building at the time, but all the contents were destroyed.



[Frances Kraft photo]

Jewish Family and Child Service, which operates the shop, is appealing to the community to donate items at its four yellow donation boxes (located at Bialik Hebrew Day School, Associated Hebrew Schools' Thornhill branch, the Bathurst Jewish Community Centre and at 4117 Bathurst just south of York Downs Drive), or at the store's temporary location, being set up this week at 3544 Bathurst just south of Baycrest Avenue. The cause may have been an electrical problem, according to a JF&CS spokesperson.

JERUSALEM

We the undersigned, devoted to peace and with full respect to other faiths, deem it vital at this particular time to reaffirm our attachment to Jerusalem, the heart and soul of the Jewish people.

We assert the enduring and timeless link between Jerusalem and the Jewish people both historically as Israel's national capital and spiritually as the cornerstone of Judaism.

We revere Jerusalem as the place holiest to our faith, with the Har-Ha-Bayit, the home of our Ancient Temple, as our most sacred site.

We embrace Jerusalem which, for 3,000 years, has served as the celestial and terrestrial capital of none other than the Jewish people.

Contemporary history has clearly demonstrated that only a united Jerusalem under Israeli sovereignty has guaranteed freedom of worship and access to the respective holy sites of all faiths.

The bond between the Jewish people and united Jerusalem is eternal, unshakable and unequivocal.

Nous, soussignés, dévoués à la paix et respectueux des autres confessions, jugeons qu'il est vital en ce moment particulier de réaffirmer notre attachement à Jérusalem, coeur et âme du peuple juif.

Nous revendiquons le lien permanent et éternel qui existe entre Jérusalem et le peuple juif, aussi bien historiquement, en tant que capitale nationale d'Israël, que spirituellement comme pierre angulaire du judaïsme.

Nous révérons Jérusalem comme le lieu le plus saint de notre foi, ainsi que le Har-Habayit, site de notre Ancien Temple, notre lieu le plus sacré.

Nous célébrons Jérusalem, qui depuis trois mille ans, n'aura été la capitale spirituelle et territoriale que du peuple juif.

L'histoire contemporaine a clairement démontré que seule une Jérusalem unifiée sous souveraineté israélienne a pu garantir la liberté de culte et le libre accès aux lieux saints des différentes confessions.

Le lien entre le peuple juif et une Jérusalem unie est éternel, inébranlable et sans équivoque.

ALLEN, Rabbi Wayne
ALLOUL, Joseph
APPLEBY, Ron, Q.C.
ASSAYAG, Rabbi Amram
ASPER, Israel, O.C.,O.M.,Q.C.
AZRIELI, David, J. C.M., C.Q.
BAUER, Prof. Julien
BAUMOL, Rabbi Avi
BELZBERG, Samuel, O.C.
BEN-AMI, Joseph
BENARROCH, Lucien
BERGMAN, Lawrence S.
BERMAN, Joseph
BERZON, Rabbi Chananya Moshe
BESSIN, Berl
BESSIN, Moshe
BLOOMFIELD, Neri
BLUMER, Marilyn
BOUZAGLO, Nissim
BRAUN, Prof. Aurel
BREGMAN, Michael
BRONFMAN, David
BUCK, David
BULKA, Rabbi Reuven
CARR, Donald, Q.C.
CARR, Judy Feld
CHRIQUI, Claude
COTLER, Ariela
CUMMINGS, Steven
DAN, Leslie, O.C., O.O.
DESSEN, Eva
DIAMOND, Charles
DIMANT, Frank
ESSIMINY, Patrick
FARBER, Barbara
FELDBERG, Saul
FELDBERG, Toby
Honorable FINESTONE, Sheila, Senator
FLANZRAICH, Rabbi Aaron
FRANK, Lily
FRANKEL, Michael
FRANKEL, Marilyn S.
FRANKENBURG, Naomi
FRIED, Joseph
FRIEDBERG, Rabbi J. Benjamin
FRYDMAN-KOHL, Rabbi Baruch
GABAY, Joseph
GELMAN, Rabbi Barry
GODFREY, Norman
GOLDMAN, Hy
GOLDSTEIN, Yoine
GREEN, Herb
GREEN, Rabbi Morton
GREENBERG, Sidney
GREENBERG, Steve
GREENFIELD, Ted
HALBERT, Gerald
HALPERN, Sidney
HECHT, O. Thomas
HECKER, Harvey
HOCH, Rabbi Aaron
JABLON, Rabbi Moshe
KAHN, Jack
KATZ, Gary
KELMAN, Rabbi Joseph
KELMAN, Rabbi Jay
KERZNER, Rabbi Yitzchak
KESTEN, Marshall
KIMEL, Warren C.S.
KLEINMAN, Josh
KOSCHITZKY, Henry
KOSCHITZKY, Julia
KRANTZ, Prof. Frederick
LANGER, Howard
LAXER, Carl
LAZARUS, Lester
LERMAN, Sheldon
LERNER, Rabbi Leigh
LEVY, Arié
LIBMAN, Robert
LIPPER, J. Stephen
LOCKSHIN, Prof. Martin
MANDLEMAN, Judy
MANOVILE, Marianne J.
MARCUS, Rabbi Raphael B.
MAYMAN, Marion
MORRIS, Brian
MORRISON, Rabbi Howard
MORTON, Paul
MOSCOWITZ, Rabbi John
MOTZEN, Cantor Yaako
MYERS, Marilyn
NEWMAN, Zale
NISKER, Neil
OCHS, Rabbi Mordechai
OHANA, Rabbi Moïse
PACHINO, Judith
PLAUT, Rabbi Gunther
PLOTNICK, Stanley
POUPKO, Rabbi Reuben R.
REICHMANN, Phillip
REICHMANN, Albert
REITMAN, Dorothy, C.M.
ROBINSON, Carmen Z.
ROSENFIELD, Jerry
ROTENBERG, David
ROTHSCHILD, Kurt
RUBINSTEIN, Robert Eli
RUBNER, Moishe
SAMSON, Jules
SANDLER, Alan M.
SCHACHTER, Evelyn
SCHEIM, Rabbi Philip
SCHEININGER, Les
SCHILD, Rabbi Erwin
SCHWARTZ, Phineas
SCHWARTZ, Gerald
SEGAL, Murray
SEIDENFELD, Allan
SERRUYA, Michael
SHAINHOUSE, Sam
SHARP, Isadore
SHMIDMAN, Rabbi Joshua H.
SHULMAN, Rabbi Moshe
SHUSTER, Bernie
SIMON, Florence
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SILBER, Allan
SILLER, Philip
SILVER, Shoel
SMITH, Moishe
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SOCHACZEVSKI, Michael
SONSHINE, Edward, Q.C.
SOYKA, Alex
STEINMETZ, Rabbi Chaim
STERLING, Carole
STERN, Norman
STERN, Rabbi Moshe
TROY, Prof. Gil
TAUB, Rabbi Baruch
TRADBURKS, Rabbi Reuven
VEFFER, Rabbi Shmuel
VICTOR, Stephen, Q.C.
WALLER, Prof. Harold M.
WALLER, Lawrence
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WEINER, Gerry
WILNER, Rochelle
WINANT, Edward
WITTY, Rabbi Irwin E.
WOLFE, Harvey
WOLLE, Harry
WOSK, Morris J, C.M., O.B.C..
ZAJDEL, Saulie
ZEIFMAN, Larry
ZERKER, Prof. Sally
ZIELENIEC, Henry
ZEITZ, Rabbi Mordechai

Multi-tasking rabbi finds time for community

By FRANCES KRAFT
Staff Reporter

TORONTO — Rabbi Baruch Frydman-Kohl is initially reticent about his Jewish community involvement, downplaying his distinction as the only rabbi in Canada among 25 North Americans honoured last November with a rabbinical award at the General Assembly of United Jewish Communities in Chicago.

"I think I'm an ordinary guy," he demurred in a recent interview, ensconced in a wing chair in his spacious study at Beth Tzedec Congregation.

A six-year board member of Toronto's Jewish federation until his recent resignation, he has helped with special projects, served as a resource on an individual basis and urged congregants not to curtail their commitments to UJA at times when the situation in Israel provoked frustration among Diaspora Jews – nothing he believes is terribly unusual.

Aside from his duties as senior rabbi of North America's largest Conservative congregation, Rabbi Frydman-Kohl is chairing the upcoming Rabbinical Assembly (RA) convention, to be held here in June for the Conservative movement's rabbinic umbrella organization.

A board member of Mazon Canada and Jewish Campus Services of Greater Toronto, the rabbi is also a member of the RA's committee on Jewish law and standards.

He is involved in interfaith work and Synagogue Transformation and Renewal (STAR), the latest major initiative of philanthropists Edgar Bronfman, Michael Steinhardt and recently deceased Charles Schusterman.

And, as if he weren't already a man of many hats – or kippot – Rabbi Frydman-Kohl is working on a PhD thesis on medieval philosophy, six chapters of which lay in a folder atop his desk during the interview.

When the rabbi's synagogue and community interests overlap, it's likely not coincidental. "[Beth Tzedec] has taken a leadership role in developing an adult education program in conjunction with UJA FEDERATION and the Conservative movement," he noted, citing one example.

"Even a synagogue like Beth Tzedec, which has many of the resources to go it alone, should look towards partnerships," he said with characteristic deliberation, "because it's only in these bridging relationships that we actually create the kind of community we dream about."

How does the Chicago native, who turns 50 next month, find time for his multiple commitments?

"I just do," he shrugged, his manner remarkably unhurried for someone who had sandwiched this interview between a preschool classroom visit that ended up being delayed, and a meeting several kilometres away for which he would undoubtedly be late.

Alan Sandler, president of Toronto's Jewish federation and a longtime Beth Tzedec congregant, lauds the rabbi for his understanding, his willingness to communicate across denominational lines, and his commitment to Jewish education and Israel, where the Frydman-Kohl family spends time every summer.

"He's a very warm, open person," said Sandler. "His advice is sage, and he does not give in on his principles."

From a federation perspective, Rabbi Frydman-Kohl "provided us with a tremendous amount of Judaic input in a lot of difficult decisions," Sandler added.

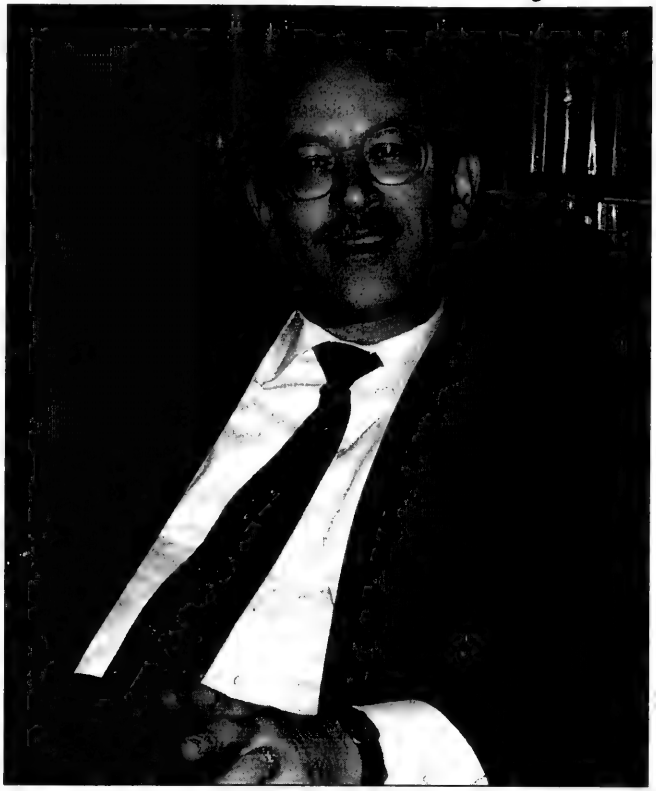
The rabbi has compelling personal reasons to make community a priority, having been a beneficiary years ago.

"Growing up, I was a child at risk," Rabbi Frydman-Kohl recalled. He and his divorced mother lived precariously, hovering below and just above the poverty line.

"I always think that the agencies, the schools and the synagogues of the Jewish community in Chicago that kept my mother and me afloat were very important. I was nurtured by the community, and I was sustained by the community, and as I grew up I naturally was involved in the community."

The path that led Rabbi Frydman-Kohl to Toronto in 1993 included formative years in an Orthodox day school, as a Reform synagogue member, and as a participant in USY, the youth program of Conservative Judaism.

"Even though my home, so to speak, is in the Conservative movement, I've always felt connected to all the movements, and I feel that every single one of them brings, in its own way, benefits to Jewish life."



Rabbi Baruch Frydman-Kohl [Frances Kraft photo]

His late father, whom he got to know only as an adult after his mother died, was part of an "exceptionally giving and philanthropic family," he said. The rabbi's father, in his youth, was also a beneficiary of the Jewish community, when he was given kosher food aboard a train bound for Siberia, after being captured by the Russians.

Giving, it seems, has been an ongoing theme in Rabbi Frydman-Kohl's life. As an undergraduate, he studied at Northwestern University in Evanston, Ill., in a program that trained teachers to work in urban ghettos. With the rise of the civil rights movement, however, the black community no longer wanted assistance from whites.

"I took [the message to help my own community] very much to heart," said the rabbi, who was a Soviet Jewry and anti-Vietnam war activist as a student.

He was even arrested once, but the record has been expunged, he said. Ironically, he was also involved in demonstrations against the Jewish Federation of Chicago, on behalf of increased funding for Jewish education.

Rabbi Frydman-Kohl was ordained in 1977 from the Conservative movement's Jewish Theological Seminary – under whose auspices he is working on his PhD – but neither his smichah nor his new UJC award can be found on his study walls.

There is, however, an unframed typewritten essay hanging unobtrusively near his office door. Written by a young congregant in the Albany synagogue the rabbi served for 17 years, its subject is the boy's hero, Rabbi Frydman-Kohl.

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שישאר בינינו

גידי קורן וחברים

ארץ מרגשת

טסתי לישראל בשבוע האחרון של דצמבר. המטוס היה מלא בעיקר בנו, הישראלים, שאינם נרתעים מהשמועות, ויודעים להבדיל בין אמת ואגדה. הארץ רועשת גועשת על עניין המשא ומתן, וחצעות החלוקה של ירושלים גורמות לחלוקת העם לשני מחנות גדולים . ואני, כמו תמיד מצאתי סיבות להתרגש מהן. בבואי נערך מבצע שירותרום לגיוס תרומות לרווחת החיילים. והנה לקראת סוף המופע מספרים את סיפורו של חייל בודד ממוצא אתיופי, שאין משפחתו נמצאת בארץ, שנהרג בפעולה צבאית לפני חודשים מספר. לספר את סיפורו מעלים לבמה שני חיילים בודדים מוונצואלה ומדרום אפריקה שלחמו לצידו. ואז שואל אותם המנחה דן מרגלית מתי ראו לאחרונה את משפחותיהם. שני החיילים מודים בפנים עגומות שזה קרה לפני חודשים רבים. והימים ימי חנוכה, ומשפחות ישראל יושבות ביחד, ואתה מרגיש עצב עמוק כלפי החיילים הבודדים האלה. ואז עולה מסך ובני משפחותיהם שהובאו במיוחד לשידור הזה נכנסים לאולפן. ואתה יודע שבשנייה זו, בדיוק כמוך, מזילים דמעה עוד כמה מליון ישראלים שצופים בשידור. יש שם המון לב במקום הזה. אולי זה נשמע קצת קיטשי, אבל זה חסר לי כאן נורא. אבל שיישאר בינינו.

הפרדה מלאה-אפרן דפר

"לגידי שלום רב. קראתי את קביעתך על 'הפרדה מלאה'. אולי זה נשמע לא קביל, אבל אתה צודק, יש לעשות הפרדה, לא הפרדה מלאה, אבל כמעט מלאה. יש לקיים שתי מדינות נפרדות עם שטחים רצופים ולא עם רצועות נפרדות וכבישים עוקפים,דבר הגורם לחיכוכים ולהתנגשויות בלתי נמנעות. יש לפנות מיד לאחר החסכם את כל ההתנחלויות והיישובים הבודדים ולהשאיר רק גושי ישובים עם קשר רצוף לישראל. יש לשים את הדגש על חינוך הילדים, על הבנה וסובלנות. רק אם יקבלו שני הצדדים, ובעיקר הצד הפלשתינאי, עקרונות אלה, יהיה סיכוי לשלום אמת. התהליך ההסטורי קובע שעל שני העמים לחיות זה בצד זה, ואין דרך אחרת אלא למצוא את שביל הזהב."

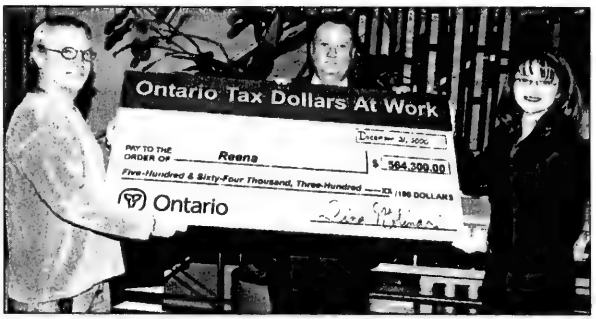
לתהליך השלום אויבים רבים-נעם אסף

בשבע השנים שחלפו מאז הסכמי אוסלו, לא חל למעשה שום שינוי מהותי בחיי היומיום של הפלשתינאים. למעט מיוחסים בודדים שנהנים מפירות התהליך, מנהלים הפלשתינאים את חייהם תחת עינם הפקוחה של חיילים במשטר צבאי. הם עדיין זקוקים לאישורים ונאלצים לעבור חיפושים וחקירות משפילים כדי לעבור בין אזורים שונים בהם מתנחלים חייהם. ובמרחק מטרים ספורים נהנים מתנחלים יהודים מחופש מלא וזכויות יתר. למצב זה שלוש השלכות חמורות: ראשית, תנאי החיים של הפלשתינאים הם בלתי אפשריים. שנית, הגישה הפלשתינאית להסכם השלום התרחקה לחלוטין מזו הישראלית. מה שכונה בשיח הישראלי "תהליך השלום" הוא לעיניים הפלשתינאיות המשך הכיבוש באמצעים אחרים. ולכן הסכם הקבע ייראה כהנצחה של הכיבוש וכבוזה-יהווה איום ממשי על האפשרות העתידית של העם הפלשתינאי לחיים עצמאיים. והשלישית היא שהתמיכה הפלשתינאית בעראפת, המצטייר בעיני הפלשתינאים כמשתף פעולה עם "תהליך השלום" הישראלי, נחלשה.

אירועי אוקטובר 2000 הם תוצאה של המצב המתואר לעיל. המהומות לא פרצו בהוראת עראפת, ומשפרצו, לא יכול היה וגם לא עשה מאמץ לעצרן. הוראה להפסיקן היתה כמו הוראה לחיסולו שלו. ברק לעומתו העמיד מראש את עצמו, ממשלתו ומדינת ישראל בסד מיותר: לולא גישת"הכל או לא כלום" שהתעלמה מהתחושות והמציאות ברחוב הפלשתינאי, יתכן ואפשר היה להגיע לפשרה. חשוב שנדע ונזכור: כל חומותיהם, מאווייהם,ותקוותיהם של הפלשתינאים לעתיד טוב יותר נמצאים בידינו. הפלשתינאים מעולם לא היוו איום קיומי למדינת ישראל, אך בידיהם מוחזק, כבן ערובה,- השקט שלנו! לא ניתנה לנו הפריווילגיה לבחור את הפרטנר שלנו לתהליך השלום". ומכיוון שכך, חובה עלינו להאמין, לקוות , לעשות כל מאמץ ר' להפוך כל אבן", כדברי ברק בעצרת לזכרו של רבין, בחתירה אל השלום, כי אין לנו ברירה אחרת ואנו חייבים זאת לילדינו.

FUNDS FOR REENA: Thornhill MPP Tina Molinari (right) presents a cheque for $564,300 to Reena, as part of the government's $50-million investment in developmental services. The funding will be provided annually to Reena, which provides support for the developmentally disabled and their families, in a Jewish environment.

[Barry Shainbaum photo]



WHO WAS CHAIM WEIZMANN?

Dr. Chaim Weizmann was born in 1874 in Motol, in the Russian Pale of Settlement. In 1898, he was awarded a Ph.D. from the University of Fribourg, Switzerland. He married Vera Khatzman in 1906 and in 1907 visited Palestine for the first time. In 1915-16 he discovered a new method for the production of acetone and moved to London. He laid the foundation stone of the Hebrew University on Mount Scopus in Jerusalem in 1918. In 1921 he toured the United States with Albert Einstein and was elected President of the World Zionist Organization. He opened the Daniel Sieff Research Institute in Rehovot, Israel in 1934 and decided to make Rehovot his home. On February 16, 1949, the Knesset formally elected Chaim Weizmann to be the first President of the State of Israel. On November 2, 1949, the Weizmann Institute of Science, of which the Daniel Sieff Research Institute is the nucleus, was inaugurated, and Dr. Chaim Weizmann, a world-renowned chemist, was elected the first President of the Weizmann Institute. He served as its President until his death on November 9, 1952 at his home in Rehovot.

"I FEEL SURE THAT SCIENCE WILL BRING TO THIS LAND BOTH PEACE AND RENEWAL OF ITS YOUTH, CREATING HERE THE SPRINGS OF A NEW SPIRITUAL AND MATERIAL LIFE... I SPEAK OF SCIENCE FOR ITS OWN SAKE AND APPLIED SCIENCE."

- Chaim Weizmann

Please join us at our 50th Anniversary Jubilee Gala on Wednesday, June 20, 2001.
Honouree: John Roth ~ CEO , Nortel Networks

Contact our office for more information.

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CHALLAH COVERS: Students at Hamilton's Kehila Jewish Community Day School hold challah covers that they made in class.

Toronto teen may visit Buckingham Palace

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Beth Cole can boast about something that few Toronto teens can; she has a chance to go to Buckingham Palace.

Cole, 18, an OAC student at Havergal College, recently received a medal in the gold category of the Duke of Edinburgh's Award.

Beth Cole with her gold medal.

Launched as the Duke of Edinburgh's Award for Boys in 1956 by Prince Philip, the medals are now available to young men and women ages 14 to 25 who complete activities in four areas including service, expeditions and explorations, skill, and physical recreation.

There are three separate awards – bronze, silver and gold – and participants may enter at whatever level is most suited to them. Anyone interested can participate, either on their own or through their school or youth organization.

Cole, who plans on studying science at university, signed up for the awards two years ago, after being encouraged to do so by her teacher.

"They recognize people who take part in all-round activities, and that is something I have always done. It also encourages people to take part in a variety of activities."

Cole wins gold Duke of Edinburgh award

The advantage, she says, is that participants are not competing with each other. "They do not have to be the best. They just have to try hard. If they do more activities, they receive a higher award.

"They are also broader than most other awards. We have to take part in sports, community service – a variety of activities," she says.

She had taken part in the March of the Living and was a volunteer at Baycrest Centre for Geriatric Care before she signed up for the awards, she said.

"I just like to fill my time with useful activities. I went on the March of the Living – which fulfilled the awards expeditions and explorations requirement – because I had not studied the Holocaust at school. I had read a lot of books about it, but I wanted to learn more.

"On that trip we saw the worst of the worst, and then we took part in Israel's 50th anniversary celebrations. It was an unbelievable contrast. It is something that will stay with me forever."

Now a volunteer at the Sunnybrook campus of Sunnybrook and Women's College Health Sciences Centre where she works with dialysis patients, Cole also plays the French horn, teaches skiing – she is a level 1 ski instructor – and is on the school's rowing team. From March until June, she gets up at 4:45 a.m. to be at Cherry Beach by 5:30 a.m., where she rows until 7:30 a.m.

Although she has already received a pin for completing her requirements, she can still receive the medal from a member of the Royal Family.

This can be done when a member of the family comes to Canada, or if she goes to Buckingham Palace when an awards ceremony is taking place. "I'm just thrilled about meeting a Royal Family member. I did not enter because of that, but it is certainly a great perk."

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Jewish, Catholic relations see rapprochement

By PAUL LUNGEN
Staff Reporter

TORONTO — As the Middle East spilled over into violence and mutual recriminations, a group of Canadian Christian activists struggled over a document that would address the conflict from their churches' perspectives.

Meeting as the Middle East Working Group, an offshoot of the Canadian Council of Churches, the coalition experienced major disagreements over the document's language.

Special Feature

On the one side were those, led by the United Church, who pushed for a position critical of Israel; at the other end of the spectrum, led by the Roman Catholic and Lutheran churches, were those who worked to soften the document's harshest language.

Jewish interlocutors, who viewed a draft copy of the document, "saw red," said Rabbi Reuven Bulka, chair of religious and inter-religious affairs for Canadian Jewish Congress. "It absolutely pointed the finger at Israel as being the culprit in this issue."

In the end, Rabbi Bulka and Congress agree the final document is one they can live with.

Called *Canadian Christian Leaders Call for Peace with Justice in the Middle East*, the recently released document does not lay blame for the conflict. Although it calls for the Israeli withdrawal from settlements in Gaza and the West Bank, it also calls for "non-violence and negotiation," the recognition of Israel's legitimacy and security, and for Jerusalem to remain "open and accessible to the people of the three faiths that hold it sacred."

"It is not a document we would take exception to," said Rabbi Roy Tanenbaum of the Beth Tzedec Congregation.

"Our concerns have been that a number of Christian churches' tilt has definitely been against Israel. But what we have found encouraging is that the Roman Catholic Church has played a role in trying to mitigate that, to soften any statement," said Manuel Prutschi, national director of community relations for Canadian Jewish Congress.

"The Roman Catholic church has played a constructive role in encouraging fairness and balance."

Jewish participants in inter-denominational relations are not surprised the Roman Catholic Church proved among the friendliest to Jewish concerns about Israel. The Church has been experiencing a revolution in its thinking about Jews, a change that can be traced back to World War II.

It's trite to say the Holocaust was a landmark event in Jewish history, but it also shook the Christian world to its theological core.

In the aftermath of the Shoah, the Roman Catholic church and other major Christian denominations began to re-evaluate their teachings of contempt that, many theologians concluded, helped lay the foundation for the mass murder of Jews.

Today's Catholic Church is quite different from the one of 30 years ago, let alone that of World War II, Catholic and Jewish theologians agree. Led in large part by the current Pope, but preceded by a number of developments that reach back to the 1960s, the Church has taken steps towards a rapprochement with the Jews while cultivating a more respectful attitude to its "older brother" in faith.

In some respects, "Jews are in" among many Catholics. "They really are," said Rabbi Michael Stroh, who is teaching a course in modern Jewish thought at St. Michael's College at the University of Toronto.

The results can be seen today in warm relations with Jews, co-operative alliances on topics of mutual concern and in the intense interest among many Catholics in the Jewish roots of their faith.

During the pontificate of John Paul II, who grew up among Jews and who speaks Yiddish, the church has taken a number of steps to improve its relationship with Jews. It has condemned anti-Semitism as a sin.

The Pope set an unmistakable example for his Catholic flock when he travelled to Israel and prayed at the Western Wall. The Pope paid homage to the victims of the Holocaust at Yad Vashem and he has issued an apology for centuries of anti-Semitic persecution by members of the Church.

In the Catholic Church, where major changes can take decades, these developments have operated at a breakneck pace.

A seminal event took place in 1965 when the Vatican under Pope Paul VI issued *Nostra Aetate* (In Our Time), a document that rejected collective Jewish guilt for the death of Jesus, abhorred anti-Semitism and recognized that "God holds the Jews most dear for the sake of their Fathers..."

In 1998, Pope John Paul II issued *We Remember: A Reflection on the Shoah*, which condemned anti-Semitism and the Holocaust.

In October 2000, the Canadian Conference of Catholic Bishops (CCCB) issued its own document, *Jubilee: Renewing our Common Bonds with the Jewish Community*. Released after Montreal Rabbi Howard Joseph led the bishops in a "reflection" and prayer adapted from the Yom Kippur service, *Jubilee* calls for a relationship based on "understanding, peace and mutual respect."

Co-operative alliances on topics of mutual concern

Around the same time in late 2000, the National Jewish Scholars Project, an inter-denominational group of thinkers, published *Dabru Emet* (Speak the Truth). It was designed as a response to steps taken in the Christian world to acknowledge God's covenant with the Jewish people and to improve relations with the Jewish people.

The rapprochement between Roman Catholics and Jews does not appear to be limited to the ivory tower environments of scholars and religious leaders. There are grass roots manifestations of the new relationship as well in some communities.

For the past several years in North Bay, Peter Baker has served as a sort of ambassador of the Jewish people to the Roman Catholic community. A teacher by profession, he has fielded numerous requests from Catholic friends and acquaintances to lecture on the Judaic origins of Christianity and to present a Jewish perspective on Bible stories.

Baker, a native of Toronto, has been happy to do so and is gratified that the sessions are well attended. His audience, he finds, is fascinated by the links between early Christianity and Judaism. Last spring, 40 of them took up an offer to drive down to Toronto to view a traditional Shabbat service in one of the city's Conservative shuls.

Roman Catholic interest in things Jewish is not uncommon in Toronto as well. Every year, Roman Catholic and other churches hold well-attended "seders" (of varying Jewish content) around Passover. One congregation in mid-Toronto followed up a seder with a visit to a Reform temple to view Shabbat services.

Meanwhile, hundreds of Catholic students file through the Holy Blossom Temple each year as part of world religion class that introduces them to other faith groups.

The connections go on: during the annual Holocaust Education Week in Toronto, churches representing a variety of denominations host memorial events to commemorate the Shoah and reflect on the Christian world's role in the tragedy. During the school year, hundreds of Catholic students visit the Holocaust Memorial and Educational Centre in the Lipa Green Building as part of their education into that tragic period.

Dialogue groups meet regularly and last June,18 rabbis and 18 Catholic priests met in a study day to discuss issues that concern both communities, such as intermarriage. "It was clear that this was something Alyosius Cardinal Ambrozic favoured," said Rabbi Baruch Frydman-Kohl, who organized the study day. "It was the first public action [the Cardinal] has taken to show an interest in Christian-Jewish dialogue."

In the days before *Nostra Aetate*, it would have been hard to imagine this level of interaction and respect emanating from the church towards Jews and Judaism, observers agree.

Canadian Jews with long memories recall the taunt of "Christ-killers" that greeted them all too often from Christian neighbours, while those who grew up in European countries with a strong Church presence recall anti-Semitism as a fact of life. Contempt for Jews as murderers of God and heirs to a religion that had been superceded by Christianity was taught as a matter of course in Catholic schools.

Even today, under a pontiff widely credited with opening

Continued on page 26

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Pope credited with improved relations with Jews

Continued from page 25

wide the doors to Jewish/Catholic reconciliation, some points of friction remain. The beatifications of Pope Pius XII, Edith Stein and Spain's Ferdinand and Isabella, who sponsored the Inquisition, anger many Jews. The Vatican's statement that Jerusalem should be internationalized and the Pope's recent meeting with Austrian extremist Joerg Haider have also been questioned by Jewish leaders.

But Rabbi Tanenbaum, who has been engaged in interfaith dialogue for 30 years, acknowledged these "insults" are "not enough to derail the improving relationship."

Prutschi agrees. Compared to 20 or 30 years ago, "no question, there's been a great deal of progress," he said.

Nostra Aetate "was a massive breakthrough," said David Hart, chair of the interfaith committee at the Holy Blossom Temple for the past 30 years. "It took a long, long time to penetrate its way down. The concept of accepting others as legitimate, it took a long time to get there, but we're finally getting there."

"These really are the best of times so far in terms of Jewish-Christian relationship, especially Jewish Roman Catholic relations," said Father Damian MacPherson, director for ecumenism and interfaith affairs for the Archdiocese of Toronto.

"Most of it has come as a result of the papacy of John Paul and his visit to the Holy Land."

"In our church, the relations and awareness of the bonds that link us to our Jewish roots have been improved and are much greater than five or six years ago," said Bishop Jean-Louis Plouffe of Sault Ste. Marie, chair of the commission for ecumenism for the National Conference of Bishops.

"Now, there is a renewed interest in our people to get to know more about Judaism and to get into closer dialogue and [cooperate] on more projects," he said.

The relationship between Jews and Roman Catholics has improved to such an extent that subjects that might have been kept secret for fear of embarrassment are now being discussed openly.

"We've moved from likenesses, to differences, to pain," Rabbi Tanenbaum said. "When we started the process, we were talking about how we're alike, what we share in the Bible."

That developed into discussions about differences in the faiths, a development that required "trust and courage on both sides," said Rabbi Tanenbaum.

> **Church has voiced its opposition to proselytizing efforts**

Today, "we have evolved into a new level where we can reveal our pain." For Christians that can mean acknowledging the historic teaching of contempt for Jews. For Jews, it can mean open discussions about Israel, including its inability so far to carve out peaceful relations with all its neighbours, he said.

Prof. David Novak, chair of Jewish studies at the University of Toronto and one of the authors of *Dabru Emet*, said major Christian figures had been making "conciliatory gestures" to Jews for some time. The authors of *Dabru Emet* "felt it was time the Jews responded to them."

The Roman Catholic Church as well as other churches have acknowledged and regretted "denigrating Jews and persecuting Jews. They want a new relationship with Jews. This has led to less anti-Semitism," Novak said.

"The Holocaust was very traumatic for Christians," he continued. "Many Christians are ashamed that many Christians participated in this horrendous crime, or were silent about it." As a result, they have rethought their anti-Jewish theology, he said.

(One of the more controversial statements in *Dabru Emet* that drew fire from Jewish critics, was that despite "the long history of Christian anti-Judaism and Christian violence against Jews"...Nazism itself was not an inevitable outcome of Christianity.")

Novak predicted that "relations will improve." *Nostra Aetate* "started a process to change Roman Catholic thinking. I can't conceive of going back to the bad old days.

"By any appreciable measure, anti-Semitism has rapidly declined and I attribute the attitude of the major Christian churches as a major reason for that," he added.

The improvement in relations has spawned other practical benefits as well.

In Ontario, the Catholic church has sided with Congress and Jewish parents with children in day schools in support of government funding for non-Catholic parents as well.

The Catholic Church has voiced its opposition to proselytizing efforts that target Jews, and the Church has been "very interested in Holocaust education," Prutschi said.

"We have worked through Congress and the [UJA FEDERATION] of Greater Toronto to jointly address with Roman Catholics the issues of cuts by government of funding for social services and the importance of preserving faith-specific institutions in the social services and health services sectors," he said.

"The Roman Catholics in particular have been very mindful of what Israel means to the Jewish people and what Israel faces in the Middle East. That's very interesting in that the Roman Catholics are on the ground in the Middle East," he said.

The Catholic Church's most recent pronouncement on its relations with Jews "is highly significant in that it's called *Jubilee*. They're reaching back into Jewish terminology to make a statement about Jews," Rabbi Tanenbaum said. The church is "trying to consider Jews in their own terms."

Like the United Church's document, *Bearing Faithful Witness*, "these are attempts to understand Jews in Judaism's terms. That's a pleasure, to be approached in your own terms," Rabbi Tanenbaum said.

The *Jubilee* document goes even farther than statements by the Vatican, the rabbi continued.

"It goes beyond any statements by the Pope in his liturgy of apology, beyond the Pope's statements on Jerusalem. It builds on those statements and takes it further...This is a Canadian document that could have impact around the world."

Rabbi Tanenbaum believes the Catholic bishops' enunciation of church policy on the Jews has filtered down to the grass roots where it is having an impact on many parishioners. Church teachings are available in pamphlet form and priests can be expected to preach on it from the pulpit.

Rabbi Tanenbaum, however, believes more guidance could be forthcoming from Cardinal Ambrozic – a view shared by Rabbi Frydman-Kohl.

"If he [Ambrozic] made this his agenda, I'd surely know about it," Rabbi Tanenbaum said.

"He's not there yet," Rabbi Frydman-Kohl stated. "People at the parish level are more interested."

Father MacPherson believes Cardinal Ambrozic "was supportive of and encouraged by" the meeting of scholars that took place last year,. However he was not aware of any further efforts by the Cardinal to take part in Catholic-Jewish dialogue.

At St. Michael's, a private high school operated in Toronto by the Basilian Fathers, all 1,183 students take a religious studies program that includes exposure to the Old Testament, said Father Daniel Zorzi, the school's principal.

In Grade 11, students are offered a world religions course that examines Jewish holy books, Jewish festivals and 30 Jewish concepts, including Shabbat, Yom Kippur, Talmud and the oral law, Father Zorzi said.

Students are taught that "God established a covenant with the Jews that is still binding, that they are the Chosen People, that Christianity grew out of Judaism, that much of what we believe in Christianity has its roots in Judaism," said David Fischer, head of the school's department of theology and philosophy.

The course would include some current events, such as recent statements by the Pope and his visit to Israel. Fischer said he is familiar with the Church's current relationship with Jews and how it has taken steps to apologize for past injustices.

"The Church confessed that it did not always treat Jews with respect or as they should have, that there were times that Christians and Catholics have sinned in the way Christians treated Jews," he said.

Reflecting on the Pope's visit to Israel, Fischer said it had a big impact on him personally. "That was a tremendous event, seeing the Pope at the Western Wall. I know one of the Pope's goals was to establish positive relations with the Jewish people," he said.

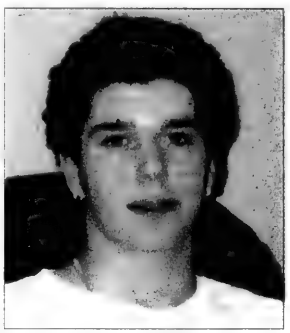
DONATING TOYS: Temple Sinai nursery school students recently collected and donated toys to children from Jewish Family and Child Services. In total, the students donated six large cartons of new, unwrapped toys. Seen here (from left) are Amanda Szpindel, Alison Rosenblatt and Aaron Harry Rosenstein.

Live & Learn

Section B

Dana Doidge

Yonah Krakowsky



Noah Buckman

Chana Libman

The double cohort challenge – 4 teens face the future

By ANNA MORGAN
Staff Reporter

For the kids born in 1985, the year 2003 looms large.

In that year, two high-school graduating grades in Ontario will begin their pursuit of higher education as Grade 13 is phased out at the same time that the new-curriculumed Grade 12s complete their studies.

Coupled with the fact that, over the past few years, a demographic bulge of baby-boomers' children have now grown up and emerged out of high school ready for higher learning, competition for spots could be fierce.

Dave Roth, a spokesperson for the Ontario Ministry of Education, said that in the year 2003, the bulge will hit universities and colleges with an estimated 73,000 students. The bulge will continue until 2008 when 81,000 students are expected to arrive at the province's institutions of higher learning.

In order to get ready, the ministry's Web site notes that the government has invested $4 billion in post-secondary education in the past year – the highest level ever.

"Furthermore," Roth said, "in this year, we've added $69 million in funding to help colleges and universities handle more students and improve the quality of the programs they offer."

According to Roth, "the buildings are currently being built and the programs are currently being planned."

"However, while there has been an increased capital fund allocated for buildings, the use of those buildings has not yet been decided," Derek McCammond, the vice-provost of planning and budgeting at the University of Toronto, said.

McCammond noted that in order for the 2003 double-cohort students not to be adversely affected at U of T, operating funds need to be increased to go along with capital funds. And the current funding formula – which has been biased by an access to opportunities program used by the Ministry of Education – will increase funding only in certain academic areas.

The Ministry of Education's access to opportunities program is a three-year, $228-million investment intended to create 23,000 new opportunities for students in high-tech programs.

Indeed, Roth pointed out, when determining the funding of each academic institution, the ministry not only looks at the number of new student places that will be needed and the partnership funding in place, but it also looks at the demonstrated student demand for each program based on last year's demand and the extent to which projects fit into the long-term economic strength of the community.

So, at the University of Toronto, if admissions in a certain faculty were to fall even slightly, the university would lose funding in that faculty, McCammond said.

Liberal arts programs, such as English literature, philosophy and history will not do well with this type of funding formula. Programs which have benefited have been those in high-tech areas.

Special arrangements have been made with the faculties of computer science and engineering, McCammond said. Because of specific provincial needs, some professional areas have also been targeted for increased funding, such as the bachelor of education program. A slight increase in enrolment to medicine has also been made.

What does all this mean for those kids who are currently working their way through the system?

The answers aren't there yet. Roth notes that "the whole system is being looked at right now and four or five initiatives are currently being explored."

In the meantime, *The CJN* has chosen four different Jewish students who are currently in Grade 10 and will follow them for the next few years as they pursue their post-high school aspirations.

***

Noah Buckman is currently a student at the Community Hebrew Academy of Toronto (CHAT). Before CHAT, he attended Faywood Elementary School and then the Claude Watson School for the Arts.

Noah's main concern about the double cohort year is the competition for university spots.

"The past couple of years, I've been really sure of the direction I want to head in – medicine."

Noah, who plays hockey seven times a week, feels that he is going to focus on maths and sciences in school now.

"It would have been nice to be able to wait before making decisions about my future career, but I don't want to be unprepared."

Dana Doidge is a music major in the Claude Watson program at Earl Haig

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Executive Director: Fran Ostronoff
Tel: 416-494-5898 Fax: 416-494-6147
Quality care is J&F Home Child Care Services with 21 years of excellence. Licensed, screened, supervised homes in the North York, Thornhill, Richmond Hill, Scarborough and Maple areas. Our caregivers are professionally trained through Canadian Mothercraft Society. For children ages 6 wks.-12 yrs. Daily programming for all age groups.

THE SUNROOM
471 Lawrence Ave W.,
Toronto, Ont. M5M 1C6
Contact: Gail Berchuk
Tel: 416-787-8507 Fax: 416-787-2732
Welcome to the world of wonder and excitement ... of learning, exploring and discovery ... of spiritual growth and social development. Our experienced staff have created a warm, nurturing and stimulating environment in which each child can learn about themselves, their world and their Judaism. The Sunroom offers full and half-day programs for children aged 18 months to 5 years.

UPPER CANADA CHILD CARE CENTRES
2900 John St., Unit 2,
Markham, Ont. L3R 5G3
Tel: 905-946-1113 Fax: 905-946-1116
Upper Canada Child Care Centres offer quality licensed care for children ages 3 months-12 years. 17 locations throughout North York and York Region. All centres are bright, friendly, well-equipped and staffed with professional, caring teachers. Please call our head office at 905-946-1113 for the centre nearest you.

DAY SCHOOLS

ASSOCIATED HEBREW SCHOOLS OF TORONTO
Educational Director: Rabbi Abraham Soffer
Executive Director: Arthur Landa
Administration Office
6100 Leslie St.,
Willowdale, Ont. M2H 3J1
Tel: 416-494-7666 Fax: 416-494-2925

Danilack Centre: Middle School (Gr. 6-8)
6100 Leslie St.,
Willowdale, Ont. M2H 3J1
Middle School Principals:
Rabbi P. Brumer, Jerry H. Rosenfield
Tel: 416-494-7280 Fax: 416-494-3477

Hurwich Centre
Temporarily closed.

Kamin Centre: Pre-School—Gr. 6
300 Atkinson Ave.,
Thornhill, Ont. L4J 8A2
Bet Hayeled (Pre-School) Supervisors:
Surie Nagel, Susan Herberman
Elementary Principals:
Sandy Rabinowitz, Rabbi P. Tessler
Tel: 905-889-3998 Fax: 905-889-5183

Posluns Centre: Pre-School—Gr. 5
18 Neptune Dr.,
Toronto, Ont. M6A 1X1
Elementary Principals:
Rosalie Sniderman, Betty Katzman
Tel: 416-787-1872 Fax: 416-787-6155

The mission of Associated Hebrew Schools of Toronto is to continue our long history of providing our students with an excellent Jewish and General Studies education based on Torah values in a safe and supportive learning environment. Now in its 9th decade, Associated offers outstanding educational programs for a Pre-School-Gr. 8 student population exceeding 2,300.

BIALIK HEBREW DAY SCHOOL
12 Viewmount Ave.,
Toronto Ont. M6B 1T3
Administrator: Sonia Shron
Tel: 416-783-3346 Fax: 416-785-8287
E-mail: bialikschool@bialik.on.ca
Serves children from JK-Gr. 8, striving to provide an integrated Jewish and general education. Through our integrated program, students learn to value their Jewishness and love for Israel while developing a sense of membership in the Canadian community.

BISHOP'S COLLEGE SCHOOL
P.O. Box 5001,
Lennoxville, Que.. J1M 1Z8
Tel: 819-566-0227, Ext. 215
Independent boarding and day school for Grades 7-12. Discover BCS. Scholarships and bursaries available.

DOWNTOWN JEWISH DAY SCHOOL
Bloor JCC, 750 Spadina Ave.,
Toronto, Ont. M5S 2J2
School Administrator: Doris Weisz
Tel: 416-924-6211, Ext. 216
Fax: 416-924-0442
E-mail: djds@total.net
The school provides a warm and supportive environment in which arts, sciences, humanities and Jewish studies are seamlessly integrated. Find out about our small class size, unique arts-enriched curriculum, and high academic standards. Limited spaces available in SK to Grade 5.

EITZ CHAIM SCHOOLS
Viewmount Campus
1 Viewmount Ave.
Tel: 416-789-4366
Principal: Rabbi M. Gewirtz
Preschool Supervisor: Mrs. E. Kaplan
Executive Director: Mr. I. Berman

Patricia Campus
475 Patricia Ave.,
Tel: 416-225-1187
Principal: Rabbi A. Levine
General Studies Principal: Mr. R. Pletsch

Spring Farm Campus
80 York Hill Blvd.
Tel: 905-764-6633
Principal: Rabbi M. Gewirtz
Vice-Principal: Mrs. E. Weinstock
Preschool Supervisor: Mrs. E. Kaplan
Eitz Chaim Schools is dedicated to instilling within its students the foundations for living a Torah observant life and to provide the skills to understand and succeed in today's world in accordance with Torah values and ideals. Eitz Chaim strives for excellence in education in all areas of its curriculum.

KEHILA JEWISH COMMUNITY DAY SCHOOL
215 Cline Avenue North,
Hamilton, Ont. L8S 4A1
Principal: Hamutal Deckel
Tel: 905-529-7725 Fax: 905-529-9694
E-mail: kehila@interlynx.net
In its 2nd year and growing fast, Kehila is a community school (SK-Gr. 4) committed to academic excellence and the continuity of Judaism. Students enjoy our cutting edge curriculum — math, language arts, science, drama, music, art, nature hikes and more — taught in a happy, egalitarian environment by our warm and talented staff.

THE LEO BAECK DAY SCHOOL
Atkinson Campus
36 Atkinson Ave.,
Thornhill, Ont. L4J 8C9

Holy Blossom Campus
1950 Bathurst St.,
Toronto, Ont. M5P 3K9
Director: Zita J. Gardner, BPHE, MEd, RJE
Tel: 905-709-3636 Fax: 905-709-1999
A Reform Jewish day school with parents supporting teachers in their children's learning. Our graduates are knowledgeable and practising Jews, able to particip[ate effectively in Canadian society. Music, art and drama enrich our curriculum.

MONTESSORI JEWISH DAY SCHOOL
585 Cranbrooke Ave.,
Toronto, Ont. M6A 2X9
Contact: Max Dublin
Tel: 416-784-5071 Fax: 416-784-5078
E-mail:
montessori.jewish.school@sympatico.ca
Since the beginning of the 20th century Montessori has been the school of choice for informed Jewish parents from all backgrounds. Anne Frank, who came from a liberal family, attended the Montessori school in Amsterdam for 8 years, as did her best friend, Hannah Goslar, who came from a conservative one.

NETIVOT HATORAH DAY SCHOOL
18 Atkinson Ave.,
Thornhill, Ont. L4J 8C8
Principal: Dr. Reuven Stern
Tel: 905-771-1234 Fax: 905-771-1807
www.netivot.com
Netivot HaTorah promotes excellence in all subjects, religious Zionism, and the development of positive human relationships. We focus on the whole child with a view to maximizing emotional along with intellectual growth from preschool through grade 8. At Netivot we want your child to master a value system that expresses a love of learning, the land of Israel, our community and a Torah way of life.

OR HAEMET SEPHARDIC DAY SCHOOL
7026 Bathurst St.,
Thornhill, Ont. L4J 8K3
Principal: Sarah Wasserman
Tel: 905-669-7653 Fax: 905-669-5138
Provides a Torah education in accordance with Sephardic Jewish practice, and a quality Hebrew, French and General studies curriculum. Full day preschool to Jr. High (1/2 day J.K. only). Our impressive new campus featuring a Beth Medrash, pool, gym, high-tech computer and modern science labs, contributes to enhancing the students' overall school experience.

TORONTO JEWISH ACADEMY OHR MENACHEM
8808 Bathurst St.,
Thornhill, Ont. L4J 8A7
Principal: Henya Schechter
Tel: 905-881-1800 Fax: 905-881-7173
Web: www.tjaom.org
Day school for SK-Gr. 12. TJA is passionate about education. We pride ourselves on our highly qualified educators individualized attention and exceptional academic program which stimulates students and drives them to excel. Children enjoy Judaic studies in English, our innovative math and science program and exciting extra-curricular program (art, science, music, chess and sports). We welcome your inquiries.

UNITED SYNAGOGUE DAY SCHOOL
Administation House:
3072 Bayview Ave.
Head of School: Lucy Cohen

Bathurst Campus
1700 Bathurst St.

Bayview Campus,
3080 Bayview Ave.

Richmond Hill Campus,
9711 Bayview Ave.

Tel: 416-224-8737, ext. 137
Fax: 416-225-9108
JK - Grade 8. Offers a warm, stimulating, Jewish environment where students can develop socially, cognitively, physically and emotionally. Quality general and Jewish studies programs integrating computers, creative arts, music,

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Directory of Education Advertisers cont'd

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physical education and family education. Teaching strategies enable students to develop their critical thinking and problem-solving skills. Association: Conservative movement.

Extra-Curricular Activities

KEYBOARDERS
300 John St., #330
Thornhill, Ont. L3T 5W4
Contact: Janice Shachter
Tel: 905-731-4744 Fax: 905-731-9849
Keyboarders teaches typing to kids from 9 to 90! In small, instructor-led classes, Keyboarders also teaches Word Processing, Windows '95 and '98, the Internet, Excel and more to nervous adults who want to be comfortable with today's technology. Absolutely no experience or prior knowledge required! Call 905-731-4744 for more information.

High Schools

CHAT (Community Hebrew Academy of Toronto)
Tanenbaum Campus: 200 Wilmington Ave., Toronto, Ont. M3H 5J8
Headmaster: Paul J. Shaviv, MA, M.Phil
Tel: 416-636-5984, ext. 306
Fax: 416-636-7717
Richmond Hill: 51 Wright St., Richmond Hill, Ont. L4C 4A2
Tel: 905-787-8772 Fax 905-787-8773
Toronto's community high school (gr. 9-12) providing courses leading to university entrance. A comprehensive Jewish studies program is an integral part of our school, including a community service requirement. Our reputation is based on individual care for every student We offer an extensive program of sports and extra-curricular activities.

CRESTWOOD COLLEGE
217 Brookbanks Dr., Toronto, Ont. M3A 2T7
Vice-Principal: Myrna Waiser
Tel: 416-391-1441 Fax: 416-444-2127
Crestwood College (gr. 7-12), opening Sept. 2001, is a natural extension of Crestwood School which, for the past 21 years has provided quality education to students in JK-gr. 8. In a safe, nurturing environment, Crestwood College will provide university-bound students with the tools necessary to meet the challenges of the 21st century.

NCSY TORAH HIGH SCHOOL
7000 Bathurst St., Thornhill, Ont. L4J 7L1
Contact: Rabbi Yechiel Goldreich
Tel: 905-761-NCSY (6279), Ext. 25
NCSY's Torah High School now offers high school credit for our classes. Taught at 3 locations around the GTA and designed for students with limited background in Jewish studies, we guarantee to enlighten. Now you can learn about your heritage and get credit - for free. Call for information.

ULPANAT OROT GIRLS' SCHOOL
45 Canyon Ave., Downsview, Ont. M3H 3S4
Executive Director: Jerry Solomon
Roshei HaYeshiva: Rabbi Shlomo Gemara
Menahel: Rabbi Daniel Ben-Nun
Gen. Studies Principal: Dr.Norman Smith
Tel: 416-630-6772 Fax: 416-638-7905
Philosophy: Orthodox girls' high school operated by Bnei Akiva Schools. Quality Judaic and general studies in a vibrant religious, Zionist environment. Jewish studies in Hebrew. 4 year advanced general studies program accredited by Ministry of Education.

YESHIVAT BNEI AKIVA OR CHAIM
159 Almore Ave., Downsview, Ont. M3H 2H9
Executive Director: Jerry Solomon
Roshei HaYeshiva: Rabbi Shlomo Gemara
Gen. Studies Principal: Dr.Norman Smith
Tel: 416-630-6772 Fax: 416-398-5711
Provides high quality Judaic and general studies program in a vibrant, caring, religious, Zionist environment. Offers computers, guidance, modern Beit Midrash, dormitory and gym. Jewish studies taught in Hebrew; 4 year advanced general studies program accredited by Ministry of Education.

YITZHAK RABIN HIGH SCHOOL
For registration call Maxine Rabinovitch
Tel: 613-727-0420
Grade 9-12. Thinking of moving to Ottawa? Consider the finest Jewish education in Ottawa.

Pre-Schools

BATHURST JEWISH COMMUNITY CENTRE SCHOOL & DAYCARE
4588 Bathurst St., Toronto, Ont. M2R 1W6
Director: Kallah Rubin
Tel: 636-1880, ext. #351
Fax: 636-5813
Our school & daycare caters to children 18 months-5 years. We offer a stimulating, enriched program focusing on creativity, cognition, social, emotional and physical skills. Jewish holidays are celebrated. We offer music, Hebrew and swim specialties, a Fun Centre gym and the Children's Discovery Museum.

BETH SHOLOM SYNAGOGUE
1445 Eglinton Ave. W., Toronto, Ont. M6C 2E6
Contact: Barbara Lev
Tel: 416-783-6103
Playtime Nursery for Parents, Grandparents & Tots. Programs for children ages 1-2, 9:30-11:15 a.m. Mon. to Thurs. Programs for 2-3 yr. olds 9:30-11:15 a.m. Mon. & Wed. Instructive, creative programs with parent participation, holiday celebrations, arts & crafts, music, stories and refreshments. Bond with your children and interact with other parents, to form lasting friendships.

BETH TZEDEC PRE-SCHOOL
1700 Bathurst St., Thornhill, Ont. M5P 3K3
Supervisor: Susan Polakow
Tel: 416-781-3514, ext. 29
Fax: 416-781-0150
Beth Tzedec Pre-School provides a warm and stimulating environment in which children are introduced to Jewish life through stories, song, arts & crafts, and creative play. Parents choose from either 2, 3 or 5 morning sessions per week.

GAN SHALOM PRESCHOOL
10720 Yonge St., Ste. 222, Richmnd Hill, Ont. L4C 3C9
Director: Toby Bernstein
Tel: 905-770-4400
Gan Shalom Preschool services the Jewish community of Richmond Hill. Our warm, licensed staff teaches all about Jewish holidays and traditions, the Hebrew alphabet, and much more, through art, drama, music, puppets, and hands-on activities. 2, 3, and 5 day programs available for 2-4 year olds. For a free information package, call Mrs. Toby Bernstein at 905-770-4400.

MENORAH NURSERY INC.
4300 Bathurst St., Downsview, Ont. M3H 3R4
Also at: 18 Reiner Rd.
Administrator: Helen Dodick
Tel: 416-638-6910
Menorah Nursery is a place where each child has an opportunity to learn through play with other children, with appropriate toys and materials, and where their mental, emotional, and physical growth is fostered. Choosing Menorah Nursery, assures you that we will provide a warm, stimulating and secure place for your child.

PLAYLEARN PRESCHOOL INC.
9741 Bayview Ave., Richmond Hill, Ont. L4C 9X7
Director: Mrs. Necha Jakubowicz
Tel: 905-737-3336 Fax: 905-886-0059
Licensed by the Ministry of Community and Social Services, the warm nurturing atmosphere and carefully thought-out programing fosters socialization skills, builds self-esteem and allows each child to reach his/her fullest potential. The joys of being Jewish are carefully transmitted through hands-on activities, forming an awareness and love for people and Eretz Israel.

SWEET BEGINNINGS PRESCHOOL
949 Clark Ave. W., Thornhill, Ont. L4J 8G6
Principal: Joyce Tradburks
Tel: 905-764-7671 Fax: 905-764-1606
A licensed pre-school which boasts excellent teachers, small classes and well-equipped classrooms. Our program fosters positive Jewish identity while catering to the individual developmental needs of each child. Our enriched curriculum includes: music, drama, creative movement, science, crafts, fine/gross motor activities, lots of fun, hands-on experiences!

TEMPLE EMANU-EL'S PRIMARY LEARNING CENTRE
120 Old Colony Rd., Willowdale, Ont. M2L 2K2
Contact: Helene Rudolph
Tel: 416-419-3885
E-mail: kidsfun@pathcom.com
Pre-school and JK. A dynamic, creative and nurturing program opening the door to Jewish values and knowledge, reading and number readiness, socialization skills and creative play for young learners (2½-5). Here they will enjoy learning in the warmth of a Reform synagogue with outstanding faciities. Visiting specialists enrich the curriculum. Low student/teacher ratio.

Private Schools

THE LINDEN SCHOOL
10 Rosehill Ave., Toronto, Ont. M4T 1G5
Contact: Fradia Sheralam
Tel: 416-966-4406 Fax: 416-966-9736
Small classes and a woman-centred curriculum provide Linden students with a learning advantage. Specialist teachers in the arts, languages, sciences, mathematics, computer studies, history and geography ensure that students respond to, and reflect upon the subject matter, and achieve academic excellence. The joy of learning is tangible in the atmosphere of The Linden School.

THE STERLING HALL SCHOOL
99 Cartwright Ave., Toronto, Ont. M6A 1V4
Tel: 416-785-3410 Fax: 416-785-6616
E-mail: shsadmin@sterlinghall.com
The Sterling Hall School offers a secure environment for the education of boys in mind, body and spirit. Our supportive community and small classes nurture and challenge the students to become critical thinkers, self-directed learners and successful contributors. SHS is an independent school for boys from JK-Gr. 8.

THE YORK SCHOOL
1320 Yonge St., Toronto, Ont. M4T 1X2
Administrator: Marilyn Andrews
Tel: 416-926-1325 Fax: 416-926-9592
Creative pre-K program; elementary and high school based on International Baccalaureate Diploma; non-denominational; co-educational; mid-town location; strong academics, art, music and physical education; emphasis on developing research and problem-solving skills; laptop program.

Seniors Education

CITY SCULPTURE SCHOOL AND WORKSHOP
345 Bloor St. E., Unit 1C, Toronto, Ont. M4W 3J6
Contact: Morton Katz
Tel: 416-963-9909 Fax: 416-963-8942
E-mail: director@cityscuIpture.net
URL: www.cityscuIpture.net
City Sculpture School and Studio is a new, non-profit centre for creative learning and personal development, oriented towards adults and seniors. CSSS provides courses in a variety of sculptural media including Winterstone, clay and wax. The Studio allows members to work at their own pace and on their own schedule.

JOSEPH E. & MINNIE WAGMAN CENTRE Baycrest Centre for Geriatric Care 55 Ameer Ave., Toronto, Ont. M6A 2Z1
Tel: 416-785-2500, ext. 2267
The Wagman Centre at Baycrest is a unique place for seniors 55+ to exercise their mind, body and soul. Its wide variety of recreational and leisure programs provides cultural enjoyment, social contacts, educational opportunities and health promotion activities. Call today for more information on programs this winter and spring.

Special Education

DR. ABRAHAM SHORE ACADEMY She'arim Hebrew Day School 100 Elder St., Downsview, Ont. M3H 5G7
Principal: Kathy Manoim
Tel: 416-633-8247 Fax: 416-633-4783
Provides special education for children with learning disabilities and attention deficit disorder, focusing on the needs of the whole child in academic, social, organizational and other areas for both Judaic and general studies. Special programs include: social skills, computer skills, Feuerstein thinking skills, art therapy, parent education and support.

REENA
Toby & Henry Battle Developmental Centre 927 Clark Ave. W., Thornhill, Ont. L4J 8G6
Executive Director: Sandy Keshen
Tel: 905-889-6484 Fax: 905-889-3827
Reena is a non-profit social service agency supporting individuals with a developmental disability, and their families through residential and social work programs. Community day, evening, respite and Sunday programs focus on recreation, education, life skill/vocational training, support and leisure. Charitable donations can be made through the Reena Foundation at 905-763-8254, ext. 3033, or toll free 877-324-4141, ext. 3034.

Supplementary Schools

AHAVAT YISRAEL HEBREW SCHOOL
8950 Bathurst St. Thornhill, Ont. L4J 8A7
Principal: Mrs. Leslie Shapiro
Tel: 905-731-6704 Fax: 905-731-4651
Provides a creative, enjoyable learning experience for those interested in a once or optional twice a week program. The school, in its 10th year, offers an enriching curriculum of reading, writing, language, prayers, Israel and holidays. Special events include challah baking, Purim party and Passover seder. Remedial and enriched program available. Affiliated with Board of Jewish Education.

ATERET SHALOM HEBREW SCHOOL
Yorkhill Elementary School 350 Hilda Ave. (at Clark), Thornhill, Ont. L4J 2P6
Principal: Joseph Klinger, MA
Administrator: Sadie Domb
Tel: 905-886-1457
From J&SK to Gr. 7 and bar-bat mitzvah individual tutoring. Once or twice weekly (Sundays, Wednesdays). Kids love Hebrew, holidays & celebrations prayers, Israel, Bible, history, music, arts & crafts, Israeli folk dancing & more! Remedial and advanced programs too! New for parents: free Hebrew reading classes! Affiliated with Board of Jewish Education.

BEIT RAYIM SYNAGOGUE AND HEBREW SCHOOL
9711 Bayview Ave., Richmond Hill, Ont. L4C 9X7
Principal: Haia Hason
Tel: 905-770-7639 Fax: 905-770-5635
Website: www.beitrayim.org
Beit Rayim is a warm, family oriented Conservative Egalitarian Shul. Great adult education and youth programs. Discounts for new members. Our Hebrew school K-Gr. 8, innovative programs enrich the Jewish life of each student. Curriculum includes Hebrew language, holidays, Bible, Israel, prayer, music, history. Certified by BJE and the United Synagogue of Conservative Judaism. Grads qualify for Bar/Bat in any Conservative Synagogue. 2 day program (Thurs. & Sun.).

BETH HABONIM RELIGIOUS SCHOOL
5 Glen Park Ave., Toronto, Ont. M6B 4J2
Contact: Samantha Goldman
Tel: 416-483-9816 Fax: 416-483-9358
The Habonim Religious School meets on Sundays for 2 hours. Children start at the age of 8 and continue for 4 years. Our teachers cover the basics of Jewish holidays, history and traditions. Children learn to read and write Hebrew and acquire a simple vocabulary. Children of non-members of Habonim are welcome.

BETH TZEDEC CONGREGATIONAL SCHOOL
1700 Bathurst St., Toronto, Ont. M5P 3K3
Director of Education and Youth: Dr. Daniel F. Goldberg
Tel: 416-781-3514, ext. 30
Fax: 416-781-0150
Beth Tzedec Congregational School is a supplementary school offering an exciting educational experience that encourages family involvement and inspires joy and pride in being Jewish. Classes focus on Hebrew reading, prayer, bible, holidays and customs, history, and Israel, enabling students to become active, contributing members of the Jewish community.

CONGREGATION DARCHEI NOAM
15 Hove St., Toronto, Ont. M3H 4Y8
Rabbi Lawrence Pinsker
Co-Presidents:
Suzanne Klein and Dawn Rosen
Tel: 416-638-4783 Fax: 416-638-5852
Offices also at 20 Martin Ross Ave.
A liberal, egalitarian, traditional place to pray and learn. Warm, nurturing congregational Hebrew school; stimulating bar/bat mitzvah program; exciting teen program; innovative adult education program. Fully egalitarian participatory religious life; active and strong social action program, mutually supportive community living with Jewish spiritual and ethical ideals.

DOWNTOWN JEWISH COMMUNITY SCHOOL (c/o BloorJCC)
750 Spadina Ave., Toronto, Ont. M5S 2J2
Principal: Joan Schoenfeld
Tel: 416-924-6211 Fax: 416-924-0442
Affiliated with the Bloor JCC and Board of Jewish Education. 350 students, ages 4-18. Jr. K-12. High school Wed. 7-8:30 p.m. Special programs/features: community holiday celebration program and Oneg Shabbat dinners, adult education programs, family Israel fair. Provides students with strong sense of Jewish identity in pluralistic community.

KEREN HATARBUT INSTITUTE
788 Marlee Ave., Toronto, Ont. M6B 3K1
Director: Joseph Klinger
Tel: 416-787-0197
Offers courses for adults and teenagers in conversational Hebrew for beginners, intermediate and advanced students. All classes are conducted under the guidance of skilled Israeli teachers. The promise is that beginners will speak, read and write Hebrew in 14 sessions.

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ADVERTISERS' DIRECTORY CONT'D

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PRIDE OF ISRAEL HEBREW SCHOOL
59 Lissom Cres.,
Willowdale, Ont. M2R 2P2
School Bd. Chairperson: Paul Caplin
Tel: 416-226-0111 Fax: 416-226-0128
The Pride of Israel Hebrew School (affiliated with Pride of Israel Synagogue) is a fully functioning Conservative educational program in the Bathurst & Steeles area. The school welcomes students from the ages of 5 yrs. old, has a full Bar and Bat Mitzvah component, and an excellent weekly Junior Congregation service.

SHAAR SHALOM RELIGIOUS SCHOOL
2 Simonston Blvd.,
Thornhill, Ont. L3T 4L1
Principal: Karen L. Goodis, RJE
Tel: 905-889-0987 Fax: 905-889-1575
Location: Thornhill Secondary School. Kindergarten; Sundays; grades 1-2 2x week; grades 3-7 3x week. Grade 8 Judaica program. Highlights: Family Education, Winter Arts Program, music, emphasis on synagogue skills; remediation available. We are committed to providing children with the tools to become committed adult Jews.Affiliated with the BJE and United Synagogue of Conservative Judaism.

MORRIS WINCHEVSKY SCHOOL
585 Cranbrooke Ave.,
Toronto, Ont. M6A 2X9
Education Director:
Frances Handlarski
Tel: 416-789-5502 Fax: 416-789-5981
E-mail: mws@ca.inter.net
Website:
pages.ca.inter.net/~mws/mian.htm
More than 70 years of providing progressive secular Jewish humanistic education in Toronto! Sunday morning classes (Sept.-May). Jewish identity & heritage explored through our program offering Yiddish & Hebrew languages, Jewish history, literature, music, drama & art, with a social justice perspective. Graduation marked by a secular bar-bat mitzvah ceremony. Family-oriented holiday celebrations!

SWIM SCHOOLS

FRANK'S SWIM SCHOOL
Contact: Michael Liebmann
Tel: 416-636-5023 Fax: 416-636-9664
Has been the only answer for 33 years. The school's motto: "We teach the individual according to their needs and abilities" is the key to success. For 20 of these years Frank and his son Michael have overseen and guided all instructors and the progress of every child, and now Michael like his father before him is always accessible.

ZODIAC SWIM SCHOOL
2788 Bathurst St., #301
North York, Ont. M6B 3A3
Directors: Ellen & Rick Howard
Tel: 416-789-7946 Fax: 416-789-5525
Website: www.zodiacswim.on.ca
Semi-private classes (max 3:1) specializing in Red Cross, Life Saving and many other fun and challenging aquatic programs. Convenient, warm water locations and wide choice of days and times. Make-up classes. Free trial class. Qualified, caring instructors. Family students swim at same time. Infants to adults.

TUTORING

MATH MASTERS TUTORING SERVICES
280 Sheppard Ave. E., Ste. 215,
North York, Ont. M2N 3B1
Contact: John Tzelardoni
Tel: 416-223-6284 Fax: 416-223-0065
Math Masters provides a one-to-one service which focuses on the Ontario Provincial curriculum. Our service is available to all levels. Our goal is to build the student's confidence through regular review and preview of all classroom topics. For more information please call.

ULPAN

ISRAEL ALIYAH CENTER
Tel: 416-633-4766
KIBBUTZ PROGRAM CENTER
3995 Bathurst St., Ste. 300,
North York, Ont. M3H 5V3
Tel: 416-638-8824
Long and short term programs in Israel. An opportunity to combine a visit to Israel with the authentic experience of Israeli culture and way of life. Volunteering at Magen David Adom ambulance, professional internship programs, learning of Hebrew exploration tours throughout the country and more. Programs for singles and families. Participants live, learn and work in a kibbutz in Israel. A chance to meet people from all over the world and together to experience the unique atmosphere of the kibbutz.

UNIVERSITIES

CANADIAN FRIENDS OF THE HEBREW UNIVERSITY OF JERUSALEM
3080 Yonge St., Ste. 5024,
Toronto, Ont. M4N 3N1
Contact: Adam Silver
Tel: 416-485-8000, 1-888-HEBREWU
Fax: 416-485-8565
E-mail: admissions@cfhu.org
The Rothberg International School at the Hebrew University of Jerusalem offers a variety of undergraduate and graduate programs. Students who wish to participate in a unique study opportunity can either apply to the 1 year program which fulfils comparable credit requirements for most Canadian undergraduate arts programs or alternatively can apply to a 2 year Masters program offered in 6 different areas of specialization. Preparatory programs to enter the Hebrew speaking educational stream of 1 year graduate opportunities are also available as are scholarships.

CANADIAN FRIENDS OF YESHIVA UNIVERSITY
500 West 185th St.,
New York, NY 10033
Contact Toronto: Kurt Rothschild
Tel: 416-784-5305 Fax: 416-784-5307
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Live & Learn

The evolution of discipline

By CYNTHIA GASNER
Special to The CJN

Discipline in the classroom has changed over the years.

"Things are much more different today than years ago," says Debbie Gans, an educator for more than 30 years and principal of William Lyon Mackenzie Collegiate.

"There is a more relaxed attitude to discipline," she told *The CJN*.

Lines of authority, respect and the relationship between students, teachers and parents are not as clearly defined.

"In earlier generations, these were set," Gans says. "We had a shared understanding of what was appropriate and what the expectations were. Nowadays, students have a different perspective on what their rights are and how they should relate to adults. I am sometimes taken aback at what students will say to a teacher or to me."

Gans adds that at one time, when an adult told a child to do something, it wasn't questioned. She believes that today's world is open and young people are exposed to many influences, particularly the media.

"There is a disintegration of traditional families," Gans says. "There are more single parent families, immigrant families where parents have two and three jobs, and families where both parents work.

"Parenting is one of many priorities now. Therefore, children are more of a challenge. And today, children are coming of age earlier. They are encouraged to be adults at 12 or 13."

For teachers, this is much more challenging. Teachers work hard to establish open lines of communication, Gans says.

"We must treat students with respect and dignity. You must give them the same type of respect that you expect."

Gans believes that many parents are doing a great job "but they are finding it hard to set limits and show children that there are consequences." If they don't learn about limits early in life, it is harder to teach them later on. Often, it is easier to give in.

Staff at William Lyon Mackenzie have tremendous resources, Gans says. Social workers work with staff and parents, and the school has an intervention centre which works one on one in helping students with social, personal and academic issues that are impeding their progress in a regular classroom.

Ricky Goldenberg, an educator at the elementary and middle level schools for 32 years, and currently a principal at Amesbury Middle School, says that tension has been created in Ontario's schools because of the demands placed on both teachers and students.

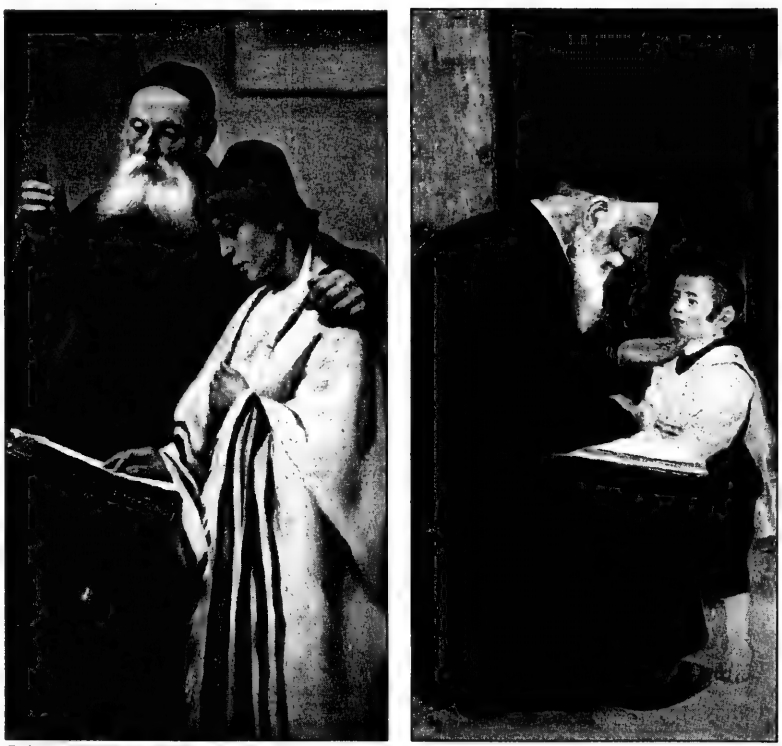
"We are compacting the curriculum – 5 years into 4 – and that creates a lot of stress," Goldenberg says. "Also, kids have… greater expectations and [are] therefore more demanding."

To cope with discipline problems, says Goldenberg, what is important is to have a partnership between the parents and the school.

"Kids need to know that you are listening and that teachers care. And teachers must clearly outline their expectations and routines."

Some of the difficulties today, Goldenberg adds, are the pressures put on teachers who are coping with longer hours. "This causes a lot of stress at work."

Goldenberg is concerned because she hears more and more younger teachers talking about retirement.



LOVE IN LEARNING: The affection between teacher and pupil in these two paintings by Edouard Moyse (left) and Lazar Krestin is palpable.

Live & Learn

DJC committed to Jewish education

By BARBARA SILVERSTEIN
Special to The CJN

Four years ago, a handful of interested parents met in Debbie Plested's living room and decided to start a Jewish studies program in the Riverdale area.

They were all members of the newly formed Danforth Jewish Circle (DJC), a grassroots, liberal egalitarian congregation in Toronto's east end, established in 1996.

Plested, co-chair of the DJC education committee, said children's education was a priority for many DJC members.

"We were really a community," she said. "We wanted our kids to learn and study within our community and feel a part of the community."

Plested said the group recognized the necessity of setting up a program that could meet the diverse educational needs of the children.

Now in its third year, the DJC Children's Jewish Studies program runs weekly classes for 42 children in Grades 1 to 6 out of a local school. The program is co-ordinated by Shereen Sarick and staffed by four teachers and one teaching assistant.

One of the sources of funding was tuition fees, Plested said.

Another was a grant the DJC received from the New York based Jewish Connection Partnership, an organization that funds unaffiliated, interfaith congregations, she said.

Plested stressed the importance of the support and guidance the DJC received from the Bloor JCC and UJA FEDERATION, who brought them to the Jewish Connection Partnership, Plested said.

"We received a major grant from the Partnership… in our first year. We would not have been able to hire a co-ordinator and develop as rich a curriculum without the support."

Through discussion, debate, music, drama and art, the children study Hebrew, Torah, Jewish history and current events, Jewish holidays and rituals, Plested said.

"Our program values Judaism as a dynamic, living religion. Our students learn to understand what it means to be a Jew and how being Jewish affects our values, beliefs and behaviour."

The goal of the Hebrew language program is to help the children learn to read Hebrew, recite the basic prayers and gain familiarity with Hebrew songs, she said.

"We want the children to be able to decode Hebrew so that they'll be able to prepare for their bat or bar mitzvah… If they have more of an interest in conversational Hebrew, we encourage and assist them [with] supplementing their studies by connecting them with a tutor," program co-ordinator Sarick said.

In addition to the school, the DJC runs a B'nai Mitzvah program – this year there are 13 participants – and it has a close association with the Hebrew heritage program, which is now geared to JK and SK students.

The heritage program is the feeder program for the DJC school, Plested said. "It's a natural connection. Although they are funded and managed independently, the two programs maintain a strong connection.

"The Hebrew heritage teacher is an active member of the education committee and the Hebrew heritage students are included in our activities whenever appropriate, like holiday celebrations and special events," Plested said.

The B'nai Mitzvah program, which is run by parents, is not funded by any group, DJC chair Marlee Wyman said. "The children enrolled this year meet with a wonderful teacher every other weekend in one of their homes for two hours of discussion.

"This group is the beginning of a connection to the community for the future because the kids are building friendships and bonding as a group," Wyman said.

She said the DJC hopes to forge a stronger connection between the B'nai Mitzvah program and the school. "But we found that this format – a Sunday evening rather than after school – works best for this age group."

Wyman said she marvels at the growth of the community education program.

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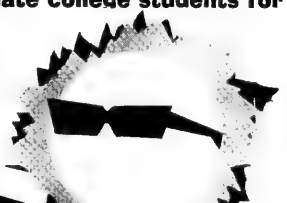

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We must not be complacent, says Epstein

Special education and supplementary high-school in the works for BJE

By LEILA SPEISMAN
Staff Reporter

A $1 million grant will enable the Board of Jewish Education to fulfil its goal of putting a Jewish education within the reach of even children with special needs, a pleased Seymour Epstein told *The CJN* in a recent interview.

Epstein, executive director of The Board of Jewish Education and vice-president for Jewish education and vice-president of UJA FEDERATION, said that the money will be donated over four years.

It used to be "commonplace to think that the double load meant that Jewish education was only for the top student – and certainly not for one who had special needs."

Now, however, he said, there is a greater awareness and interest on the part of all members of the education community – parents, teachers, boards and administrators. "They are now openly looking for ways to help the situation."

As well, the provincial government has promised some financial assistance. "That galvanized us to become more organized," Epstein said.

The board now has a committee studying special education, which will report in the middle or the end of July. This committee will "let us know what it will take to help efficiently."

A new co-ordinating body is being formed that will be called Tikkun Chaim, Epstein said.

The $1 million grant will be combined with money from UJA FEDERATION.

The study and the infusion of money will mean that "there will be a serious improvement [in special education] in the next year or two," Epstein said.

While the situation in Toronto is good compared to some other places, said Epstein, nevertheless "we have a lot of ground to cover." On the other hand, we have a "good base to start with, and good attitudes to help."

Seymour Epstein

Another innovation the BJE is planning for next year is a supplementary high school, which will be called Tichon Toronto.

"The city is unbalanced," Epstein said. While CHAT, the community high school is "one of the best in the world, and its new stream is a model for other communities," that only makes the picture for supplementary schools "sadder. There is almost nothing available" for high school age children.

"An overwhelming number of kids have practically no contact with Jewish life – not in synagogues, youth groups, camps, or school.

"They are like a child who only knows third grade math," Epstein said. "Their notions are childlike. Jewish life suffers [when this happens]. It is indifference fed by ignorance."

The school, which Epstein forsees opening either in September 2001 or 2002, with some elements beginning this fall, will be based most likely located at the Lipa Green building – perhaps in the Latner Jewish Public Library – and at the Bathurst Jewish Community Centre. There will probably be satellites in synagogues.

There will be formal study, activity groups, such as crafts or sports, social action, experiential components like Shabbat retreats and possibly even a sort of outward bound. The possibilities are endless, he said.

Epstein plans a level of self-government so that the participants "have to have a sense that they are creating their own curriculum."

Tichon Toronto will "thrive or die" based on "the personality of a full-time director who will be hired," Epstein acknowledged.

The target population will be primarily those with Conservative or Reform backgrounds, he expects. There may even be CHAT students who are looking for "something more."

Those programs that are currently going on will be incorporated into Tichon Toronto, Epstein said.

Epstein expects the school to be "pluralistic, community oriented and stressing common values. It is very exciting."

Turning to more general concerns, Epstein said that he is worried that elementary day and supplementary enrolment isn't growing at that rate that demographics suggest they should be.

While he recognizes that the high cost can be a deterrent for young parents, "People must pick their priorities."

However, UJA FEDERATION realizes that for those with middle incomes, tuition can be a serious burden. "It [UJA] has allotted $7 million for subsidies, and hopes that this year's campaign will let us increase that."

This will, Epstein said, relieve some of the pressure on the schools. They will be able to use the money they have for educational purposes, rather than mainly for subsidies.

"Education is not static," Epstein mused. "It has to change to meet the changing world. We must not fall into a trap of complacency."

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Live & Learn

Lobby groups unite to fight for govenment funding

By RON CSILLAG
Staff Reporter

TORONTO — The ongoing battle for public funding of Jewish day schools in Ontario took on a national and even international flavour over the past year, with one federal politician weighing in on the issue and Canada getting its knuckles rapped for not correcting it.

It's almost a year now since Canada responded to a United Nations finding that Ontario discriminates by funding Catholic schools and not those of other religions. The world body had given Canada 90 days to say how it would correct the inequality, which had been described by the UN's human rights committee in November 1999, in response to a complaint by Toronto Jewish parent Arieh Waldman.

Canada's terse reply, delivered in Geneva Feb. 3, 2000, was that under our Constitution, education is a provincial matter, and that since Ontario was unwilling to extend funds to private schools, Ottawa's hands were tied.

Canada added that it would continue to affirm its commitment to "the international human rights regime."

The response was blasted by faith groups and parents of children in religious schools as mealy-mouthed and wholly unacceptable. Canada was being hypocritical, they argued, for calling on other countries to respect human rights while the rights of non-Catholics in Ontario were being trampled on.

Almost immediately, a veritable alphabet soup of lobby and grassroots groups sprang up: There was Ontario Parents for Equality in Education Funding (OPEEF); Jewish Parents for Equality in Education Funding (JPEEF); Parents for Educational Choice (PEC); and the Ontario Alliance of Jewish Schools (OAJS). The multi-faith Coalition for Justice in Educational Funding included Canadian Jewish Congress.

They joined the 16-year-old Ontario Jewish Association for Equity in Education (OJAEE), an arm of Congress, in lobbying Queen's Park for tax dollars for Jewish day schools.

But a few months ago, something historic happened: The Ontario Association of Jewish Day Schools (OAJDS) was unveiled, bringing the lobby groups together under one umbrella and eventually, every one of the 40 or so Jewish day schools in this province, which run the entire spectrum from Reform to chassidic.

Feb. 27 meeting to organize OAJDS

"It's a tremendous achievement," enthuses Yisroel Janowski, a one-time day school principal who headed the group's steering committee. "It will be the first time all Jewish day schools in the province will be represented by a single voice."

The OAJDS, which closely resembles a similar body in Quebec, will meet Feb. 27 to elect its first board of directors and come up with by-laws and a mandate.

Janowski stresses that the new group will not lobby the government directly for funds.

"We represent the schools. We're not a lobbying organization. That will continue to be up to Congress and B'nai Brith. We will provide direction and consultation to those lobby groups, and once funding is in place, we will be at the table representing Jewish day schools."

Continued on page B8

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Saskatchewan**	$1,884	40% of per-pupil grant	Approx. 32%
Manitoba	$2,839	50% of the net operating expenditures for public schools two years previously	50%
Quebec	Preschool: $2,297 Primary school: $2,192 Secondary School: $3,067		53% 55% 61%

* Alberta: Schools began receiving 60% of the basic instruction grant in September, or $2,433 per funded student. This translates into roughly 50% of the average operating costs in public schools.** Saskatchewan: Funding is only available to "Historic High Schools." There is no direct provincial funding for independent elementary schools. *Data courtesy of the Ontario Alliance of Christian Schools*

Funding election issue

Continued from page B7

The whole issue was thrust onto the national stage in last autumn's federal election campaign. Canadian Alliance leader Stockwell Day, who aggressively courted the Jewish vote, became the first leader to make funding part of his election platform.

Day, a one-time administrator of a fundamentalist Christian school, decried the treatment of religious minorities in Ontario and promised to circumvent provincial intransigence with an income tax credit of up to $6,250 a year – the amount Queen's Park spends per Catholic and public school pupil.

Jewish voters tended to favour the Liberals in the election, but at least the message was heard in Ottawa and the campaign for funding received a much-needed shot in the arm, community leaders said.

Fueling the community's sense of frustration on this file is that two solutions are possible – one federal and one provincial –

Continued on page B9

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Ontario stance may not be entrenched

Continued from page B8

and neither seems forthcoming any time soon.

Indeed, the province has dug in its heels. At one point, education minister Janet Ecker, obviously tiring of the issue, said that under no circumstances will Ontario fund private schools – "Period. End of story." She said the UN could say what it wants about Canada.

Strictly speaking, the UN's decision is not binding. There are no mechanisms that can be used to punish countries for violating the 1976 International Covenant on Civil and Political Rights, which Canada signed in 1976, with the blessing of the provinces.

But Canada does stand to earn a black eye on the world stage as a human rights violator.

In June, the UN issued its annual Human Development Index, which again ranked Canada as the best place to live in the world. However, it took a direct swipe at this country by saying the index does not measure religious discrimination and that its rankings do not negate human rights violations.

And in July, a special UN official appointed to follow up on countries that have failed to implement decisions of the human rights committee called in two Canadian representatives for a dressing down. Canada's explanation was said to be unacceptable under Article 50 of the covenant, which prevents nations from sloughing off problems to their provinces or states.

For Canada to be lectured on human rights was discomfiting, not to mention surprising, to many officials.

That sentiment will likely be reinforced when the UN issues its annual report on human rights. Canada no doubt will be listed as a violator.

As far as Georgeanne Burke is concerned, the onus is on the province, not the federal government.

Burke, director of operations of OPEEF and JPEEF, said that although the issue made a big splash during the federal election, "we recognize that a solution lies in the hands of the province."

Over the past few months, many parents have made "significant" connections with MPPs, and the tide may be turning, Burke said.

"Instead of 'Can we do it?' we're hearing, 'How can we do it?' We're finding much more interest and acceptance [among elected officials]."

Ontario's stance may not be as entrenched as it seems. In 1992, the Tories produced a document titled *A Blueprint for Learning in Ontario*, which stated that the government "should be studying the funding systems of other North American jurisdictions and be prepared to consider *all* possible options, including an education voucher system."

Another indicator was last month's trial balloon floated by Michael Del Grande, the new chair of the Toronto Catholic District School Board. Del Grande said he envisions a system where his board would serve as the umbrella for all religious schools in Toronto.

There could be a public, secular school board alongside a religious board through which all faith-based schools would be funded. It would be administered by the Catholic board, Del Grande mused. That he added, could be a "novel, creative" answer to the UN.

Jordan Max, a communications volunteer with JPEEF, points out – "if you're into reading tea leaves" – that it's interesting to note Ecker's office did not denounce or even comment on Del Grande's remarks.

As well, Max points out, Queen's Park last month passed a bill to allow for private universities – perhaps another straw in the wind.

Meantime, parents of children in day schools are urged to maintain the pressure by writing and calling their MPPs.

"We're not going away," Max said.

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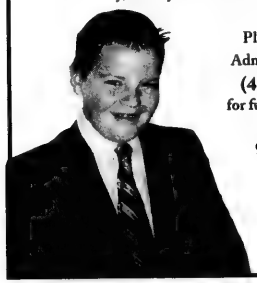

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Live & Learn

Children with disabilities can find success at Zareinu and She'arim

By CYNTHIA GASNER
Special to The CJN

Moments after their first baby Cole was born, after a normal pregnancy, Debbie and Lorne Brass were shocked to find that despite weighing in at eight pounds, seven ounces, he had a weak cry and was swollen with fluid. He was a hydrops baby.

After five weeks of transfusions and many tests, Cole was diagnosed with a rare chromosome anomaly: the 18th chromosome was missing a piece. There are 360 diagnosed cases of this anomaly worldwide.

Few doctors at the hospital knew much about the unusual problem or its implications: would Cole ever walk? Would he ever talk?

Today, Cole is 3 ½ years old and walking well. He can speak, though not clearly, and he can count to 10.

Debbie Brass told *The CJN* that Cole's condition was hard to comprehend in the beginning. At first, their doctor did not give them much hope.

Brass says that you can lose faith because of the attitude of some doctors. "An accurate diagnosis is very important."

The Brasses were determined to search for proper services for Cole. York Region's early intervention services directed them to Zareinu Educational Centre's infant program.

"You find the strength," Debbie Brass says. "What doesn't kill us makes us stronger... I believe that Cole was given to us for a reason. I can't imagine our life without him. I'm sure God chose us for him."

* * *

Deborah (not her real name) was almost two years old when her parents began to suspect that there was a problem with their third and youngest child.

She was not speaking clearly, didn't sleep through the night and would burst out in temper episodes without a known cause.

Her parents began searching for answers.

"The doctors told us that you can't measure another child by the older children's yardstick. They told us not to overreact. But we continued to feel that it was more serious," Debora's mother said.

By the time Deborah was three and in nursery, the signs became more defined. "Deborah could not concentrate on activities for more than a few minutes. We decided to take her to a specialist. The neurologist confirmed that Deborah had a developmental problem and required special programs.

"We were devastated. Our world seemed to collapse. Despite our initial shock, we pulled together and with the help of a number of professionals, today, at the age of 12, Deborah is almost ready to enter the regular school system. She is a happy child and we accept her limitations. She brings us great joy."

* * *

Pat Resnick, preschool co-ordinator and integration specialist at Zareinu, a special needs school for children from infancy to elementary grades with a variety of developmental and/or physical challenges, says that when parents notice something is wrong with their child, they usually speak to their family doctor first. The doctor then refers them to a specialist.

"The diagnosis can be both frightening and overwhelming," Resnick says. She adds that at Zareinu "we emphasize intervention and try to help put the focus on what we can do for each child."

Carol Goldman, principal and co-ordinator at Zareinu, says that "when parents come to Zareinu, we consider [them] to be the greatest resource and an expert on their child's needs. We value their input and we work closely with [them]."

Some students are able to attend both Zareinu and be integrated into a regular school program concurrently.

Goldman says that parents go through stages of loss and grief. "It is a shattered dream – the dream that every parent has that a child will have all that they need in life to succeed and meet with success and fulfillment in life.

"We have to help them rebuild their dream," Goldman says. "We help parents see that small steps are important and help them to see their child's special qualities.

"We are inspired by the courage and determination shown by our students and their families. Miracles happen at Zareinu every day."

* * *

Kathy Manoim, principal of the Dr. Abraham Shore Academy, She'arim Hebrew Day School, agrees that early identification of a problem is vital.

She'arim offers a full Hebrew and general studies program for grades one to eight for children with average or above average intellectual ability but who are experiencing some learning difficulties.

In identifying learning difficulties, it is important to focus on the child's speech and motor development. Problems with motor development may indicate a child's difficulty in fine or gross motor areas. Children who have difficulties in expressing themselves or whose speech is difficult to understand may have a problem with their speech development.

"These symptoms may warrant further exploration by a speech pathologist," says Manoim.

Manoim also says if "the child may have difficulty dressing him or herself, trouble catching a ball, or running" that it is wise to follow up with an occupational therapist.

Some degree of anxiety is normal for preschool children who are separating from their parents probably for the first time in their lives. However, should a child be manifesting a heightened degree of anxiety, this should be explored further.

Conditions such as ADD (Attention Deficit Disorder) are difficult to diagnose when children are already very active. Manoim says that it is helpful to see if the child's behaviour is age appropriate by looking at the child in relation to other children in that age group.

When a child is compulsive or easily distracted, a structured program can be beneficial, Manoim says.

"At She'arim, we work with the child in conjunction with the family in providing a comprehensive program to meet [their] educational, social, behavioural, cognitive and emotional needs."

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Adults can study mysticism, theology, davening & cooking

By CAROLYN BLACKMAN
Staff Reporter

Living in our vibrant, committed Jewish community means that we have no shortage of adult education courses from which to choose. Educational institutions, schools and synagogues offer a cornucopia of courses. A small sampling follows:

At Kolel: The Adult Centre for Liberal Jewish Learning, participants from beginners to advanced levels can try different subjects at the centre's "Taste of" series, a group of three-week classes.

"This series gives people an easy way to study new or unfamiliar topics. The courses are designed to whet your appetite and satisfy your craving for more understanding and Judaic knowledge," says Rabbi Elyse Goldstein, rabbinic director of Kolel.

The courses, which run next in February and March, include Jewish Meditation, Midrash, Hebrew, Jewish Belief and Jewish Holidays.

Also coming up at Kolel is a one-night introductory class in Judaism, and a course for anyone considering conversion to Judaism, in the process of converting or who has converted.

Kolel's regular series of 10-week courses on everything from basic Judaism to advanced Talmud continue, and at Kolel cafe, which runs the last Sunday of the month, there are free classes and music. For information on all courses, call 416-485-7007.

Aish HaTorah, which calls itself "the university after university for Jewish learning," offers programs "for Jews with a thirst for knowledge and a longing for intelligent answers."

Winter classes at Aish HaTorah include a crash course in Hebrew Reading, the Laws of Shabbat, Advanced Talmud and Parshah of the Week.

Students can also learn to bake their own challah, learn how to kosher their kitchen for Passover, or take home-study classes. Women's classes include Mystical Pathways to Optimal Relationships, 48 Simple Ways to Happiness and the Jewish View on Love and Marriage.

Young professionals ages 19 to 33 can participate in an eight-week learning series titled It's What we Believe, Exploring the 14 Principles of Faith. For information, call 905-764-1818.

The Village Shul/Aish HaTorah Learning Centre is a vibrant learning community that offers classes, synagogue services and family events.

Morning classes in January and February include Understanding the Israel/Arab Situation, Working on the Ultimate Relationship, and Upgrading Your Parenting Skills to Handle Ages 10 and Up.

Evening courses range from Finding Fulfilment in Your Marriage to Hebrew reading, and there is Laugh 'n' Learn with Rabbi Yitzchak Feigenbaum. Call 416-785-1107.

The Forest Hill Jewish Centre is a learning centre located in the Spadina Village where people come in to use its diverse collection of Jewish books, learn in groups and participate in weekly learning programs and monthly Shabbatons.

It is an opportunity, says its brochure, to get reconnected and learn more about Judaism, and to meet other Jews. Call 416-483-0883.

Most Toronto-area synagogues offer adult education courses. At Adath Israel Synagogue, its Beit Midrash presents Siddur on Sunday, Shiur on Sunday and a lecture by Rabbi Michael Skobac of Jews for Judaism, titled Battle for the Jewish Soul.

Shaarei Shomayim Congregation runs a variety of courses, including Jewish Perspectives on Child Development, The Book of Judges; a Hebrew reading crash course, and Studying the Torah: Understanding the Keys that Unlock Biblical Interpretation.

Also at Shaarei Shomayim is the Mekorot Institute of Torah Study for Women, the Morning Institute for Torah Studies and a downtown Lunch & Learn.

At Holy Blossom Temple, adult education is ongoing. The Gerald Schwartz/Heather Reisman Centre for Jewish Learning offers a number of lectures and courses including Shabbat Morning Torah Studies, Explorations in Jewish Law and Torah Cantillation.

Rabbi John Moscowitz, senior rabbi, runs an adult bar/bat mitzvah course, and annual lectures include the Gerald Schwartz/Heather Reisman lecture series, and the annual Alan Coatsworth Memorial lecture.

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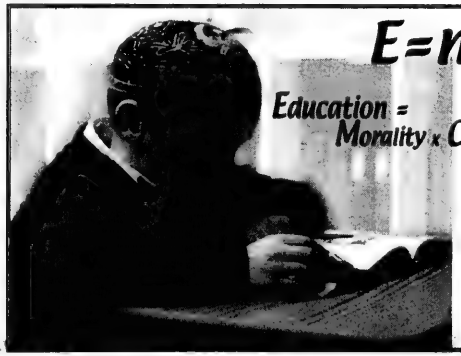

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Live & Learn

Or HaEmet teaches richness of Sephardic heritage

By ANNA MORGAN
Staff Reporter

At 8:30 every morning, all the children's voices join together in song and prayer at Or HaEmet Sephardic School.

"This is one of the most beautiful differences you will find at Or HaEmet," Rabbi Amram Assayag said in an interview describing some of the features of the Sephardi curriculum used at the school.

"In terms of prayer, there are two aspects that are different for Sephardi Jews," he said. "There is a lot of song. We don't read or chant the prayers, we sing them.

"And the group tends to join together rather than have a chazzan lead them. There is a chazzan, but not as a soloist. The chazzan generally leads everyone together in song and prayer."

Rabbi Assayag, who is the director of the Jewish studies program at Or HaEmet, said that on special occasions, the students' voices are joined together with the help of the PA system, in order to teach the special tunes or the intricacies of the tfillot (prayers.)

"For example," he said, "during the month of Elul, the entire building will join together for a short rendition of Selichot."

"While the Ashkenazim say Selichot for one week, the Sephardim say Selichot for the entire month before Rosh Hashanah.

"It is important that a child who goes to this school will learn all aspects of tfillah that are unique to Sephardim, so that when the children go home and go to synagogue on Shabbat, they will be able to blend in with all the participants.

"The next aspect of our program which is different is Halachah (laws and customs)," Rabbi Assayag said. "Ashkenazi students coming here would see customs which are quite different from their own.

"And in this regard, while it is important that the emphasis is on Sephardi laws and customs, the students here also learn about the Ashkenazim and what they do.

"Then, if Sephardi students meet Ashkenazi Jews and they see them doing things differently, they won't think to themselves 'Oh, something isn't right here,'" Rabbi Assayag said.

"Personally, I believe that is what is missing from the other Jewish schools. Thirty years ago, when we first arrived in Canada, no one heard about us. But now, something should change.

"The third aspect of the program in our school is the lifestyles element. We don't do anything the same as anybody else. Our weddings are different, our brits are different.

Wedding scenes from *Passages*

"For example, you come to a brit milah here, and all kinds of poetry is sung together," he said. "A lot of these lifestyle customs have to be taught.

"We have an arrangement with the general studies department in which, every so often, the entire school participates in a lifestyles play. We go through the entire life cycle – from birth all the way up to, but not including, death."

In the most recent video of the play, titled *Passages*, each class focused on one of the life-cycle events specific to a Moroccan community.

Wearing colourful caftans, skirts, fezes, kerchiefs and hats, the children sing Middle-Eastern melodies as they recreate the traditions and lives from a century ago.

"Every six years, we repeat this program," Rabbi Assayag said, "so that it will never happen that a child has gone through the entire system and not participated in one of these plays.

"The educational elements of this play are amazing. There are no textbooks or teaching hours in a classroom that would give what this program gives."

In learning Jewish history, it is not until junior high that the classes begin to focus on the Sephardi experience, Rabbi Assayag noted.

"Before that, the students study general Jewish history. But in the higher grades, we begin to teach about the Golden Age in Spain and about the expulsion."

Istanbul Synagogue in Safed, Israel

The teachers prepare their own resources from books and doctorate materials, he said. There are plenty of books out there not meant for students, but they are good resources for teachers to prepare from.

"We also have an entire exposition [exhibit] that is available and has been prepared on boards, and we go through it with the students. That's when we go into where the Jews went after the expulsion."

Sarah Wasserman, the general studies principal, added that "all the major cities are covered in the exposition – the art, culture, the synagogues, maps and the history.

"We want the children to go through the entire spectrum of Sephardi lands and culture," Rabbi Assayag said. "Although most of the children here are Moroccans, we don't limit ourselves to Morocco. We want the children to know that there are different communities and that there are differences.

"Our school is just trying to give life to a glorious period of Judaism. It would be very easy for us to allow our children to melt in the pot. But that's not good for Jews.

"It's a mosaic and we have to keep it alive. We're trying to do our share to keep this segment of Jews very alive."

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The double cohort challenge

Continued from page B1

Secondary School. She attended a few different elementary schools, including the Bialik Hebrew Day School.

Dana really enjoys the arts, but she feels that her options will be limited if she pursues an arts degree.

"Right now, my main concern is learning and educating myself. If the opportunity arose to do something in vocals, I would do it.

"But that doesn't mean I would go to university to study music. By the time I get to university, I feel that I have to follow a path that will help me be secure."

Dana, who attended Camp Gesher last summer, also feel that it is important to develop her interests in Judaism.

Yonah Krakowsky is a student at Yeshivat Or Chaim. Prior to Or Chaim, he studied at Associated Hebrew Schools.

After Grade 12, Yonah would like to study for a year or two in Israel.

"After that, I would like to go to university.

"I don't know where," he said, "but I will go anywhere that I can afford to get the best possible education."

Yonah, who loves jazz and plays the saxophone, is also on his school basketball team. His interests include literature, public speaking and science.

"I don't know what I want to study after high school," he said. "I do know that I don't want to be stuck in front of a computer all day.

"I think it would be kind of fun to be prime minister."

Chana Libman went to Netivot HaTorah Day School before attending Ulpanat Orot Girls School.

"After high school I would like to spend a year in Israel and then go on to university.

"I have no idea what I would like to study," she said. "I feel that I have strengths in sciences and possibly maths. But I also like all the Hebrew subjects and English literature."

Chana's other interests include dance, gymnastics, swimming, skating and piano.

"If I could, I would do a more general degree in university. But if I had to, I would focus on science."

***

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Yiddish expands to day schools

By BEN ROSE
Special to The CJN

Yiddish is now being taught at some Jewish day schools in Toronto in addition to Bialik, which has always had Yiddish studies as part of its curriculum.

A Yiddish class at Community Hebrew Academy of Toronto (CHAT) is under way, and afterschool classes have begun at Associated Hebrew Schools.

Demographers have noted that more than a million people will speak Yiddish by 2005, and that it is the 34th most spoken language in the world, said Adam Fuerstenberg, committee director for UJA FEDERATION's committee for Yiddish.

Most of the million are in chassidic families in North America and Israel, he added.

Both young and old are already studying Yiddish here. Yiddish is taught to children at the Winchevsky School on Cranbrooke Avenue, adult and children's classes are available through the committee for Yiddish, and there are programs for seniors.

Some 500 students at Bialik from age eight to graduation at age 14 are taking Yiddish as an integral part of the curriculum, said Dr. Uri Korin, director of education at Bialik. At the same time, he said, they are becoming acquainted with Jewish culture through their fluency in Yiddish, studying the works of Shalom Aleichem and I.L. Peretz.

At Bialik, as much time is spent on Yiddish as on French, and the students study in four languages – English, Hebrew, Yiddish and French.

Bialik celebrated 1,000 years of Yiddish last year with a presentation at Shaarei Shomayim Synagogue about their program.

At CHAT, the class is taught for three hours a week by Ethel Cooper, a Yiddish teacher at Bialik and chair of the Yiddish committee of UJA FEDERATION.

Fourteen of the 17 students in the Grade 10 Yiddish class at CHAT have never taken the language before, said Cooper, who is convinced there is more interest in Yiddish today than even five years ago, because as survivors die, there seems to be more incentive to keep the language alive.

"It is interesting that Yiddish is not in the Jewish studies program at CHAT, but in general studies," she said.

Fuerstenberg said interest in Yiddish in Toronto is high, with the committee sponsoring adult classes in various synagogues. There is a class for children at Beth Tikvah Synagogue on Sunday mornings, where spaces are still available. At the Beth Tikvah location, parents are also invited to learn Yiddish in a separate class.

Another highly successful adult Yiddish class is run by Adath Israel Synagogue and taught by Yiddishist David Newman.

At age 103, William Katz is still attending Yiddish classes at the Bernard Betel Centre and the Borochov Centre. The Polish-born centenarian came to Canada in 1920 and earned a living as an embroidery operator until his retirement.

"Katz is a purist when it comes to Yiddish," said Bookie Kwart, education co-ordinator at Bernard Betel. "When I was introducing the late Julie Sokoloff at the class, Katz finished [my introduction] because my Yiddish wasn't good enough. He is a gentleman's gentleman, exceedingly polite, and still lives alone in an apartment."

The two-hour class of 30 to 50 seniors at Bernard Betel concentrates on reading and discussion, and often sings Yiddish and Hebrew melodies. The class has been led for 17 years by a self-educated Yiddish teacher.

Bernard Betel also has a more informal Fun With Yiddish program every other Thursday afternoon, which was started in the past year. With videos and movies, the program attracts 30 to 55 people. Kwart estimates that 80 percent of Bernard Betel members speak Yiddish.

The committee for Yiddish is hopeful that it will initiate Yiddish in the Jewish Studies Department at York University and that it will expand the Yiddish content at the University of Toronto.

For more information about committee for Yiddish classes, call Fuerstenberg at 416-635-2883, ext 155.

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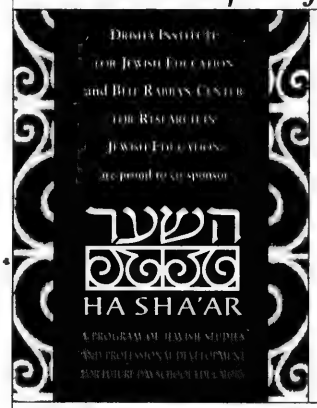

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Mercaz encourages educational inclusion

By CAROLYN BLACKMAN
Staff Reporter

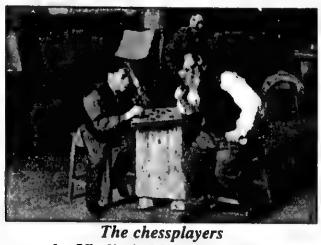
Inclusion of special needs children into the regular school system is a right, not a privilege, says the founder of Mercaz Harmony International Centre for Inclusion.

"Inclusion is a fact of life. Schools must be ready emotionally and physically to accept all children. We can accept inclusion grudgingly or with a challenge," says Joan Shrensky, who was in Toronto recently to speak to educators.

Shrensky founded Mercaz Harmony as a 13-child preschool 15 years ago, and has since guided its evolution into an international organization whose sole focus is inclusion of children with special needs.

Mercaz Harmony assists children with special needs to become valued members of their communities by providing them, their families, their non-disabled peers and their service providers with educational opportunities, supportive services, technical assistance and community awareness.

Its work involves programs that include the integrated model preschool in Jerusalem, a national outreach project in Israel and the international inclusion initiative.



The chessplayers
by Vladimir Makovsky 1891.

The original preschool, she says, has grown into a model that educates youngsters from the age of 18 months to six years. It now has 54 students, more than half of whom have disabilities.

"With a small teacher-to-student ratio that translates into lots of individual attention, plus supplementary therapies for those who require them, we are able to serve the needs of all our students. It is an example that is being followed in schools and communities everywhere."

Part of Shrensky's work is to consult with parents abroad who seek to include their children in Jewish schools and the Jewish community.

Putting similar types of people together in a [group setting] does not work, says Shrensky.

"Without others with whom to interact, [special needs] individuals do not develop fully. The inclusion movement gives a human voice to each of us."

Not all children will succeed in an inclusive setting, Shrensky says, "but inclusion will ensure that the percentage of successful children is [greater]. We want every child to have a feeling of success."

Educational facilities dedicated to the philosophy of inclusion must be committed and have defined policies in place, she says.

"Accessibility, flexibility and creativity must all be part of their policies. No one method will meet the needs of every child.

"Schools must [understand] the needs of each child and family, and create programs [accordingly]. They must learn to look at what is right about a child, not only what is wrong."

There are currently too few working examples of inclusion, Shrensky says, because many adults have fears that it may be harmful to the children or be too expensive.

"There are also fears of failure, and fears that the students will be afraid. It is often the adults who create the problems, not the children. If we deal with their fears, eventually the fears will diminish."

Mercaz Harmony's outreach project is based on need, she says. "We see the needs of the children, of the schools and of the community, and then we try to create a program. We evaluate a child, evaluate a school, and see if we can make a match.

"We run workshops and try to help schools take care of outstanding services. We can have someone on site at least once a week, and we are available by phone six days a week. If teachers know that we are available by phone, they may be more willing to try."

Although Mercaz receives Israeli government funding for some 40 percent of its operational budget, she says the balance must be covered by parent-paid tuition and contributions. There is no government support available for outreach.

Jamie Sherman, special education co-ordinator at Zareinu, a school for children with multiple disabilities, says that his school caters to a broad spectrum of children, "all of whom need to feel successful in their environment, need to feel a certain level of competence in their abilities, and need responsible inclusion."

Sarah Wasserman, general studies principal of Or HaEmet Hebrew Day School, says they have a program that has Zareinu students integrated into her school, which houses Zareinu.

"Special needs students take our programs at a modified pace with the assistance of Zareinu staff. This gives students the opportunity to work at their own level, but be mainstreamed in a regular classroom," she says.

Some Zareinu students are better equipped to handle the challenge than others, she says, "but it is a good program for everyone involved. It is good for special needs children to be with others, and it sensitizes the Or HaEmet students to children with challenges."

For more information on inclusion, parents or educators can call Lorne Miller at 416-226-1022.

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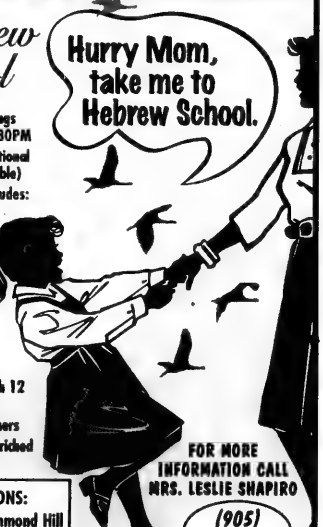

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Courses for retired people in many formats

By CYNTHIA GASNER
Special to The CJN

With people living longer and retiring while in good health, a growing number of older adults are participating in a variety of activities, many designed to fill their specific needs.

In the field of education, new and innovative facilities have been created within existing higher educational institutions, as well as in synagogues, study groups, seniors' community centres and special interest clubs.

Courses offered cover a broad range of subjects. Some of them are led by instructors while others are peer-led; some are public workshops while others are private groups.

Aaron Hermant, 71, a practicing lawyer for 37 years, began taking courses eight years ago when he retired. His studies have varied from comparative religion to contemporary film and opera.

Along with taking courses at the Academy for Life Long Learning at Victoria College, Hermant has been facilitating courses in music appreciation there for six years.

"I believe that if you don't use your mind it turns to mush," he says. "When you retire, it is important to replace the mental stimulation of your work with other mental stimulation."

Hermant, a former president of the Academy, says he takes classes because they are stimulating.

The Academy for Life Long Learning presents more than 40 courses, all of which are workshop oriented.

"This format encourages participation and students are expected to research topics and present sessions."

Ralph Wintrob, 70, says he has always had a desire to learn. "When you stop learning, you die."

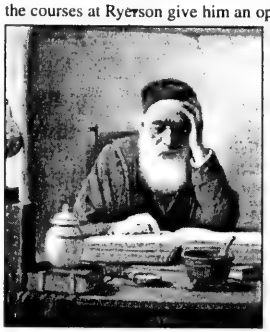
Formerly a teacher-librarian and library consultant with the North York Board of Education, Wintrob, who retired seven years ago, has taken a variety of courses at L.I.F.E. Institute at Ryerson Polytechnic University's continuing education division.

The motto at L.I.F.E. is "Learning is Forever." There are more than 20 peer-led and instructor-led courses as well as off-site and online courses. And there is a growing demand for computer classes.

The Centre presents a monthly speakers' forum, a weekly brown-bag lunch lecture series called The Philosophy Cafe, with professors from a variety of disciplines at Ryerson and several interest clubs such as the Investment Club.

Wintrob told *The CJN* that he takes classes because "I like to meet great new people and I like to keep busy. As well, it is a creative outlet for me."

Active as a volunteer in the community, Wintrob adds that the courses at Ryerson give him an opportunity to use skills he has honed over the decades. He serves as a peer course leader and is the former chair of the curriculum committee and a board member.


***Potrait of a rabbi at study* by Willem van Nieuwenhoven.**

"After decades of involvement in my professional responsibilities, my wife and I can now do those courses together and share common interests that we never had time for before."

Bookie Kwart, Co-ordinator of the Life Long Learning Institute at the Bernard Betel Centre for Creative Living, a seniors community centre, notes that people participating at the Centre are more educated than in the past and are more knowledgeable and aware of the news through television and radio.

"Mental stimulation is as important as physical exercise is to one's well being," Kwart says.

At Betel, members can participate in numerous courses, lectures, book clubs and other educational programs.

"Many are interactive, not two-dimensional," Kwart says. "It is important that our members participate in a group rather than in a social vacuum.

"At the Centre, we promote learning in a non-threatening environment, providing structure, focus and stimulation to the day of the older adult."

Religious institutions also offer numerous courses in Judaic studies.

Kolel: A Centre for Liberal Jewish Learning was created 10 years ago. Rabbi Elyse Goldstein, Kolel's founding director, told *The CJN* that there is a constant and steady interest in adult education, especially among those of retirement age. She says that people with more leisure time want to enrich their lives.

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Live & Learn

Educators on homework

By BARBARA SILVERSTEIN
Special to The CJN

Listen to the buzz in the playground, when the kids are in school and mothers are lingering behind, chatting in small groups.

Chances are they're talking about school – the teachers, the curriculum – and more often than not they're discussing the homework.

Parents complain to each other when there is too little homework, but they're certainly not very happy when their children are overloaded with work.

So how does one achieve a happy balance?

Karen Oster, a child development psychologist, says determining how much homework is the right amount depends on many factors.

First, it is necessary to look at the age of the child, the other activities that the child is involved with and what the homework is about, Oster says.

"Is it about work they didn't complete during the day or [is it] an elaboration of the things they learned during the day?"

Oster recommends a half hour to 40 minutes of homework for children in Grade 4 and under.

Lucy Cohen, director of schools at United Synagogue Day Schools, said that it is difficult to measure the amount of homework with the length of time it takes to complete it.

The amount of homework is often not time related because "children have different time-management skills."

Cohen says the homework has to be interesting. "If children are not engaged or interested, then school becomes a drudgery."

She says drills are important. "Kids are not going to be engaged in drills," Cohen says. "It has to be problem-based."

Parents should participate by being a part of the homework. "They should not be doing the work. They should set the framework, ask questions, show interest. But definitely don't do the work."

Uri Korin, director of education at Bialik Hebrew Day School, says homework is viewed as an integral part of the learning process.

The purpose of homework is a review. "There's a need to be more at ease with a concept or a mathematical formula."

"In the early years – grades 1 and 2 – homework is basically a review, an oral review of reading. We assign very little time.

"The only exception is if a child does not finish something at school, it is important to finish it at home."

Parents should create an environment of learning with the home as an extension of school, a place where learning is encouraged and supported, Korin says. "It's a partnership."

The assignment of homework in Grade 3 should not be more than 15 minutes of work for a total of 30 minutes; in grades 4 and 5 homework should not exceed one hour for both Hebrew and English studies.

As the years progress, there's more homework, Korin says. "In grades 6, 7 and 8, homework is an integral part of their load.

"For grades 6 to 8, we expect an average of 15 minutes per day per subject. They see eight to nine teachers per day. We are talking on the average of two hours a day with the exception of major projects and test preparations."

While there are no assignments over winter and Pesach breaks or during the chagim, there is an expectation that children do homework on Sundays, Korin says.

"This year we are enforcing this policy and teachers and division co-ordinators are dealing with students who do not comply."

Korin says he gets involved if the problem persists, but so far he is pleased with the level of homework completion. "Out of 840 students, I wrote only two letters in the first semester."

Gail Baker, co-principal of the Toronto Heschel School, says parents should take the initiative to help their children get started with homework. "They need to help the child find a comfortable place to work and oversee the homework by checking the agenda and communications books."

Parents should be aware if there are problems and alert the school.

Homework reinforces what the children learn and gives parents an opportunity to see what the children are learning, Baker says.

"Homework reinforces the connection between home and school."

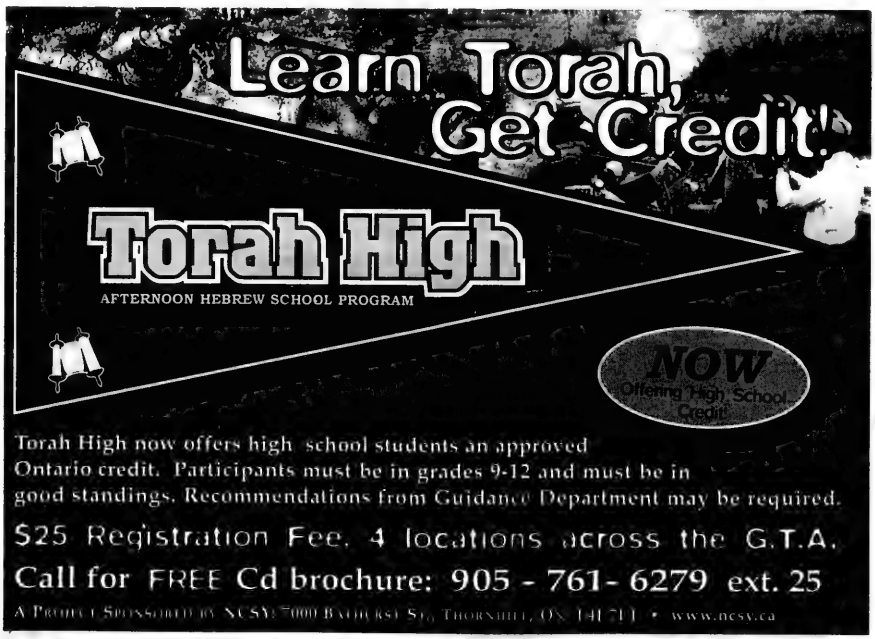
Because day school children have a double program with many subjects, they need to continue some of the work at home, she adds.

Homework also helps the children develop work-study habits.

At the Heschel School, homework starts in kindergarten with a borrow a book program. In the primary grades, children may get home work two to three times a week and by Grade 3 it's daily, Baker says.

The homework load continues to increase in the upper grades, and by middle school, children should have – give or take – about an hour of work a night, she says.

Given their learning style, not all children benefit from the same homework assignment, Baker says, and some children with learning problems need to do daily work to reinforce their skills.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Live & Learn

Bialik adds Jewish traditions to curriculum

By FRANCES KRAFT
Staff Reporter

A curriculum in tfillah, or prayer, is becoming part of the program at Bialik Hebrew Day School as one aspect of a broad-based change at the 840-student, non-denominational, Zionist school.

"We call it Traditional Practices," said Uri Korin, the school's director of education, in a recent interview, referring to the new curriculum encompassing daily, Shabbat and holiday prayer.

"It's much more than tfillah... it's an in-depth understanding of the services, the place of services in the Siddur, the geography of the Siddur, understanding the Jewish community and its components."

The program, which is being implemented this year and next, will include, among other aspects, the Jewish life cycle, kashrut and visits to synagogues of different denominations.

Does the change signal a new philosophical direction for the 40-year-old school? No, says Korin, who has run Bialik for 14 years.

"The philosophy allows for it. Jewish values and the love of Israel are part of our tradition... [The students] live in a Jewish community where the synagogue is an important place."

Prayer itself is not a radical innovation for Bialik. Students have been learning tfillah as long as Korin has been at the school. They also celebrate Shabbat and holidays in the classroom, but none of that has been formalized as part of the curriculum, he explained.

This year, prayer is being taught to students in grades 5 and 6, he said. "Hopefully synagogue visits will begin in Grade 7, at least to three or four synagogues so students experience as many Jewish denominations as possible."

Bialik's longtime challenge, according to Mark Skapinker, chairman of the board, has been how to teach tradition to a heterogeneous group of students.

"I think there's been an impetus, the parents requesting more and more ability for kids to feel comfortable in any Jewish environment. I think it's a natural progression."

Skapinker, a father of two Bialik students and one graduate, said he wants his children to feel comfortable in any synagogue. "That's an important part of their education. I don't think it's a trade-off."

The changes were announced in a strategic planning report published last June, the culmination of a reassessment process that began seven years ago. Participants represented parents, staff and Bialik board members.

"The sense of the need of students to be familiar and comfortable with traditional practices came out of recommendations of one of the committees," said Korin. Curriculum planning is being undertaken in conjunction with the Board of Jewish Education, he noted.

As part of the implementation, Bialik is seeking a principal of Jewish studies, a newly created position.

Until this school year, Jewish studies – which includes Hebrew language, Jewish and Israeli history, and Bible studies – fell into Korin's bailiwick as principal. As well, Yiddish, a legacy of the school's Labour Zionist origins, is introduced in Grade 3, Mishna in Grade 6 and Talmud in Grade 8.

Korin's vice-principal (Shana Harris, now General Studies principal) co-ordinated general studies for grades 1 to 5, among other duties. The rest of the administrative team included a preschool co-ordinator and co-ordinator of the school's senior division (grades 6, 7 and 8).

Now Korin is director of education, and there will be two principals responsible for Jewish studies and general studies, respectively, from junior kindergarten to Grade 8. In addition, there are co-ordinators for the school's preschool, elementary and senior divisions.

Some other aspects of the strategic planning include evaluation of academic standards, finding a site for a northern campus, and facilitating communication between school and parent.

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Live & Learn

The art of education

By ANNA MORGAN
Staff Reporter

It has been Jewish tradition to teach the Torah through art since pre-talmudic time.

"The Midrash is the interpretation and enrichment of biblical text through a literary art form," says Rachael Turkienicz, the Judaic studies director of the Toronto Heschel School, who is also a professor at York University.

"So, rather than just teach midrash, what we have done at Heschel is pick up on the educational model of teaching Judaics through an art form.

"While the midrash took the art form that was familiar to the people of those times, we try to integrate Judaic studies into current art forms that children can relate to today," Turkienicz said.

"One of the grades at our school, for example, does a weaving of the Book of Genesis where colours and textures convey the emotions, causes and effects experienced by the people in Genesis.

"For the whole year, as the students progress through Genesis, they expand on their weavings, and each student will select the colours and textures that they feel reflect the various emotions experienced by the people they are learning about."

A Shabbat collage

Dance, drama, photography and music are also used at the school.

"At Heschel, the children first sharpen their textual skills and then use different art forms to enrich their understanding of the material.

"Of course, we have to be careful that the art forms always adhere to Jewish laws and guidelines," Turkienicz said. "For example, God is always expressed in the abstract and the children are taught why this is so."

While the arts are used as an integral part of the teaching and learning environment, said Judith Leitner, the integrated arts director at the school, the arts are also an excellent tool of assessment for the teachers as they watch their children engage in different forms of creative expression.

"There are so many parts of assessment – if teachers are watching and listening very carefully, they can learn so much about the child.

"What is essential to an arts-based education at our school, Leitner said, is that all the children have their textual knowledge intact."

Whether it's Chumash or Rashi, or math or language arts, the knowledge base is absolutely critical.

The arts may be used as an entry point, or they may be used as an expression of knowledge. But, it's important to note, Leitner said, "that we're not an arts school. At Heschel, the process is infinitely more important than the product."

"Arts education is, by its very nature, whole brained. It's hands-on and it's multi-sensory," said Gail Baker, the co-principal at Heschel.

And this fits right into the theory of multiple intelligences, which is one of the educational bases at the Toronto Heschel School, Baker said.

"The theory of multiple intelligences is one of the tools used at the school in order build a school of excellence and pursue the goal of teaching for understanding."

Using the theories of multiple intelligences, "the arts can be used to help the children pursue complex and diversified learning," she said.

"The arts also access many different parts of the brain; this gives the children more opportunities for retrieval of information.

"And there is a naturalness to the arts for children. The children don't have inhibitions."

Most importantly, they just simply enjoy this kind of work. And that makes it a great way to transmit Jewish culture and ensure our future, Baker said.

Baruch Rand, the principal of the school, said the arts give the children opportunities to use all their senses in an enjoyable atmosphere.

The philosophy of the school is based on creating an atmosphere where children feel comfortable and can express themselves in a positive environment.

"We also feel that it is important here to teach art for art's sake," Rand said.

"Human beings aren't fully developed until they learn to appreciate and understand art. It shouldn't be an optional part of human development."

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Out of Spain and into the classroom

By ANNA MORGAN
Staff Reporter

Some say that Jewish merchants began arriving in Spain aboard Phoenician trading ships.

Other legends claim the original Jewish settlers were sent to Spain by King Solomon to develop overseas trade.

Whatever the case, Sephardi Jewry today has emerged as a large and important segment of the Jewish people and it is important that their history be taught, says Andrée Aelion Brooks, project director of a new curriculum titled *Out of Spain*.

The curriculum, designed for 10 to 12-year-olds, which has recently become available for use in Jewish congregational and day schools, is a study program that deals with Sephardi history and culture.

"This is a program which deals with ethnic history, the story of a people," Brooks, who is an Associate Fellow at Yale University, said in a phone interview. "It is not a history of rites and rituals. It is about daily life.

"Of course, the roles of the rabbis and the scholars are important," she said, "but this is not meant to be a religious teaching text. The program is meant to focus on the people – how they lived and how they felt."

Brooks, who comes from a Sephardi background, said that after she attended several conferences, it became apparent that there was a real need for a Sephardi history program.

"But the program is not written especially for Sephardi Jewry.

"In fact, most of my orders are from mainstream congregational schools," she said.

There are four books in the series covering the history of the Jews of Spain before their expulsion in 1492, the scattering of Sephardi Jews, and Sephardi customs, music, languages, festivals and food.

The resource guide notes that the "objective of this series is to help augment pride and excitement in a rich area of Jewish history, heritage and cultural identity that is too often overlooked."

Brooks designed the series, for use in grades 5 to 7, with Yvonne Behar, a teacher and curriculum specialist, and Prof. Jane Gerber, the director of the Institute for Sephardic Studies at City University of New York.

Musical instruments used in 14th-century Spain [Illustration from *Out of Spain* curriculum]

"We decided to focus on this particular age group after consultations with school education directors who noted that this is when Jewish schools begin teaching about Jews in the Diaspora," Brooks said.

The books include pictures, games, dramatizations, songs and puzzles. References to Internet sites are suggested to augment many of the lessons, and a teacher's guide describes additional ways to get students involved.

There is an audiotape available, as well as a 12-minute video, starring Theodore Bikel, whose ancestors came from Constantinople.

"Given the changing nature of children today and the fact that many have short attention spans, it was important to put together an interactive and relevant program," Brooks said.

Brooks, who is the author of a book titled *Children of Fast Track Parents*, said that "children today learn much more visually.

"So many kids have grown up on TV and have gotten used to visual and short sound bites.

"It is important that children can take their real world and superimpose it onto historical material, which may seem somewhat remote to them."

In one section of *Out of Spain*, the expulsion from Spain is used as a basis for a TV news broadcast.

"The children see their parents watch the news every night when they go home," Brooks said. "By recreating a news program, the children learn what it must have been like to be a Jew in Spain at that time, as well as understand the changing nature of Europe as the Christians regained control."

In another section, meant to be dramatized by the children, the frustrations and shame felt by Sephardi immigrants is described, followed by the desire and pride of later generations to explore their differences.

"We tried to put together a program that is informative, relevant and fun," Brooks said. "It's not obscure or boring."

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The ad clearly caused divisions, says Ronen

Continued from page 3

Ronen said discussions within the Jewish community prior to adoption of the final draft of the petition were extensive, resulting in modification of the document's language. But the key differences were not resolved.

"The ad clearly caused divisions," he said.

After consulting with Congress officers, Ronen concluded that "we have a clear policy [indicating] that on matters of peace and security, we leave those questions to the government and people of Israel to decide."

The future of the Old City of Jerusalem and of the Temple Mount, Judaism's holiest site, have been subject to negotiations, with reports suggesting that the Israeli government might give up sovereignty in exchange for Palestinian concessions on refugees.

Wilder said he declined to sign the document because "as chair of CIC, I'm very closely associated with that organization and I didn't want it to appear that my organization was signing on to it."

The CIC's constituent members (Congress, B'nai Brith Canada, the CZF and 10 federated communities plus Atlantic Canada) had not voted to back the agreement, Wilder said.

Rob Ritter, national executive director of the CIC said, "The principle of supporting [Israel's] government of the day is one we hold to be important."

Derek Penslar, the Samuel Zacks professor of Jewish history at the University of Toronto, said the divisions sparked by Israeli politics is something the U.S. Jewish community has been contending with since the 1982 Lebanon War.

In contrast, the Canadian Jewish community has historically been more supportive of Israel and more politically conservative than in the United States. In recent years, the Toronto community has become more divided on a number of issues and "Israel is a maelstrom for competitive tensions."

"Jerusalem is a symptom of a much larger and deeper problem, of a rift within each Jewish community," Penslar contended.

In related developments, leading U.S. Orthodox groups held a rally of solidarity in a Manhattan synagogue coinciding with massive demonstrations in Israel against relinquishing sovereignty over Jerusalem, JTA reported.

The simultaneous events came amid renewed debate over whether some American Jewish leaders are breaching long-held principles of not opposing the democratically elected government of Israel or interfering in Israeli elections.

Ronald Lauder, chair of the Conference of Presidents of Major American Jewish Organizations, spoke briefly at a rally in Jerusalem's Old City that was widely perceived as being anti-Barak. Lauder said he was speaking as an individual, not as the Conference of Presidents chair.

Yet some suggested Lauder would not have been invited to address the crowd if he were simply a cosmetics magnate who happens to be a Jew.

The most outspoken of Lauder's U.S. critics, Rabbi Ammiel Hirsch, executive director of the Reform Movement's ARZA World Union, went on an Israel radio program to "apologize" to the Israeli public if Lauder "gave the impression that he was representing American Jews."

Rabbi Hirsch, whose group is a Conference of Presidents member, told JTA "the conference itself did not give its authorization for Mr. Lauder to participate in the rally, let alone to speak. In fact, it specifically feared that his speaking would be perceived as interfering directly in Israeli politics, which all agreed the conference has never done before."

With files from JTA.

MITZVAH PROJECT: The children of Temple Emanu-El's primary learning centre collected tzedakah as part of their mitzvah project to help needy children. Karen Paiken accepted the children's gift on behalf of Jewish Family & Child Service.

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DEADLINE REMINDER
What's New and About People deadlines: Monday, Jan. 22, is deadline for Feb. 1 issue and Monday, Jan. 29, is deadline for Feb. 8. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Saturday, Jan. 20

SISTERHOOD SHABBAT
Adath Sholom Sisterhood Anniversary Sisterhood Shabbat, 9 a.m., 864 Sheppard Ave. W. Keynote address by **Chana Sargon.** A special kiddush follows. 416-635-0131.

THE BRIGHT SIDE
At the Village Shul, **Judge Daniel Butler** of Pittsburgh, Pa., family court judge, discusses Looking at the Bright Side to a Dark Situation, 8 p.m., 1072 Eglinton Ave. W. Reserve 416-785-1107.

Sunday, Jan. 21

ISRAELI SITUATION
Simon Rosenblum, director of Public Policy, Canadian Jewish Congress, provides a Canadian Zionist update on the Israeli Political Situation as of Jan. 14, 2001, at 7:30 p.m., Shaar Shalom Synagogue, 2 Simonston Blvd., Thornhill, 905-889-4975.

ISRAELI CONSUL-GENERAL
Dynamic Singles of Adath Israel in conjunction with Intersynagogue Singles presents **Meir Romem,** consul-general of Israel, at brunch, 11:30 a.m., Adath Israel Congregation. 416-635-5340.

WHO WROTE THE TORAH?
Temple Kol Ami series, Kol Ami: The Voice of My People continues withWho Wrote the Torah? Torah Divine or Humanly Penned? with **Eric Petersiel,** 8 p.m., Indigo, 8705 Yonge St., Richmond Hill. **Cy Charney** 905-886-5605.

BAR/BAT MITZVAHS
Oraynu Congregation for Humanistic Judaism lecture and discussion on Meaningful Bar and Bat Mitzvahs – With or Without Torah, 10 a.m., St. Andrews Junior High School, 131 Fenn Ave. RSVP 416-385-3910.

YIDDISHLAND CAFÉ
Workmen's Circle Yiddishland Café evening, Do You Know the Land? Eretz Yisroel in Yiddish Song, with performers **Yitzhak Argaman, Lenka Lichtenberg** and **Brian Katz,** 7:30 p.m., 471 Lawrence Ave. W. 416-787-2081.

YIDDISH FILM SERIES
Classic Yiddish Film series continues with *Mamele* with **Molly Picon,** 7 p.m., Beth Tikvah Synagogue. Guest host and Toronto Jewish Film Festival program director **Shlomo Schwartzberg.** English subtitles. 416-221-3433.

STRESS WITH KIDS
Handling Stress with Kids with **Jill Levine** is the brunch program for men and women at Beth Tzedec Congregation. Daven at 9 a.m., brunch 9:30 a.m., interactive program at 10.

VEGETARIAN GROUP
L'Chaim Vegetarian Group lunch meeting noon to 2:30 p.m. at Le Commensal vegetarian restaurant, 655 Bay St. **Howard Koch** 416-663-4076.

Monday, Jan. 22

CHUG TANACH
Meeting at 8 p.m. at Beth David B'nai Israel Beth Am Synagogue to study Jeremiah, Chapter 31. Presenter **Prof. David Novack.**

Tuesday, Jan. 23

THE FACES OF TEL AVIV U.
Canadian Friends of Tel Aviv University (Toronto) annual general meeting. 7:30 p.m., Barbara Frum Library. Program features The Many Faces of Tel Aviv University with a variety of perspectives provided by students, fellow academics and

Continued on page 29

Rally To Bring Our Boys Home

Adi Avitan
Age 21

Omar Souad
Age 26

On October 7, 2000, Hizbullah crossed the Israeli-Lebanese border and kidnapped soldiers Benny Avraham, Adi Avitan and Omar Souad. On October 15, Hizbullah announced that Elchanan Tannenbaum had been abducted from Europe. Hizbullah is holding these Israeli citizens hostage inside Lebanon in flagrant violation of international law.

Benny Avraham
Age 21

Elchanan Tannenbaum
Age 54

ושבו בנים לגבולם

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For more information contact: Israel Pupko at 416-781-5156 ext. 221.

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FREE Admission

Continued from page 28

friends of Tel Aviv University. RSVP, call CFTAU 416-787-9930.

Wednesday, Jan. 24

CULT-EVADING SEMINAR

Learn what cults are and the techniques they use to influence and control at the Culivating Cult-Evading seminar, with **Rabbi Michael Skobac** at the Jews for Judaism Centre, 800 Steeles Ave. W., 7:30 p.m. Registration/information 905-761-0040.

And What Else Is New

RABBI GREENBERG

Beth Tzedec Congregation hosts **Rabbi Irving (Yitz) Greenberg**, president of Jewish Life Network, Thursday-Saturday, Jan. 25-27.

Thursday 8 p.m.: public lecture, Israel: Religion and State, Religion and Society.

Friday 5 p.m.: Kabalat Shabbat, congregational Shabbat dinner, All of Judaism in 25 Words or Less.

Saturday, 8:45 a.m. from the pulpit, Seeking Wholeness, A Jewish Approach; Shabbat study luncheon, Judaism as a Life Journey public lecture, melaveh malka 7:30 p.m., Fitting Judaism Into My Life.

For meal reservations, **Marlene** 416-781-3514, ext. 34.

SHABBATON

Pride of Israel Synagogue retreat Saturday, Jan. 27, 9 a.m. to 6 p.m. Guest speaker **Rabbi Michael Skobac** of Jews for Judaism focuses on The Battle for the Jewish Soul, The Missionary Threat to the Jewish Community. Davening, socializing, Torah study, two full meals. Reserve. 416-226-0111.

JEWISH HEALTH ALLIANCE

The Jewish Health Alliance, a network for Jewish health care providers, in co-sponsorship with Kolel Centre for Liberal Jewish Learning presents a talk by **Rabbi Neal Loevinger** entitled The Sages on the Spirituality of Healing, followed by networking Monday, Jan. 29, 7:30 p.m. at Kolel 151 Eglinton Ave. W. Reserve. 416-208-0610.

MINSK SHABBATON

Anshei Minsk Shabbaton Jan. 19 and 20. **Judge Dan Butler** of Pittsburgh, Pa., is Shabbaton guest speaker Friday evening. His talk, Why Is This Happening To Me? is legendary as an inspiration to all in meeting life challenges. A special Shabbat day lunch program is planned. Anshei Minsk Synagogue, 10 St. Andrew St., Kensington Market. Information/reservations 416-595-5723.

SIZZLE @ FIRE & ICE

Israel Cancer Research Fund and HYPE Sizzle @ Fire & Ice at The Eleventh Hour Bar Lounge for those in their 20s and 30s, Sunday, Feb. 4. ICRF 416-487-5246.

YIDDISH COURSES

Ellie Moydel resumes her Yiddish Conversation and Yiddish Literature in Translation courses in mid-January. 416-487-4695.

SOLEL HAPPENINGS

Solel Congregation, 2399 Folkway Dr., Mississauga. 905-820-5915.

Saturday, Jan. 20, 6:30 p.m. Sisterhood annual pot luck dinner, documentary *Women of the Wall* and discussion. Register.

Sunday, Jan. 21, 9:45 a.m. to noon, Choreography of the Service – everything you always wanted to (but were afraid to ask) about the order, prayers and rituals of a service. Light lunch.

Monday, Jan. 29, 7:30-9 p.m. book review *The Walnut Tree* by **Martha Blum**.

Friday, Feb. 9 (Tu b'Shvat) Tikkun Ha'Teva, mending the natural world, with panelists **Rabbi Lawrence Englander, Dr. Joseph Gold,** Green Party candidate, **Dr. Paul Kay,** environmental studies, University of Waterloo.

Starting Monday, Feb. 1, belly-dancing. Call office for details.

COMEDY AUCTION NIGHT

Beit Rayim Synagogue's annual Comedy Auction Night, Saturday, Jan. 27. Comedian **Alf Kwinter,** live entertainment, prizes, unreserved auction – art, camps, jewelry, sports, furniture. 7 p.m., 9711 Bayview Ave. To reserve 905-770-7639, ext. 31.

SUPPORT GROUP

Circle of Care announces an Adult Children's Support Group for adult children caring for a parent with irreversible cognitive impairment such as Alzheimer's Disease, 8 sessions beginning Tuesday, Feb. 6-7:30 p.m., 530 Wilson Ave. **Tania Pape,** 416-635-2860, ext. 472.

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Yiddish conversation classes for adults, beginners level and higher, beginning in Toronto and Thornhill mid-January. Yiddish Hotline 416-635-2883, ext. 150.

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CONTROL YOUR LIFE

Circle of Care and Family Service Association present Taking Control of Your Life, a group for women 55+ who are experiencing or have experienced a form of abuse, 8 weekly sessions beginning Tuesday, Feb. 6, 10 a.m. to noon at Circle of Care, 530 Wilson Ave. **Alysa Golden** at Circle of Care, 416-635-2860 or FSA 416-595-9618.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Jan. 18, supper out at restaurant (Steeles and Dufferin); Jan. 25, free evening with jokes, stories. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Shaarei Shomayim Friendship Club presents An Afternoon of Jewish Trivia with **Edmond Yehuda Lipsitz** Monday, Jan. 22, 12:30 p.m. 416-789-3213. Also, painting classes Wednesdays 1-3 p.m. with **Lena** 416-785-5773.

Join **LZA Seniors Club** for socializing Monday to Friday, 10 a.m. to 3 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. To plan any special occasion, 416-630-9444.

For **Earl Bales Seniors' Club** activities and programs call 416-395-7881.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Dr. Morty Levy, chiropractor, acupuncturist, discusses An Active Approach to Pain Management, 1:15 p.m., Thursday, Jan. 18.

The Rabbis Speak series features **Rabbi Ronnie Cahane** of Lodzer Holocaust Centre speaking on Spiritual Living in a Prozac World, 10-11:30 a.m. Tuesday, Jan. 23.

Fun with Yiddish, an hour of song, talk and discussion with **Cantor Edward Fogel** of St. Louis, Mo., 1 p.m. Thursday, Jan. 25,

Lunchtime Wellness Chat, Thursday, Jan. 25, noon to 1 p.m. Bring lunch and join in informal discussion about health issues. Facilitated by **Joan Turner.**

Israeli Club Etrog for Hebrew speaking persons meets 7 p.m. Tuesdays for movies, lectures, dances, sing-alongs, bingo. Jan. 23, sing-along; Jan. 30, bingo, **Anna** ext. 110

Movie, *Gentleman's Agreement,* Sunday, Jan. 21, 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Lunch & Learn Thursday, Jan. 18, noon to 1 p.m. **Dr. Cyril Levitt** discusses Anti-Semitism: Then and Now.

Wednesday Wellness Talk, Now You've Started Your Fitness Program-Let's Keep It Up!, Jan. 24, 7 p.m.

Senior's Calendar: Thursday, Jan. 18, 2 p.m., **Larry Thomas** from *Reader's Digest*; Thursday, Jan. 25, 2 p.m. **Dr. Patricia Abbey,** Royal College of Dental Surgeons, speaks on Dental Care for Seniors. Seniors co-ordinator **Arlene Smith.**

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St., 416-636-1880.

Register your child now for Gimme a Break. March 12-16. ext. 378 or 265.

Special Needs evening programs in Drama, Move N' Mingle and Friendship Club for young adults and adults. Register now for winter session. ext. 378 or 229.

Winter session of Athletic and Aquatic programs have begun. Register now. ext. 291.

Learning Experience fund-raiser Tuesday, Jan. 30, 1 p.m. Psychic **Richard Ravenhawke** talks about Psychic Reading.

Register now for winter courses **Janet** ext. 259.

CHANUKAH LIGHTS: Rabbi Ronnie Cahana, spiritual leader of Lodzer Centre Holocaust Congregation, lights Chanukah candles with younger members of his congregation. [Carolyn Blackman photo]

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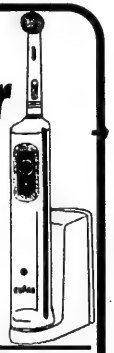

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On Campus

Life and learning amid realities of the intifadah

By MARISSA MILLER
JUF News

JERUSALEM — Shrick of the alarm clock to start a new day.

Soak up incredible view from apartment in Jerusalem. Nibble on pita and hummus on way to class. Whine after confirming term paper *really* is due tomorrow. Book gym before all treadmills are occupied. Run through mounting pile of Hebrew vocabulary flashcards. Convince roommate to come hear tonight's speaker at Hillel with you. Plead with Israeli friend to speak to you in Hebrew, not English.

Just a typical day in the life of a North American student at Hebrew University.

On a particular morning, I study physics at the university's Givat Ram campus. My professor demonstrates in class how to calculate the distance a missile fired at initial velocity X can travel. The practical application of this "hypothetical" problem takes on new meaning this semester with the intifadah currently going on in Israel. Little did I know when I boarded my El Al flight on Aug. 7 that the Chinese curse, "May you live in interesting times," would soon befall me.

Over these past four months, I've learned the therapeutic benefits of laughter. One night I was on Ben Yehuda Street and got into a cab to take me home to my apartment on Mt. Scopus. I asked the driver in Hebrew how much the trip would cost. He answered, "Fifteen shekels. But it's 10 shekels extra for each stone that is thrown at my cab on the way."

Last weekend, my friends and I had planned to go to Tel Aviv. Out of habit, we checked the Internet right before departing for the bus to get the most breaking news, only to discover a bomb had just been detonated at the Tel Aviv bus station. We modified our plans slightly.

But there are days when it is a lot harder to find a reason to laugh. The afternoon of the fated Mahane Yehuda car bombing (Nov. 2), my roommate had decided she was sick of living under restrictions and ventured to that very area to do some shopping.

Meanwhile, I obliviously sat through my history of Zionism lecture. Upon hearing the news after class, my heart sank to my stomach. The panic intensified as I discovered cell phone signals were not operating, as a result of everyone simultaneously attempting to call and reassure their loved ones. It was the longest 15 minutes of my life before my cell phone rang and my roommate's humbled voice came through on the other end of the line.

Such are the realities of the intifadah. But I am a foreign student. I am living in an apartment building with IDF reservist soldiers who have served their time and are now in university. I have it easy. I go home in January.

This, however, is their home. They constantly check their voice mail to see if they have been called back to service. They have sacrificed the best years of their young adult lives to fight, to allow people like me to be here.

The only difference between Israelis and me is that their ancestors settled in Israel while my ancestors happened to have settled in America. When worried friends and family ask me why I stay in Israel under the current situation, I answer that when living side by side with the people who have fought and will continue to fight for this country – the people whose best friends are on CNN and the American nightly news – I wouldn't dare run away.

That said, the situation most days is one of normalcy. The vast majority of the overseas students in the Rothberg International School of Hebrew University have made the decision to remain in Israel – a decision, in most cases, highly supported by our parents. We go about our daily business in Jerusalem and travel on the weekends to the safe parts of Israel. I forget that there is an intifadah most of the time, especially when I am around Israelis who display more concern about last night's soccer game between Tel Aviv and Jerusalem than anything else!

Israelis cringe when they hear that the economy continues to suffer as tourism declines. But after living here, I feel confident saying the biggest risk I have encountered is crossing the street in the morning to get to school. (Israeli drivers make New York City drivers look cautious behind the wheel, but don't tell my mother.) I fear that by choosing not to come to Israel right now, Diaspora Jews are letting the terrorists win. They want us to live in fear. Now, more then ever, we must come to Israel to prove our commitment, strength and unity.

Marissa Miller, who is from the Chicago area, is spending a semester at the Hebrew University of Jerusalem on a study abroad program through her school, Duke University.

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Coast to Coast

Bouchard's principles lauded

Continued from page 1

"It is harmful to Quebec's reputation abroad…," he said. "Without the National Assembly resolution, the damage would have been greater."

Without mentioning Michaud's name, Bouchard defended the National Assembly's unanimous support of a resolution denouncing Michaud's remarks about Jews and ethnic communities. The day before Bouchard resigned, a full-page advertisement condemning the resolution as an attack on free speech – the second in a month – was placed in *Le Devoir* by the Committee for Solidarity with Michaud and containing the names of dozens of PQ rank and file members.

Bouchard said the legislature acted "legitimately," because Michaud was not just a private individual, but "a person who was trying to join us."

Attacking people for their rejection of sovereignty is no way to win them over, Bouchard indicated. "Imagine their outrage; some communities are open to [sovereignty], some have even joined us."

He also rejected reported negotiations with Michaud involving Deputy Premier Bernard Landry, encouraging Michaud to abandon his bid to run in a byelection in Mercier riding, in exchange for the National Assembly rescinding the resolution.

"There is not room for bargaining," Bouchard said. (Michaud has not filed nomination papers.)

"This was the most articulate and passionate defence of the Jewish community I have ever heard from a Quebec leader, PQ or Liberal," said BBC Quebec director Robert Libman.

Canadian Jewish Congress called Bouchard's announcement "dramatic and dignified."

"Premier Bouchard's moving and unequivocal commitment to tolerance and inclusion is a powerful affirmation of essential values that all Quebecers can take pride in sharing," said its Quebec region president Dorothy Zalcman Howard.

"He reiterated that the equality of all Quebecers is a fundamental right, and that's a message which future leaders would do well to honour."

Libman said he finds himself, like many Jews and federalists, in a "paradox. On the one hand, the only person, in my opinion, who can achieve sovereignty is gone and I'm glad. If this had happened more than a month ago, I would have said good riddance. On the other, here is a man who has spoken so sincerely and sensitively about the Jewish community, going far beyond what anyone would have expected, so you have mixed feelings."

In its official statement, BBC "lamented" the premier's departure and regretted that Michaud and his hard-line supporters "pushed the premier over the edge."

"In the eyes of the Quebec Jewish community, [Bouchard] had his finest moment in his handling of the Michaud affair. Michaud and his followers should go into hiding today, for they have dealt a severe blow to their own party," said BBC legal counsel Steve Slimovitch.

Canada-Israel Committee Quebec chair Thomas Hecht was unreserved in his appreciation of Bouchard. "I think we can be proud of this man… There are very few politicians who have ever expressed such deep feeling for what it means to be a Jew."

Although the Michaud affair may not have been the critical factor in his decision to go, Hecht has no doubt Bouchard is genuine in what he said. "He is a highly principled individual, a true believer in democratic values."

Hecht thinks the positive side of the Michaud affair is that it shows "Quebec has changed significantly. It is a much more open society… The old ethnocentric chauvinism is no longer mainstream or forms the consensus."

D'Arcy McGee Liberal MNA Lawrence Bergman, who spearheaded the resolution condemning Michaud, thinks the Yom Hashoah resolution, which he also was responsible for a year ago, has created a new awareness of the Holocaust among Quebecers.

The National Assembly had a "moral duty" to censure Michaud, Bergman said, and Bouchard recognized the necessity of that.

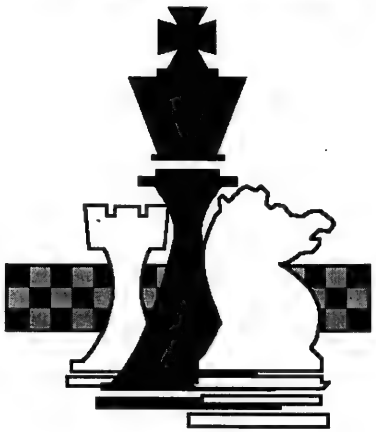
Academic Jack Jedwab, a former CJC Quebec director, thinks federalists should not celebrate right away.

"Bouchard's resignation could be interpreted as Michaud winning this showdown. His supporters may be able to present what's going on as a case of French-Canadians versus the others."

The drama the province has now been thrown into might have been avoided if the National Assembly had not been presented with the anti-Michaud resolution and Bouchard had said from right at the beginning: "I'm not going to sign the papers of this anti-Semite," Jedwab said.

"It was not necessary for the National Assembly to go that route, or for Bouchard to say it's up to the party's executive committee. It simply relieved Bouchard of the responsibility of dealing with Michaud head-on."

The Canadian Jewish news



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Montreal museum joins hunt for Nazi-looted art

By JANICE ARNOLD
Staff Reporter

MONTREAL — After initial reluctance, the Montreal Museum of Fine Arts (MMFA) has agreed to check into the ownership history of European art works in its permanent collection dating from the Nazi period.

The MMFA says it will verify the provenance of approximately 350 paintings and sculptures created before 1945 and acquired by the MMFA since 1933, joining the effort underway at other museums in Canada and worldwide to uncover art looted from Jews during World War II.

A list of works whose "histories contain gaps" will be posted on the Internet this spring. The National Gallery in Ottawa and Toronto's Art Gallery of Ontario have already published such lists on their Web sites.

"I don't think there was ever an unwillingness. It was a situation where we had to prioritize," said MMFA spokesperson Wanda Palm. The MMFA does not have the same resources as other museums that responded with more alacrity, she added.

Contrary to some newspaper reports, the MMFA says it never owned a painting by 17th-century French artist Nicolas Poussin entitled *Venus and Aeneas*, which Canadian Jewish Congress (CJC) claims has been traced to a collection acquired by art dealers working for Adolf Hitler and Hermann Goering, which was owned by Dutch Jew and art dealer Jacques Goudstikker, who fled Holland in 1940.

CJC is concerned about an MMFA holding, *Entrée de la propriété du Général d'Oisel* by Pierre-Auguste Renoir, which it says may have been acquired unscrupulously by one of Hitler's art dealers in France. CJC says the painting came to the MMFA from "a suspect source."

The MMFA announcement came after CJC, Quebec region, publicly urged museum officials to reconsider their earlier refusal to investigate their collection for works that may have been looted by the Nazis from Jewish owners.

"Any refusal to investigate, given the mounting evidence and positions taken by other distinguished museums, would be most inappropriate and completely unacceptable," said CJC Quebec region president Dorothy Zalcman Howard.

"Museums exist to showcase and preserve lasting expressions of humanity," added Victor Goldbloom, chair of the CJC Quebec region executive committee.

"Our fine museum in Montreal can only honour that mission by ensuring that none of its works were, in fact, linked to the very worst acts of inhumanity in the last century."

In December, the *National Post* reported that the MMFA had acquired *Venus and Aeneas* in 1953 and the Renoir painting in 1951. The newspaper did not identify the source of its information. It quoted an unnamed museum spokesperson as refusing to comment, saying the history of ownership of art owned by a public institution is "confidential information."

The MMFA has not denied holding Renoir's *Entrée de la Propriété du Général d'Oisel*.

The *Post* reported that this painting was once part of the collection of Parisian Ambroise Vollard, which fell into the hands of French dealer Martin Fabiani upon Vollard's death in 1939. Although this work was not looted for the Nazis, Fabiani was arrested and fined for his dealings in art plundered from Nazi victims, and was one of the Paris dealers who supplied looted art to Hitler, according to the *Post*.

In defending its record, the MMFA pointed out last week that it was the first Canadian museum to return to its previous owner a work of art believed to have been looted during the war. In 1999, the MMFA gave back the painting *The Marriage Feast at Cana* by 16th-century Italian artist Giorgio Vasari, which it had owned since 1964, to the Museum of Fine Arts in Budapest.

"As a sign of gratitude, the Hungarian museum is lending Montreal a number of major works from its collection. They will be on display at the MMFA in 2002, in an exhibition titled Raphael to Tiepolo: Italian Masterpieces from the Collection of the Budapest Museum of Fine Arts," said Palma.

CJC and the Canadian Museums Association jointly stated last week that they will work together to help locate and return Nazi-confiscated art to the rightful owners. This spring, the two organizations plan to hold a national planning meeting with representatives of the country's museums and the federal government. They are thinking of creating a central "clearing house" on the Internet to co-ordinate information and ensure public access to suspect works, and of seeking Ottawa's assistance in undertaking the extensive research that may be needed.

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PUBLIC NOTICE
APPOINTMENTS TO CITY OF VAUGHAN COMMITTEES

The Council of the City of Vaughan appoints community-minded individuals to its Statutory and Non-Statutory Committees that make decisions or recommendations on a number of matters. City of Vaughan Council wants to ensure that its Committees reflect the diverse nature of Vaughan's population by encouraging interested residents to consider this opportunity to volunteer their skills to help run their community.

If you wish to be considered, or wish to nominate a person, for appointment to the following Statutory and Non-Statutory Committees, please obtain an information package and complete the application form included in the package. Information packages are available from the Clerk's Department at the Civic Centre, 2141 Major Mackenzie Drive, and from City of Vaughan Libraries and Community Centres. Return your completed application to the City Clerk, at the address noted below, in person, by mail, or by fax, no later than Wednesday, January 31, 2001, at 4:30 p.m.

STATUTORY COMMITTEES
(*Remuneration is provided to Members of these Committees.)

1. COMMITTEE OF ADJUSTMENT*
This Committee deals with applications to sever parcels of land and authorizes minor variances to land, buildings, or structures affected by zoning by-laws.

2. COURT OF REVISION
This Committee deals with property owner's complaints regarding special assessments charged for capital works installed as local improvements under the "Local Improvement Act".

3. HERITAGE VAUGHAN*
This Committee will advise Council on matters relating to the City of Vaughan's architectural and historical heritage. This advice may arise from the initiative of the Committee or as a result of a formal request from Council following consultation with the owner of any affected premises.

4. CITY OF VAUGHAN NON-PROFIT HOUSING CORPORATION
The Board of Directors of the City's Non-Profit Housing Corporation administers the ongoing operations of the Corporation. Its principal objective is the provision of affordable, low and moderate cost rental housing, as identified, to residents of the City of Vaughan.

5. PROPERTY STANDARDS COMMITTEE
This Committee hears any appeals by a property owner regarding an order issued under the "Property Standards" by-law.

NON-STATUTORY COMMITTEES

6. ARTS AND CULTURE ADVISORY COMMITTEE
This Committee promotes, fosters and makes accessible arts and culture in order to build an environment that maximizes the quality of life for residents of the City of Vaughan and adds to the creative vitality of the community.

7. COMMUNITY RELATIONS COMMITTEE
The function of this Committee is to promote understanding and respect among racial, cultural, ethnic, religious and community groups in the City of Vaughan. The Committee also functions as a forum to enhance the responsiveness of the City to the diverse needs of its residents.

8. MAPLE STREETSCAPE COMMUNITY ADVISORY COMMITTEE
This Committee shall provide input to the implementation Committee on matters relating to the public realm of the Maple Streetscape area using the Maple Streetscape and Urban Design Guidelines as a reference and guiding document.

9. PUBLIC ART ADVISORY COMMITTEE
This Committee will develop criteria and recommendations for implementing a public art programme in the City of Vaughan.

10. SAFE CITY COMMITTEE
The Safe City Committee was established in response to concerns raised by City of Vaughan residents with respect to the safety of their community. The Committee endeavours to build awareness, promote communication, and develop community based plans to prevent vandalism.

11. YOUTH ADVISORY COUNCIL
The City of Vaughan Youth Advisory Council promotes the understanding and respect for the workings of local government through education, involvement, and participation. Further, it functions as a forum to enhance the responsiveness of the City to those issues likely to have direct impact on the youth of the community. (Members for this Committee are to be from the City of Vaughan's youth population.)

Information packages are available from the Clerk's Department at the Civic Centre, 2141 Major Mackenzie Drive, and from City of Vaughan Libraries and Community Centres. The deadline for receipt of applications is *WEDNESDAY, JANUARY 31, 2001, at 4:30 p.m.* For further information, please contact Ms. Rose Magnifico, at (905) 832-8585, extension 8030.

John D. Leach, City Clerk, City of Vaughan Civic Centre, 2141 Major Mackenzie Drive, Vaughan, Ont. L6A 1T1

The 'word' around the Hill

Scene in Ottawa

By G.K. SIMCOE

The Prime Minister may be celebrating his 67th birthday in sunnier climes in Florida, but the mood in the nation's capital is pretty overcast. In many respects, it all has to do with words.

Word of Lucien Bouchard's surprise decision to step down as Premier of Quebec and leader of the separatist forces has shocked many in town. His departure is in large part attributed to the words of fellow separatist, Yves Michaud. Michaud's remarks and the Parti Quebecois Executive Committee's unending drive to toughen up the language laws (itself an issue of words and their import) have caused Bouchard to grow weary of the fight.

But as he segues off to a cozy sinecure, Bouchard leaves Stephan Dion et al wondering what comes next. Will the PQ choose a more strident leader to advance the cause of separation? Or, as some are suggesting, has the struggle to end the mirage of Quebec's "humiliation" really evaporated?

While the Plan B authors mull over the implications of St. Lucien's resignation, other Liberals are trying to find upbeat words to calm the pro-Martin troops. The mood in those ranks is as bleak as the Ottawa horizon since all the signals point to Chrétien sticking around for the foreseeable future. Word has it that the modest cabinet announcement that elevated none of the so-called stars who ran for the Liberals to ministerial status, represents a stark message from the Boss: Toe the line and you'll get your shot, eventually. Join the ranks of the Martin/Rock agitators and make yourselves comfortable on the backbenches. Pretty grim tidings for ministerial wannabees.

Words were also quietly exchanged in the alleys of the Canadian Alliance. There is growing concern that the fledgling party may have made a serious blunder in selecting Stockwell Day as its leader. His choice of words (there's that word thing again) during the campaign, it is argued, revealed an easily distracted and unfocused dimension to the otherwise photogenic standard-bearer. People are anxious; they don't know what they are supposed to do next.

In all three cases, the common "word" that describes the mood is uncertainty... even distressing uncertainty. This is not an encouraging way to greet the new Parliament – which opens in just two weeks. Add in the most dreaded word of all that is making the rounds, "recession," and you have a recipe for parliamentary despair. About the only excitement around, just now, relates to the contest for new Speaker of the House of Commons.

MR. MUSIC: Middle school students at The Leo Baeck Day School were recently treated to a concert of piano music by Rami Bar Niv, who was in Toronto with The Canadian Friends of Tel Aviv University. He engaged the students in a program of ragtime and jazz, playing some of his own compositions.

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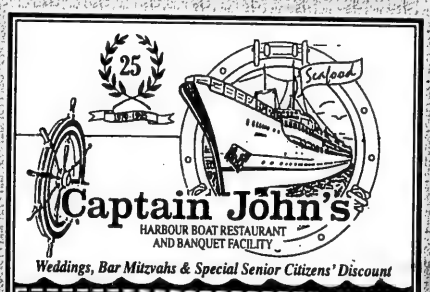

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No 'irreversible steps' included in Barak's unilateral separation plan

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — According to a unilateral separation plan prepared under the guidance of Prime Minister Ehud Barak, Israel will set up a line of defence around the settlement blocs in the West Bank that are intended for annexation to Israel under a permanent peace agreement.

Israel will also keep control of isolated settlements and of a wide security zone in the Jordan Valley, to be used as bargaining chips until a peace agreement is achieved.

Barak indicated that the separation plan would go into effect only in the event of one of three scenarios: as a response to a unilateral declaration of statehood on the part of the Palestinians; under a severe security threat; or as part of an agreement with the Palestinian Authority.

Barak has also decided to refrain from taking irreversible steps that might prejudice the chances of achieving an agreement in the future. The recent actions of the Israel Defence Forces in the West Bank, such as the moving of the Green Line barriers eastward and the cutting off of Palestinian villages from the trans-Samaria road, were taken to protect the settlements and not as part of a decision to implement a separation.

According to a senior diplomatic source, the security measures "are not alienated from the general considerations of the Camp David understandings, but they are not meant to show that Israel is following any line other than an attempt to reach an agreement."

The objective of the plan is to preserve the Jewish identity of Israel by means of a demographic separation from the Palestinians. The formulators of the plan propose focusing on Israel's vital interests and refraining from unnecessarily expanding the settlement blocs.

When the plan was presented to the political security cabinet a few weeks ago, the ministers were told that "the more violent and critical the scenario is, the less flexible Israel will be on the various parameters. The security zone in the Jordan Valley will be wider and the settlement blocs more complete."

There is no agreed-upon map for the separation, the diplomatic source said, and in talks with the Palestinians, Israel made sure to present various alternatives. The IDF prefers to strengthen its security hold and expand the "narrow waist" of Israel in western Samaria. Other organizations have suggested leaving more settlements under Israeli control.

The settlement blocs included in the separation plan are around Jerusalem (Ma'aleh Adumim, the Etzion bloc and Givat Ze'ev), the Ariel-Karnei Shomron bloc, the Kiryat Sefer bloc adjacent to Modi'in and settlements along the Green Line such as Alfei Menasheh, Har Adar, Beit Horon and others.

In order to avoid taking irreversible steps, the plan proposes not to erect electronic fences around the settlement blocs, but rather to protect them by means of mobile military forces and obstacles such as concrete blocks and ditches, which provide a line of defence but can be removed in the event of an agreement. "There is no point in investing billions for nothing," the source said.

The separation plan also includes a detailed legal and administrative infrastructure for joining the settlement blocs to Israel, as preparation for a possible annexation in the future. The plan determines how infrastructure currently shared by the settlements and the Palestinian Authority will be redeployed, how the settlements will be made part of various municipal authorities and which schools the children will attend.

The plan also deals with the paving of "separation roads" that do not pass through Palestinian villages. The old roads, which Israelis no longer use and are no longer patrolled by the IDF, are gradually being transferred to Palestinian control, even without an agreement.

Israel is aiming to annex as few Palestinians as possible, but in the event of a crisis, will have to deal with Palestinian villages that remain within the settlement blocs. Villages in the Etzion Bloc, for example, will be able to maintain their link with the municipal areas of Bethlehem and Beit Jala even after the separation.

The plan was originally formulated as the foundation for a permanent settlement with the Palestinians, based on a political, demographic and economic separation. After the failure of the Camp David summit, however, Barak also ordered that preparation be made for a unilateral separation in response to a possible Palestinian declaration of independence. The underlying instruction was that the conflict would be solved only through diplomatic means and therefore, the plan should not block the path to the negotiating table in the future.

According to the diplomatic source, the Barak government has not formulated a plan to evacuate isolated settlements in the framework of a unilateral separation or an agreement with the Palestinians. "There is no list of settlements intended for evacuation," the source said, adding that various models regarding the future of the settlements had been discussed.

"No one dealt with a plan for physical evacuation and no one will take a chance on dealing with it. We dealt only with blocs that will be annexed to Israel."

Israeli kidnapped, killed in Gaza

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — An Israeli resident of the Gush Katif settlements in the Gaza Strip, Roni Tzalach, who was in his early 30s, was kidnapped by Palestinians and murdered last weekend.

On Sunday evening, Tzalach's brother-in-law searched for him at the greenhouses where he was supposed to be working, because he failed to answer his cellular phone. His vehicle was also missing. A large scale search ensued, with Israel Defence Forces making extensive use of helicopters. The IDF has also closed down all roads leading to Gush Katif and all the crossings into Gaza.

Tzalach's vehicle was later located near Khan Yunis, through the use of a transponder which had been installed in the car. The car had been set ablaze.

Initial investigation of the greenhouses suggest that Tzalach did not leave the area of his own accord. It is suspected that Palestinian farm workers in the area may have abducted him.

The IDF contacted Palestinian security officials and informed them of the situation and asked them to assist in locating the man. By midnight, no progress had been reported in the search for Tzalach.

The head of the regional council of Gaza settlements, Aharon Tzur, claimed that "Palestinian security forces are involved in the kidnapping."

He called on Prime Minister Ehud Barak to act immediately "and not to repeat the mistakes of Har Eval and Joseph's Tomb." In both of those incidents, when Israelis were under attack, the IDF chose not to send large forces into Palestinian-held areas, for fear of incurring casualties and causing Palestinian civilian casualties.

Tzalach was married and had one child. He had farmed in the Gaza Strip for the past 10 years and was a resident of Kfar Yam.

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Human rights groups condemn summary executions

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli human rights groups harshly condemned the executions carried out by the Palestinian Authority (PA) Sunday, at the same time calling on Israel to halt its policy of targeting Palestinians for "liquidation."

The Public Committee Against Torture demanded that PA Chairman Yasser Arafat immediately close down the national security court following the execution yesterday of Alan Bani Odeh and Majdi Machawi for collaboration with Israel.

In a letter sent to Arafat and PA Justice Minister Freih Abu Medayin, the committee condemned the executions, conducted after a hasty trial, claiming that the court violated international law, the basic principles of equality before the law, the right to a fair trial and the right of the defendant to appeal the verdict.

The Association for Civil Rights in Israel yesterday told Prime Minister Ehud Barak that Israel must meet the same moral standards that it demands of the PA and order that the IDF's liquidation policy be halted.

On Sunday, Barak published a condemnation of the executions of the Palestinians suspected of collaborating with Israel.

"It is unfortunate that the Palestinian Authority, which seeks to become a recognized entity, uses show trials reminiscent of darker periods in history," Barak said.

Barak told the cabinet that he did not believe the condemned men were guilty and rejected the comparison made between the executions and the "elimination" of Tanzim and Fatah activists carried out by the IDF.

Despite the media blackout on the views of those who opposed the executions, Palestinian officials debated the topic on the Palestinian airwaves Sunday. The Palestinian Center for Human Rights in Gaza and other Palestinian human rights groups stated that those suspected of collaboration with Israel should be tried, but reiterated their objection to the death sentence, demanding that the national security court, which does not make a fair trial possible for defendants, be shut down.

Iran vows to support Syria, Lebanon

Ha'aretz Daily Newspaper Ltd.

JERUSALEM – Lebanese Prime Minister Rafik Hariri ended an official visit to Tehran Sunday, where he met with Iranian leaders.

Hariri discussed with the Iranian leadership the possibility that Lebanon may receive assistance in a variety of fields, particularly in helping with the reconstruction of southern Lebanon.

The Beirut daily *Al Mustaqbal*, which Hariri owns, reported Sunday that Iran's spiritual leader, Ali Khamenei, said Iran constitutes the "strategic depth" for Syria and Lebanon.

Senior Iranian officials have said repeatedly in recent weeks that if Israel attacks Syria and Lebanon, Iran will come to their defense. Iran's defense minister, Ali Shamkhani, said last month that Iran's response to an Israeli attack on Syria or Lebanon will be "surprising and stunning."

According to the Lebanese daily, Khamenei told Hariri that Iran supports Hezbollah's continued activities against Israel, "despite Israel's withdrawal from a significant part of the south.

Cairo trial opens of Egyptian suspected of spying for Israel

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — An Egyptian, Sharif al Filali, 34, pleaded not guilty to spying for Israel at the opening session of a trial in Egypt last weekend.

Nevertheless, the state prosecutors asked the court to convict the defendant and sentence him to the maximum penalty of life imprisonment.

The prosecution said Filali had gathered military and economic information for Israel's Mossad intelligence agency along with a Russian, identified as Grigory Jevins, who is being tried in absentia.

Filali, who was arrested two months ago after 17 days of interrogation, is being tried at the High Court for State Security. Since his arrest, Israel has officially denied any connection with the defendant.

Defence attorney Ahmed Said Abdel-Halek, a family friend of Filali's, volunteered to defend the suspect even though religious courts issued a ruling which forbade any Egyptian lawyer from doing so because of his alleged links with Israel.

The defence argues that Filali voluntarily returned to Egypt from Spain, where he had dealings with the Russian suspect, an arms trader with whom he recently worked. Abdel-Halek says that his client had gone to the Egyptian embassy in Madrid last June, and reported that he had suspicions about the activities of Jevins.

Filali's mother, Soheir Murad, said, "I have faith that my son is innocent and I know he could not betray Egypt."

The court set the next session for Feb. 11.

Mea Shearim hero

Continued from page 1

"In any case, I don't recommend that anyone do what I did. If I had known in advance that it was a bomb, I would never have touched it. But because I had already opened the knapsack, and I saw the cell phone connected to the bomb, I understood that these were critical moments, in which I could save lives."

But if the police had mixed reactions, Bik's wife, Leah, was unequivocal. "I think he's crazy," she said.

Maj.-Gen. Micky Levy, the commander of the Jerusalem Police, said afterward that only bomb specialists are allowed to touch a bomb, and anyone who sees a suspicious object should immediately call the police. That yesterday's incident ended with no loss of life, he said, was a "miracle."

A leading haredi activist, Yehuda Meshi-Zahav, said that haredi rabbis had also warned their followers not to try to imitate Bik's actions.

"In our opinion, what he did was not heroic, but stupid," Meshi-Zahav said. "In such cases, you should immediately call the police."

Police spokesman Shmuel Ben-Ruby said that explosive materials and charges were also found earlier in the day in an area near Mea Shearim. In this case, however, the charges were not connected to the explosives, he said.

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Analysis

Worthwhile advice from Jordan

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

In President Clinton's bridging proposal for a fundamental agreement between Israel and the Palestinian Authority, there is a big question mark surrounding one of Israel's neighbours, Jordan.

What kind of future does the United States foresee for the Hashemite Kingdom and its prospects for coexistence with a Palestinian state? What has awakened this question is the debate over the fate of the Jordan Valley: who would control it and what its relations between Jordan and a would-be Palestine would look like.

In his bridging proposal, Clinton states that Israel must withdraw from the Jordan Valley within 36 months. In that time, an IDF force will remain there, under the aegis of an international force stationed in the region. Clinton adds that if security improves, Israel will be able to pull back more quickly. Nothing is said about what will happen if the situation deteriorates.

If intelligence reports from Amman are correct, the Jordanians are very concerned about Clinton's idea of transferring the Jordan Valley to the Palestinians and moving the IDF out as soon as possible. This will open a broad border between Jordan and the emerging Palestinian state, thereby exposing Jordan to political and demographic pressure, as well as subversive activity.

It is doubtful that the Americans have paid sufficient heed to the implications of such a move. Perhaps the Clinton administration is not convinced that Hashemite Jordan will be around in the long run.

Nevertheless, it is important that Israel bring up the issue of Jordan as soon as possible in meetings with the advisers of U.S. President-elect George Bush. These advisers give the impression of being quite open-minded on the subject of Jordan. The fact is, Israel has had a special interest in Jordan's survival for a long time, and King Abdullah knows it, too.

Before the death of King Hussein, I had two opportunities to discuss the Jordan Valley with top Jordanian officials. In terms of Jordan's strategic interests, I asked, was it better for the Jordan Valley to be in Israeli or Palestinian hands?

My interlocutors were not anxious to reply, even though we were speaking off the record. I came back to the question repeatedly until I finally received an answer: Israel, they replied, but only on condition that it did not annex the Jordan Valley, because this was a move Jordan would have to oppose.

Another condition for the Jordan Valley being in Israeli hands, they said, was that Israel make no claims about holding onto the Jordan Valley in order to protect the Hashemite kingdom. Amman would object to any such idea, as King Hussein did when he heard that Ariel Sharon had used such an argument in conversation with Sandy Berger, Clinton's national security adviser.

The senior Jordanian official to whom I spoke also offered an important piece of advice: Israel must not commit itself to a specific date for withdrawal from the Jordan Valley. Instead, it must insist on withdrawal only when the security situation allows for it. Israel is prepared to discuss security arrangements with both the Palestinians and Jordan.

When Justice Minister Yossi Beilin approached Shimon Peres in 1995 with the details of what is now known as the Beilin-Abu Mazen plan, Peres refused to support it for two reasons. The first reason was that it did not offer a practical solution for the problem of Jerusalem. The other was that it called for automatic Israeli withdrawal from the Jordan Valley after a period of 12 years.

Today, the Palestinian leadership officially rejects the Beilin-Abu Mazen plan, although both sides as well as the U.S. government have adopted many of its principles. In the same way that the Palestinians are demanding changes in the Clinton bridging proposal, Israel should be demanding changes in the clauses having to do with the Jordan Valley.

Iran trains glider guerrilla raiders

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Iran is training Palestinian fighters opposed to the peace process to launch glider raids to attack Israeli targets from Lebanon, Iranian television reported recently.

Men from the Popular Front for the Liberation of Palestine – General Command (PFLP-GC), headed by Ahmed Jibril, were seen on television with Iranian instructors. The Iranian anchor said while Israel is well-prepared against attacks by land, it could be surprised by an attack from the air.

The general region of Har Dov, a focal point for opposition groups, including Hezbollah, was also mentioned in the report as a possible point of attack.

The PFLP-GC carried out a glider raid against a military base near Kiryat Shmona in November 1987 in which six Israeli soldiers and the Palestinian guerrilla were killed. In response to the threat of airborne attack from Lebanon, anti-aircraft defenses have been strengthened, mostly in the Har Dov area. Rules of engagement for IDF forces along the northern border have been eased to combat any aerial attack.

There is also concern such a raid could be co-ordinated with some form of ground attack in complicity with the Hezbollah, which controls the area across from Har Dov.

Chief of Staff Shaul Mofaz told members of the Knesset foreign affairs and defence committee last week that the IDF has information that Hezbollah plans attacks along the northern border in the near future.

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Canada

Police warn authorities of extremist danger

By GIL SEDAN
Jewish Telegraphic Agency

JERUSALEM — With peace negotiators discussing Israeli concessions on Jerusalem's Temple Mount in the midst of continuing Palestinian violence, Israeli security officials are keeping a wary eye on Jewish extremists.

The officials warn that Israel's far right could engage in vigilante retaliation for Palestinian violence, which has resulted in almost daily attacks on Israelis in the West Bank and Gaza Strip and the ambush slaying of a prominent right-wing extremist on Dec. 31.

In a worst-case scenario, officials warn, an attack against Muslim holy sites on the Temple Mount could spark an Islamic crusade drawing legions of faithful from as far as Indonesia, setting in motion a veritable Armageddon.

"This could threaten the very existence of Israel," said Assaf Hefetz, the former inspector-general of Israel's police.

Hefetz, along with Carmi Gillon, a former head of the Shin Bet domestic security service, sent a letter to Prime Minister Ehud Barak recently warning of the threat extremist Jewish groups may pose to the Temple Mount – and, by extension, to Israel's security.

These groups cannot be dismissed as marginal, said Hefetz, who estimated that their numbers have "doubled and even tripled" since Palestinian violence against Israel erupted more than three months ago.

Yizhar Be'er, director general of the Keshev Center for the Protection of Democracy in Israel, which specializes in monitoring extremist groups, estimated that their membership has grown by leaps and bounds in the past decade.

Rabbi Michael Melchior, Israel's minister for Israeli society and world Jewish communities, said last week that the extremist threat to the Temple Mount must be taken seriously.

"There is nothing more sensitive than the Temple Mount," he said. "It can be the gate to heaven, but it can also be the gate to hell."

Rabbi Melchior offered the comment after the Keshev Center sent Barak a detailed report recently on the activities of far-right groups.

The warnings surfaced after Israel's Chief Rabbinical Council – which includes the two chief rabbis and the rabbis of Israel's major cities – issued a ruling recently prohibiting Israeli officials from ceding sovereignty over the Temple Mount to the Palestinians.

Sovereignty over the Temple Mount "belongs to the people of Israel, so even discussing it would be a desecration of God's name," the council ruled.

The council was reacting to reports that Barak supports a U.S. peace plan under which Israel would cede the Temple Mount to Palestinian control.

The government is not bound by the council's ruling, but Barak nevertheless assured the council that he would not allow the Palestinians to control the Temple Mount. He did not rule out placing it under the control of some third party, however.

Ehud Sprinzak, a political scientist at the Inter-Disciplinary Center in Herzliyah and an expert on the radical right, said the prospects of a Jewish attack on the Mount are slim.

While many Israelis are mobilizing against giving up the Temple Mount – Monday's 300,000-strong demonstration against Israeli concessions in Jerusalem is just one example – few people support vigilante action, Sprinzak said.

"Prospects that such action will be taken at this time are small, since everyone who deals with the issue understands that the chance for an agreement on the Temple Mount is very slim," Sprinzak said.

Still, Israeli officials worry that Jewish extremists could use the Rabbinical Council ruling to justify almost any act.

Israel's radical right has been galvanized by the uncompromising stand Palestinian officials and clerics have taken regarding Arab rights to the Temple Mount.

Palestinian officials routinely deny any Jewish connection to the Mount. Last week, the Palestinian Authority's (PA) chief Islamic cleric issued a religious ruling declaring the entire Temple Mount area holy land for Islam.

Grand Mufti of Jerusalem Ikrima Sabri said the Temple Mount is holy to Muslims from "seven levels above and seven levels below" the Mount's surface.

Itamar Ben-Gvir, an activist with Kach – the outlawed anti-Arab group founded by Meir Kahane – said a plan is being prepared for thousands of Jews to march on the Temple Mount.

"Police will be unable to face the masses," he warned.

Leading rabbis are not sitting idly by as such threats are issued.

Rabbi Shmuel Rabinovich, the rabbi of the Western Wall, urged rabbis of all denominations to tell their congregations that it is absolutely forbidden to damage the mosques on the Temple Mount.

"One must state as clearly as possible that this is not the way of Judaism, and that the action of extremists can jeopardize 2,000 years of prayers at the Western Wall," he said.

Rabbi Rabinovich warned that a single fanatic could bring "horrible things to us."

Asked whether it was possible that anyone would take such action, Rabbi Rabinovich said that before the 1995 assassination of Prime Minister Yitzhak Rabin, "We also did not believe that someone would take such an action and then justify it in the name of religion."

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How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, Feb. 19, 2001. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors, such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat, Friday, March 2, 2001.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 8, 2001. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Arafat's rejectionism

According to Reports

In the *New York Times* Jan. 2, Tom Friedman captured the gist of the ongoing Middle East stalemate: "In Israel, virtually every party favours a peace deal with the Palestinians, and the debate is over how much to compromise. In the Arab world, the debate is over *whether* to compromise – with one group rejecting peace with Israel on any terms, and others advocating peace with Israel, but only if the Palestinians get 100 percent of what they want."

Now that Yasser Arafat, backed by Arab leaders, has, in effect, spurned Bill Clinton's compromise proposals, which Ehud Barak had accepted, as insufficient, he has illustrated Friedman's point: By insisting on 100 percent, including, foremost, the "right of return" of Palestinian refugees to Israel itself, he is leading his people into an abyss instead of towards statehood alongside Israel, his espoused goal.

Important elements of the Canadian media have not been oblivious to the contrast between Arafat and Barak and to the dead-end, rejectionist politics that the Palestinian Arab position on refugees represents.

To take but one example, in a significant editorial statement on Jan. 6 called "What of the Refugees," the *Globe and Mail* forcefully argued against the wholly unrealistic Palestinian insistence that Israel accept their "right" of return (even though such a right does not exist, and not in UN Resolution 194 where they wrongly claim it is "enshrined").

Refusing to relativize history to accommodate the Palestinian narrative, as some others do, the *Globe* adheres to the objective historical record and points out that by having rejected the UN Partition resolution in November 1947, and then having attacked Israel upon its creation in 1948, the Palestinians and Arabs bear responsibility for the creation of the Palestinian refugee plight in the first place; furthermore, they bear responsibility for perpetuating the plight of the refugees by using them as political pawns against Israel.

The *Globe* also acknowledges the "more than 500,000" Jewish refugees from Arab lands who, in contrast to the Arab treatment of the Palestinians, were immediately absorbed into the tiny Jewish state.

Finally, the *Globe* properly notes that if there is to be peace, the Palestinians must deal realistically with a solution to their refugee problem. Pursuing a policy to demographically destroy the Jewish state is not one of these.

Prepared by Paul Michaels, director of communications of the Canada-Israel Committee.

The week in Israel

Jan. 8

• Thousands of Israelis streamed toward the Old City in Jerusalem for a mass protest against the U.S. proposal for Israel to cede control of the Temple Mount and areas of eastern Jerusalem to the Palestinians.

Jan. 9

• The chief Islamic cleric in Jerusalem, Ikrima Sabri, issued a ruling declaring the entire Temple Mount area holy land for Islam "from seven levels above and seven levels below" the Mount's surface. His comments confound the compromise offered by U.S. President Bill Clinton that the PA would control the surface of the Temple Mount and Israel below the surface.

Jan. 10

• Attorney General Elyakim Rubinstein ordered an investigation into leaflets distributed in Arab communities two weeks ago denouncing Prime Minister Barak and Likud leader Ariel Sharon. The leaflets also threatened death to anyone who voted for either candidate in the upcoming prime ministerial election.

Jan. 11

• Gen. Suzi Yogev, chief of the IDF's women's corps, is slated to be appointed as Chief of Staff Shaul Mofaz's advisor on women's issues by the end of the year. Her appointment will launch a new and more direct method of interaction on women's issues between advocates and the Chief of Staff and high army officials.

Jan. 12

• Israel has started to lift restrictions imposed on the PA since a car bomb exploded in Netanya on New Year's Day, following meetings held since Wednesday between Israeli and PA officials to discuss the resumption of co-operation in security matters.

Files from JTA and Ha'aretz

The Israel you don't see on the nightly news.

Photographed on Ben Yehuda Street, Jerusalem, on January 10, 2001

The children are playing their soccer games as scheduled.

The cafés and restaurants of Jerusalem are humming with the typical gossip and stories and banter.

The Tel Aviv opera is sold out as usual.

The beaches of Eilat are filled with the predictable influx of vacationers from every continent.

Life goes on. And thousands of tourists are arriving every day. But you don't see that on the evening news.

Talk to our people, and you will sense, as always, our passionate commitment to peace.

We hope you will plan to come to Israel soon. To be with us – and to see for yourself the beautiful, vibrant Israel that you don't see on the nightly news.

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Piano recital at Koffler features international artists

By ANNA MORGAN
Staff Reporter

TORONTO — Two masters will join hands in a show of extraordinary musicianship.

"I'm very honoured to be playing with Alexander Tselyakov," said Fabio Mastrangelo about their upcoming duo piano recital featuring the works of Rachmaninoff, Chopin and Mozart.

Russian-born Tselyakov has appeared as a soloist at major festivals and concert halls around the world and has just recently returned from a musical tour of Paris, London, California and British Columbia.

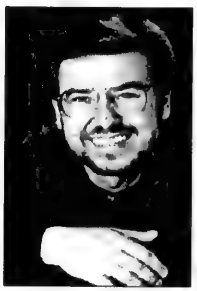
His awards have included the International Tchaikovsky Competition, the Tokyo International Piano Competition and the national Israeli competition. He has played recitals for such dignitaries as the late Yitzchak Rabin and Mikhail Gorbachev.

Tselyakov noted in an interview that his career began at the age of four, when his mother started teaching him the piano.

"She had great patience," he said.

After completing a high school for gifted musicians, Tselyakov went on to the Tchaikovsky Conservatory in Moscow to study with Lev Naumov, a student of the Heinrich Neuhaus methods – credited with producing such keyboard masters as Gilels and Richter.

By the time Tselyakov was in his 20s, he was teaching at two Russian institutes for music, as well as performing as a soloist.



Alexander Tselyakov

Now Canada is his home and he has begun to include Canadian composers in his repertoire.

"Srul Irving Glick is currently composing a piece for me to play on my upcoming tour of the Atlantic provinces," Tselyakov said.

The upcoming concert at the Koffler Centre will feature Tselyakov with another Canadian artist, Mastrangelo.

Mastrangelo is the founder and music director of Virtuosi di Toronto, a chamber orchestra whose members are drawn primarily from the Toronto Symphony Orchestra. He is also the musical director of the University of Toronto Hart House Chamber Strings and is a conducting instructor at the University of Toronto.

While Mastrangelo often tours as a conductor, he is also an award-winning pianist.

Mastrangelo was born in Italy, where he began his musical studies at the age of five with his father. Mastrangelo went on to study with Maria Tipo in Geneva and completed a Piano Performer Diploma at the Royal Academy of Music in London, England.

He went on to study with Leonard Bernstein in Vienna and at the Academy of Santa Cecilia in Rome.

"The upcoming concert at Koffler will give the audience an opportunity to see all the different ways that pianists can team up," Mastrangelo said.

Fabio Mastrangelo

The program will contain solos, duets on two pianos and a duo piano recital with Tselyakov and Mastrangelo both playing on one instrument.

This concert is part of an ongoing musical collaboration between the Italian and Jewish communities, Mastrangelo added.

In the spring, the Koffler School of Music and the Virtuosi de Toronto will be presenting a Mother's Day concert featuring Shlomo Mintz.

For further information and tickets regarding the two-piano concert featuring Tselyakov and Mastangello on Jan. 20 at 8 p.m, call the Koffler School of Music, 416-636-1880, ext. 228, or Na'amat Canada, 416-636-5425.

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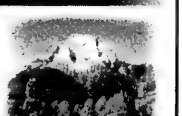

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Love story set in wartime Berlin

By SHELDON KIRSHNER
Staff Reporter

Known as "submarines," they inhabited the murky depths of a nether world where detection was tantamount to a death sentence.

Hidden by friends or relatives, or passing as Christians with doctored papers, they were Jews living in 1940s Nazi Germany. Their survival hung by a slender thread.

Felice Schragenheim, a Berlin Jew who passed under a false name, was one of those so-called submarines. Her story, originally told in the book *Aimee & Jaguar* by Erica Fischer, has been skillfully brought to the screen by director Max Faberbock.

The film, in German with English subtitles, opens on Jan. 19 at the Alliance Atlantis Cumberland and Bayview cinemas.

Two hours long, *Aimee & Jaguar* is based on a true romantic relationship that, for its times, was not only shocking but unlikely.

It brought together two women whose lives probably would not have intersected under normal circumstances: Schragenheim, the lesbian Jew, and Lilly Wust, the conventional Aryan wife of a German soldier on active duty.

After first meeting at a concert abruptly interrupted by an Allied bombing raid, the pair meet again at a dusky cafe enlivened by sunny Latin American music.

The sexual energy between Felice and Lilly is apparent. But Lilly (Juliane Kohler), though fascinated by Felice (Maria Schrader), is confused.

As their friendship evolves, Felice kisses Lilly. Taken aback, Lilly slaps Felice. Despite Lilly's reaction, something inside her has drastically changed. Soon, they are writing passionate letters and poems to each other regularly.

They are deep into a love affair that Faberbock uses to good effect to illustrate the yawning chasm between the two women.

Masquerading as an Aryan, Felice works for a Nazi newspaper. In secret, she delivers information to a German resistance group.

As the mother of four boys, Lilly is an exemplar of the ideals of Nazi motherhood. But being a libertine, she has affairs with men before Felice is thrust into her life.

Set against the backdrop of a city reduced to rubble by Allied raids, the movie gives a viewer a glimpse of the terror the regime imposed on the remaining Jews of Berlin.

In an evocative scene, one of Felice's Jewish friends is chased in broad daylight by Gestapo agents, then shot and killed, after being unable to produce her personal documents.

Lilly, proud of her ability to sniff out Jews by their alleged scent, is initially unaware that Felice is Jewish. The issue surfaces when Lilly, overcome by jealousy, forces Felice to reveal her real identity.

"I'm Jewish, Lilly."

"You're what?"

This frenetic exchange, far from destroying their budding relationship, deepens it.

The lengths Lilly goes to insulate Felice against the deprivations of a cruel, race-mad government proves that people of different backgrounds can meet on common ground.

Unfolding in bitter-sweet flashbacks from Lilly's point of view, *Aimee & Jaguar* seethes with raw emotions, capturing the nuances and passions of their improbable affair.

The film's success is due in part to the lead players, Juliane Kohler and Maria Schrader, whose modulated performances are consistently striking.

Faberbock, in his debut as a director, portrays the Felice/Lilly liaison with tact, sensitivity and artistry. He distills the grim, uncertain mood of war-time Germany with restraint and realism. In short, *Aimee & Jaguar* hits all the right notes.

Not surprisingly, it was Germany's submission for best foreign-language film at last year's Oscar awards ceremony in Los Angeles.

Secondary actors steal show in Zadie's Shoes

By BEN ROSE
Special to The CJN

TORONTO — Two actors who are not the leads steal the show in *Zadie's Shoes*, which opened recently at the Factory Theatre for a run until Feb. 4.

Veteran Paul Soles is a standout as the synagogue elder Eli Shifman, who guides Benjamin, (Jordan Pettle, brother of the writer), a compulsive gambler, back to the straight and narrow. And the unheralded Randy Hughson as Benjamin's friend, a cocaine addict and alcoholic who has been "dry" for 23 days, acts out wonderful lines (once you get used to his obscenities) which mark playwright Adam Pettle as a comer.

Anyone who can create such a new, major character as "Bear" is clearly talented.

To enjoy *Zadie's Shoes*, you must shed the baggage that seeks an uncluttered plot and realistic backgrounds. This play has neo-modern staging, with the actors scattered in stadium-like rows, emoting monologues. It also has sub-plots involving Benjamin and his girlfriend Ruth (Kelli Fox), who has cancer; and her two sisters, who have lives and problems of their own but end up supporting Ruth and going to Mexico with her. There she undergoes coffee enemas as part of her treatment.

Continued on page 42

ANSWERS TO CROSSWORD PUZZLE.

1 B	2 A	3 S	4 E	5 L		6 S	7 I	8 L	9 A	10 S		11 K	12 O	13 S
14 A	L	C	O	A		15 E	N	A	C	T		16 A	R	E
17 L	E	O	N	P	18 I	N	S	K	E	R		19 T	E	L
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37 S	38 I	39 M	O	N		40 H	A	I	F	41 A		42 I	Z	E
43 A	G	O		44 C	45 H	E		46 L	A	B		47 T	R	A
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65 R	66 E	H	E	A	67 T	68 S		69 O	C	70 T		71 D	E	B
72 A	X	E		73 J	E	W	74 I	S	H	S	75 T	A	T	E
76 Y	E	S		77 O	R	A	T	E		78 A	I	M	A	T
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TRAVEL TALK

BY BILL GLADSTONE

THREE SUN-DRENCHED DESTINATIONS

To paraphrase the song: The wind is blowing/ the snow is snowing/ but I can weather the storm/ I've got my holiday memories to keep me warm...

* * *

How well I remember the day I joined a group excursion to a Karen hill tribe village in the northern Thai province of Chiang Mai, in the foothills of the Himalayan mountains. The village was a clumsy conspiracy of shacks, surrounded by dense jungle. It was filled with pigs, chickens, hanging laundry and unwashed children with smiling faces and outstretched palms.

The kids were intrigued by my wristwatch. Running water and electricity were recent additions to the village, which boasted an old-fashioned washing machine but no television.

The villagers welcomed us into their huts: they had pots, pans and clothing but little else. Back outside, they presented blankets, tablecloths, beaded purses, cloth bags, straps, headbands and other homemade items for sale. Bargaining generously, we still walked away with unique goods at prices unheard of in North America.

We visited many other exotic destinations in Thailand: an elephant camp, a cashew plant, an umbrella factory, a butterfly and orchid farm. On the grounds of centuries-old Buddhist temples, we encountered orange-robed monks and ladies carrying small packets woven from dried leaves. In each package was a tiny live bird. For a few Baht one made a wish and released the bird back into nature.

We explored a camp of sea gypsies, a Muslim fishing village on stilts above the open sea, the marketplaces of Chiang Mai, Phuket and Bangkok. Nearly everything we saw in Thailand was different from what we might have expected or experienced back home.

I subsequently discovered that, according to Kulanu, the American organization whose mission is to find and redeem the lost Jewish tribes, some of the Karen practise rites that resemble Jewish religious ceremonies. Some observers consider them a remnant of a lost tribe!

* * *

A longstanding government edict prohibits white-coloured buildings in Willemsted, capital of the Caribbean island of Curacao. As a result, much of the city's handsome Dutch colonial architecture is painted bright creamy yellow or orange.

Languishing in tropical heat, refreshed by constant tradewinds, Curacao is one of the ABC islands of the Netherland Antilles, situated some 63 kilometres north of Venezuela. Docked beside the Queen Emma floating bridge is a "floating market" of ships that arrive every morning from that country with fresh fruits and vegetables for sale.

In addition to the Governor's Palace, there are numerous old military forts and plantation landhouses to explore around the island, as well as a few pitiful huts left over from slaving days, which ended in 1863.

Established in 1632, Willemstad's Mikve-Israel is said to be the oldest surviving synagogue in the New World, and receives thousands of visitors yearly.

* * *

Israel's Upper Galilee is famed for many things, including natural beauty, archeological ruins, and being the source of the Jordan River. One could easily spend much time here, touring parks, ancient sites, museums and towns like Kiryat Shmonah and the fascinating mystical jewel known as Safed.

The towering forests and rippling waterways of the small but scenic Dan Nature Reserve sharply contradict Israel's image as a desert country. Hikers encounter rushing creeks and tranquil pools of water, sweet and pure. Emerging from rock springs, these are the frothy headwaters of the Jordan. Soon one emerges at a clearing where the ancient city of Tel Dan is being excavated. Formerly a Canaan city-state named Leshem or Laish, the city was taken over by the biblical tribe of Dan.

It's often been said that anywhere you stick a shovel in the earth in Israel, you find something of interest, and it's certainly true in the Upper Galilee. Kazrin features the remains of a Jewish town of the talmudic period, Banyas offers the ruins of an ancient city and the pre-medieval Nimrod Fortress, and Hazor has the ruins of an ancient city that became one of King Solomon's chariot towns.

Zadie is worth watching despite its rough spots

Continued from page 41

On Eli's recommendation, Benjamin had wagered the money for the sisters' air tickets on a horse named Lost Pal (which wins as a 17 to 1 long shot), but this is almost lost in the shuffle of other plots.

The ending is upbeat, with Ruth recovering after Benjamin comes to grip with his gambling dereliction.

Eli's soliloquies in the synagogue deal humorously with Jewish ways, remonstrating with "boytchik" for not attending services for 15 years since his bar mitzvah, and reminding him that "if Jews were not pushy, we would not have Israel."

Along the way, he reveals his own weakness for gambling, and gives Benjamin a tallit and a prayer book. He asks Benjamin's grandfather, who lost his shoes to a straight flush in Poland before coming to Canada, to tell him the paths not to follow. There is genuine tension in this scene, an emotional highlight of the play.

Soles' dual role as Benjamin's father, who passes his gambling addiction to his son, and as Eli, is critical, and his opening monologue about the bettor who lived by the number 8, including his horse which ran eighth, is a jewel.

As Ruth's sisters, Torri Higginson, the control freak, and Juno Mills-Cockell, the Buddhist who is carrying Bear's baby, add interest for anyone who can follow their cavortings.

Despite its good qualities, however, there are rough spots in *Zadie's Shoes* and the script needs tightening, despite the efforts of director Jackie Maxwell, former artistic director of Factory Theatre.

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Eye on Arts

By Bill Gladstone

PREDEADLINE FOR SUBMISSIONS TO FILM FESTIVAL

Filmmakers, take note that Feb. 10 is the deadline for submissions for any films to be considered for the ninth edition of the Toronto Jewish Film Festival (TJFF).

According to **Shlomo Schwartzberg**, the TJFF's director of programming, dates of the upcoming festival have been set for April 26 to May 3. Anyone interested in receiving information on the festival by e-mail is requested to forward their e-mail address to tjff@interlog.com.

Incidentally, the TJFF has moved offices. Its new address is 17 Madison Ave., Toronto M5R 2S2. The phone numbers haven't changed: phone 416-324-8226, fax 416-324-8668.

By the way, that was Schwartzberg introducing the very well attended series of classic Yiddish films recently at the Beth Tikvah Synagogue, 3080 Bayview Ave. The series continues in 2001 with free screenings of *Mamele* on Jan. 21, *The Cantor's Son* on Feb. 18, and *The Jolly Paupers* with comedians **Dzigan** and **Schumacher** on March 18.

All dates are Sundays at 7 p.m. For further information, call 416-221-3433.

***

Musical Notes: Children of five to 12 and their families should enjoy award-winning violinist **Lenny Solomon's** musical accompaniment of **Barbara Budd's** reading of the **Roch Carrier** story, *The Hockey Sweater*. Tickets $8. Sunday Jan. 21, 1 p.m. Du Maurier Theatre, 231 Queens Quay W. 416-973-4000.

• **John McDermott**, Toronto's own Scottish-born tenor, performs Scottish folk classics and ballads in a Robert Burns Day concert, with pipers, dancers and musicians **Erica Goodman**, **Anne Lindsay**, **Ray Legere**, **Bill Bridges** and **Jack Zaza**. $29.50-$46.50. Roy Thomson Hall, Sunday Jan. 28, 2 p.m. 416-872-4255.

***

The Schmigeggy Way: Schmigeggy Productions has an innovative approach to theatre. Working within a tight time frame, producer-director **Adam Lazarus** and the Schmigeggy team find a downtown setting, convert it into a performance space, and assemble some actors who improvise for a few days, then present a public performance. The intimacy of the performer-audience relationship has always been a characteristic of the company's performances.

The New Millennium Schmigeggy tells the stories of six geniuses of varying professions. Runs Jan. 26 thru 28. Adults $12; discounts apply for advance reservations. Nightwood Theatre Studio Space, 9 St. Nicholas St., 6th floor. 416-837-2001.

***

More Dramatic Notes: Solar Stage Children's Theatre presents *Tales of Anansi the Spider*, a famous arachnid from West Africa. Suitable for kindergarten to 3. $8.50. Jan. 14, 21, 28 & Feb. 4, 11 a.m. & 2 p.m. 4950 Yonge St. (Madison Centre, concourse level). 416-368-8031.

• The Morris Winchevsky School celebrates Martin Luther King Jr. Day with special guest **Veronica Sullivan** in a program of storytelling and crafts. January 21 at 11 a.m. at the Winchevsky Centre, 585 Cranbrooke Ave., Toronto. 416-789-5502.

***

Sandwich Generation: Are you part of the "sandwich generation"? Producers for a new documentary series for WTN are seeking women of the "sandwich generation", caught between children, aging parents, relatives, careers, who are willing to share their stories on camera. Contact Donna at 416-925-0111 or storyvine@yahoo.ca. The series is expected to air in the spring.

***

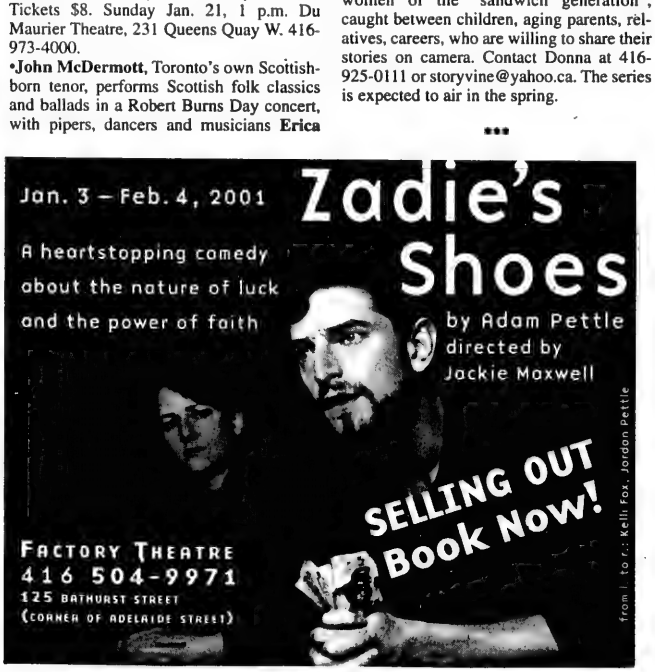
At the Koffler Gallery: A series of female torsos clad in skin-tight black sheaths, strapless cocktail dresses and voluminous party frocks is the focus of Little Black Dress, an exhibition of oil pastels by **Cathy Daley**.

"What is portrayed is the iconography of the dress; the garment that frames, and contains, a complex array of cultural, esthetic, political and personal issues."

Koffler Gallery, Bathurst Jewish Centre, 4588 Bathurst St. Until Feb. 25. 416-636-1880, ext. 380.

***

More Visual Arts: Photograms, an exhibition of photographs by **David Miller**, opened this week at the Lonsdale Gallery. The show features a variety of photographs, installations, site-works and sculptures by Miller, who, according to a press release, has done "extensive research in the representation of atrocity." Until Feb. 17 at 410 Spadina Rd. 416-487-8733.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Genetic disorder found among Ashkenazi Jews

By LEILA SPEISMAN
Staff Reporter

TORONTO — We take for granted that our body will respond properly to stress, that our blood pressure and body temperature will regulate themselves, that when we eat or drink, the food will digest properly, that we won't stop breathing when we sleep.

For those children with familial dysautonomia (FD), each of those functions can become a major, often life-threatening concern.

Familial dysautonomia is a genetic disorder of the autonomic and sensory nervous systems responsible for such basic body functions as blood pressure regulation, breathing, swallowing and digestion. It is estimated that one in 30 Ashkenazi Jews carry the gene. When both parents carry the gene, they run a one-in-four chance with each pregnancy that they will produce a child with familial dysautonomia.

One out of 3,600 Ashkenazi births is a child with familial dysautonomia, not an insignificant proportion. With the Russian immigration to the west, the number may well be higher.

"It is difficult to be told that your child has something you gave it," Judy Zauder told *The CJN*. Her 19-year-old son Michael has the condition, as do Deborah Melamed's eight-year-old daughter Alanna, and Monica Taryan's son Bennie, age seven.

The three mothers had invited *The CJN* to hear what life is like for those coping with FD. And they have a lot to cope with.

Some of the symptoms include poor muscle tone, severe difficulty swallowing, crying without tears, poor temperature control with unexplained very high fevers or very low temperatures, wide swings in blood pressure, vomiting, decreased or no reaction to pain, sweating, blotchy skin, no taste buds and spinal curvature.

Although there is no cure as yet, with early diagnosis, it is possible for the children to lead a more normal life.

Taryan said that any time Ashkenzi parents have a baby who has poor muscle tone, can't feed, has mottled skin (because of the poor circulation to the extremities) and has severe respiratory problems, a histamine test – which is 100 percent accurate – should be done.

"Of course, those symptoms can have other explanations, too," she said, which is why the disorder is so often misdiagnosed.

Furthermore, some babies have only some of the symptoms, Melamed added.

The first thing that is done after diagnosis is fundoplication, a procedure that tightens the area between the muscles and the esophagus.

The sphincter at the bottom of the esophagus, which usually opens and closes automatically when we eat, is uncontrolled in these children. Since the lungs are not sealed during the swallowing reflex, food particles and liquids can enter the breathing passages and cause infections and pneumonia.

Familial dysautonomia

While many children can be taught to swallow solids, few can drink, and they must take liquids around the clock through a gastric tube, which also supplies supplementary calories.

The extra calories are necessary because of the children's rapid metabolism, and also because, since they have no taste buds, they have no particular enjoyment in eating.

The parents get very creative with making extremely spicy and overly sweet foods, Melamed, Taryan and Zauder agreed.

And one of the most frightening things that can happen, the women agreed, is what they all simply referred to as "crisis." Everything in the body goes into spasm, Melamed said. The child can't eat or drink, gets a dangerously high fever, shakes and vomits. This may last for hours, days or even months.

The only solution is to give them drugs that knock them out until the crisis passes.

Since the children's body can't react to stress, a simple emotional reaction can rapidly escalate to a serious state, which may have to be regulated by anti-anxiety drugs such as Valium.

"We get butterflies in our stomach. They get elephants," is the way Melamed described it.

They all have learning disabilities, to a greater or lesser degree. Zauder explained that the children's problems "may not stem from actual learning difficulties, but [arise] because they find it hard to find themselves in their space."

Many need support in school, which may range from an educational assistant to fine motor support to full-time nursing.

Treatment is available at the New York Medical Centre Dysautonomia Treatment and Evaluation Centre, under Dr. Felicia Axelrod, who has done much of the seminal work on familial dysautonomia. It is understood that yearly trips there are part of the families' lifestyle.

There is also a treatment centre at the Mt. Scopus campus of Hadassah Hospital in Jerusalem.

Genetic research is being carried out by James Gusella at Harvard University at the Massachusetts General Hospital.

The Toronto chapter of the Dysautonomia Foundation is trying to raise its profile in the community, not only to disseminate information about the condition and encourage fundraising, but also to raise awareness among parents and health professionals.

For more information, call the foundation at 905-882-7725. There are also several helpful Web sites, including www.familialdysautonomia.org and www.med.nyu.edu/fd/fdcenter.html.

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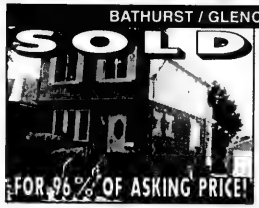

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MELES (MELESZ) GEORGE A survivor of the slave labour camp, death march and the Mauthaussen concentration camp. On Wednesday, January 10, 2001. George, beloved husband of 55 years of Eleanor. Dear father of Andrew. Loving grandfather of Joshua, Anthony and Jordan. A funeral service took place at Steeles Memorial Chapel on Thursday, January 11, at 2 p.m. Interment Pardes Shalom Cemetery, Community 3 section. Memorial donations may be made to Beit Halochem (Disabled Veterans Organization of Israel) 416-787-8950.

SHWARTZ, Alexander - on Jan. 2, 2001, late of 39 Crosby Ave.
KIRSCHNER, Rosalia - on Jan. 2, 2001.
ABRAHAM, Klara Behira - on Jan. 3, 2001, late of 6250 Bathurst St.
WESTEIN, Georgina - on Jan. 3, 2001, late of 140 Brighton Ave.
KLEIN, Judith - on Jan. 5, 2001, late of 370 Ridelle Ave.
BACH, David - on Jan. 4, 2001, late of 91 L'Amoreaux Dr.
AYZENSHTEYN, Solomon - on Jan. 5, 2001, late of 306 Finch Ave.
KRIVELEV, Vladimir - on Jan. 5, 2001, late of 24 Leith Hill Rd.
LICHTMAN, Blima - on Jan. 5, 2001, late of 205 Hilda Ave.
MINTZ, Rose - on Jan. 6, 2001, late of 555 Sheppard Ave. W.
GOTTLIEB, Esther - on Jan. 6, 2001, late of 205 Cummer Ave.
JUSTITZ, Fred - on Jan. 6, 2001, late of 60 Ruddington Dr.
GOLDBERG, Walter - on Jan. 6, 2001, late of 3036 Barthurst St.

Steeles Memorial Chapel

Arts & Travel

Mother and son team up in Midnight Sun

By BEN ROSE
Special to The CJN

TORONTO — Maja Ardal and her son Paul Braunstein are front and centre in *Midnight Sun*, a play about the "incredible composite of cultures" in Iceland.

Ardal is the writer and Braunstein has the lead as Sgt. Joe Swing, one of the American soldiers who wrought a major change in Icelandic society in 1942.

"My family is half Jewish and half Icelandic, as I married a Jew. So we know something about two cultures," Icelandic-born Ardal said. Her husband is Jeff Braunstein, an actor she met at a Toronto Workshop play who now produces industrial shows. And daughter Inga is an actress and singer.

Midnight Sun previews at Tarragon Theatre Jan. 16, with its regular run Jan. 23 to Feb. 25. It is a musical with lots of jazz, mirroring the fantastic change in Iceland's culture with the arrival in World War II of American servicemen.

"My cousin and I grew up at that time, and we surrendered to the allure of American popular culture," Ardal said.

The play, a work of fiction, charts the clash between American swing and the Icelanders' mystical response to their own fierce landscape.

The jazzy ease of the U.S. soldiers helps to trigger a sometimes exhilarating, sometimes painful clash between imagination and reality.

The play takes place in the small community of Strandvik in the north of Iceland in the days leading up to Midsummer Eve, when the sun does not set.

Ardal came to Kingston, Ont., in 1970 when the family joined her father who had taken a position as professor of moral philosophy at Queen's University. Until then the family had divided its time between Scotland, where her father taught, and Iceland.

She began *Midnight Sun*, her first play, as a member of the Tarragon/Chalmers Playwrights Unit. Joining her son in the cast are Matthew Edison as a scholar and journalist, Nicky Guadagni as a stern, hardened widow, Holly Lewis as an adolescent looking for her own Oz, Jeff Madden as a jazz musician and prodigal son, and Karl Matchett as the singer who has no heart for singing.

The co-directors are Andy McKim and Patricia Vanstone, and the musical director is John Roby. The price for the previews is $16 (with a PWYC matinee Jan. 21), the regular run is $23 to $29, with Sunday PWYC matinees, and special prices for seniors and students are $19 to $24. For information, call 416-531-1827.

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Israel & the Jewish World

JERUSALEM UNITED: Israelis line up at the Old City walls in Jerusalem at the Jaffa Gate (rear) and wave flags in support of keeping the city united during a demonstration Jan. 8, 2001. The issue of Jerusalem's future is one of the key points in both the upcoming Israeli election and in any future peace deal with the Palestinians. Tens of thousands of Israelis poured into Jerusalem to surround the Old City walls in a demonstration against any partition of the holy city in a future peace deal with the Palestinians. [RNS/Reuters photo]

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Single Jewish mom of 2 children, intelligent, professional, brunette, attractive, medium build, 5' 6", down to earth, good sense of humour, enjoys movies, the theatre, sports, seeks Jewish male, 40-52 yrs, optimistic, non smoker, employed, healthy, professional, emotionally stable, good sense of humour. **AD#1515**

LONG TERM RELATIONSHIP
Attractive, slim, single Jewish female, 40, 5' 8", positive attitude, works out, non smoker, social drinker, enjoys music, dining, dancing, cooking, long walks, travelling, good conversation, and wine. Seeks mature male, positive attitude, up beat, non smoker, for serious commitment. **AD#1064**

3 COINS IN A FOUNTAIN
Divorced East European, 52 yrs, brown eyes, 5' 1", 110 lbs, romantic, kind, loving, strong family values, good sense of humour, enjoys long walks, 60's music, travel, quiet, romantic evenings, seeks male, 53-60 yrs, with similar qualities and interests. **AD#1063**

LIFE IS TO SHARE
Single Jewish female, 48 yrs, attractive, 5' 1", good sense of humour, enjoys movies, music, sports, seeks Jewish male, 48-52 yrs, stable non smoker, honest, sincere, with a good sense of humour. **AD#1482**

SUGAR & SPICE
Attractive, tall, Jewish mother of 2, age 34, caring, romantic and nice. If you're interested to hear more, then call me. **AD#1595**

FAMILY ORIENTED
Divorced Jewish professional female, 5' 5", 110 lbs, independent, sincere, and supportive, enjoys family life, seeks professional male, 37-41 yrs, down to earth, emotionally/spiritually available, international traveller, adventurous eater, who enjoys dining, theatre, long walks and family. **AD#1240**

RING MY BELL
Divorced female, 3 grown children, 2 grand children, 5' 5 ", 120 lbs, enjoys movies, dining and dancing, children, pets, long walks, seeks male, outgoing, sincere, kind, for long term relationship. **AD#1263**

SPIRITUAL LOVE
Single Jewish female, 38 yrs, 5'3", attractive, independent, enjoys reading, travel, nature, ballroom dancing, seeks male, emotionally available, happy, positive attitude, clean shaven, spiritually evolved. **AD#1477**

FUTURE DEVELOPMENTS
Divorced Jewish female, 50 yrs, 5' 4", brown hair, brown eyes, energetic, bubbly, attractive, fit, slim, seeks Jewish male, non smoker, 49-65 yrs, good sense of humour, communicative, compassionate, honest for sincere relationship. **AD#1234**

NEW YEAR'S WISH
Single Jewish female, brown hair, hazel, brown eyes, 5' 5", non smoker, fit, kind, sincere, emotionally stable, fun to be with, seeks traditional Jewish male, 45-50 yrs, non smoker, established, 6', handsom, kind, good sense of humour, exciting. **AD#1619**

LET'S CHAT
Single female, never married, 46 yrs, athletic, enjoys long walks, pets, children, easy going, good sense of humour, seeks male, 39-50 yrs, 5' 10" or over, single Dad's okay, with similar qualities and interests. **AD#1147**

YOUNG AT HEART
Single female, 58 yrs, non smoker, with a nice personality, enjoys travelling, wining, dancing, walking, pets, animals, and having fun. Seeks male, who's easy going, non smoker, with a great personality. **AD#1110**

THE BEST IS YET TO COME
Single Jewish female, professional, 50 yrs, attractive, romantic, passionate, trustworthy, seeks a male mensch, 50+, honest, easy going, good sense of humour, a good communicator. **AD#1427**

LET THE SPARKS FLY
Single Jewish female, 35 yrs, graphic designer, brown hair, green eyes, attractive, 5' 5", enjoys movies, music, gardening, antiques, Sunday drives, keeping fit, seeks male, 30-45 yrs, Jewish or non-Jewish, loving, down to earth, good sense of humour, passionate, respectful. **AD#1381**

CARING AND SHARING
Single female, mother of 2, 42 yrs, down to earth, great sense of humour, is not into head games, has lots of love to share, enjoys being on her own, outdoors, water sports, seeks male, with similar qualities and interests for a long term relationship. **AD#1289**

FUTURE DEVELOPMENTS
Single mom of one 8 yr old girl, medical professional, pretty, witty, fun to be with, good sense of humour, enjoys cooking, finishing, romantic, getaways, 60's and 70's music, seeks male, established, home owner preferred, loves children, good sense of humour, easy going. **AD#1300**

HEART OF GOLD
Single female, intelligent, easy going, caring, sincere, seeks male, 55-65 yrs, polite, sincere, honest for serious relationship. **AD#1082**

COMMITTED RELATIONSHIP
Single white female, 57 yrs, educated, good listener, self-sufficient, 2 grown children, 1 grand child, eclectic tastes, enjoys concerts, plays, movies, the country side, art galleries, seeks male, late 50's to 60's, financially secure, young at heart, ready for a long term committed relationship. **AD#1168**

FRIENDSHIP
Single attractive female, retired, modern orthodox, seeks male, 70'ish, kind, honest, for friendship and companionship. **AD#1316**

SHARE MY LIFE
Single female, professional, lives in the Toronto area, enjoys walking, movies, gardening, antiques, music, seeks single male, Jewish or non Jewish, kind, loving, passionate, down to earth, good sense of humour, for long term relationship. **AD#1290**

LOVE & LAUGHTER
Single female, unique, affectionate, self-assured, romantic, 5'3", 115 lbs, brown eyes, brunette, non smoker, non drinker, enjoys hiking, tennis, reading seeks male, active, fun loving, strong sense of humour, intelligent, fit, emotionally, financially stable. **AD#1467**

GIVE ME A CALL
Jewish female, attractive, 5'4", enjoys movies, dancing, reading, bridge, walking, seeks male, 55 plus, who is kind, honest, healthy, stable, non-smoker, with a great sense of humour, to share and enjoys life. **AD#1201**

WAITING FOR YOU
Single Jewish female, 5' 3", attractive, optimistic, sense of humour, outgoing, caring, sensitive, professional, good natured, enjoys theatre, travel, seeks male, 58-70 yrs, with similar qualities. **AD#1249**

FRIENDS FIRST
Single Jewish female, 46 yrs, easy going, honest, sincere, outgoing, good sense of humour, enjoys sporting events, cottage life, dining, good conversation, seeks male, with similar interests, to share life with. **AD#1171**

GIVE ME A CALL
Divorced Jewish female, early 50's, mom of 2 adult, petite, slender, attractive, a real sweetheart, seeks male, who is honest and enjoys travel, sports and playing, golf occasionally. **AD#1472**

ROMANTIC AT HEART
Single female, 58 yrs, attractive, young looking, very romantic, enjoys travel, fine wine, dining and dancing, seeks male, non smoker, well groomed, handsome, for long term relationship. **AD#1425**

SMILES & LAUGHTER
Single female, slim, blonde hair, green eyes, 5' 4", 114 lbs, enjoys travel, cross country, skiing, sailing, music, country life, seeks male, good sense of humour, a great smile, easy going, who might be thinking of retiring. **AD#1446**

LOVES LIFE
Single female, 36 yrs, friendly, kind, sincere, witty, enjoys family, friends and life, seeks male, honest, confident, gentle with a strong sense of humour. **AD#1271**

ROMANCE MY SOUL
Single female, 32 yrs, white female, college educated, employed, loves animals, long walks, Mel Gibson, good sense of humour, seeks male, single Jewish, sincere, honest, with similar interests, no head games. **AD#1453**

MILES OF SMILES
Single Jewish female, full figured, attractive, green eyes, long red hair, intelligent, entrepreneur, seeks male, 40-80 yrs, big hearted, generous, innovative. **AD#1469**

ROMANTIC AT HEART
Divorced female, mother of 2, 5' 5", hazel eyes, likes big dogs, foreign films, eclectic tastes in movies, live theatre, food music, likes to try new things and places, good sense of humour, wicked laugh, sensitive, caring, loving, romantic at heart, enjoys long walks, outdoors, seeks male, 45-66 yrs, with dutism being important to them for friendship that could lead to a relationship. **AD#1036**

THE HAPPY ENDING
Single Jewish female, 5' 5", slender, professional, blue eyes, brown hair, attractive, positive, kind, warm, good sense of humour, strong family values, eclectic tastes, seeks Jewish male, 38-50 yrs, loves children, romantic, accomplished and enjoys life. **AD#1144**

FUTURE DEVELOPMENTS
Widow Jewish female, intelligent, 5' 2", slim, good sense of humour, red hair, brown eyes, enjoys movies, bridge, dining and dancing, the theatre, seeks Jewish male, 55-69 yrs, emotionally and financially stable. **AD#1578**

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ROMANTIC AT HEART
Single white male, 58 yrs, self employed, enjoys travel movies, good conversation, quiet romantic, evenings seeks female, with similar interests and qualities. **AD#1117**

YOUNG AT HEART
Divorced with 3 children, visit with them every other weekend, 43 yrs, 5' 10", 200 lbs, balding, brown hair, brown eyes, good looking, enjoys movies, sports, dancing, and having fun. Seeking female, to go out with casually and see where it goes. **AD#1689**

SOFT LIPS, SHARP MIND
Attractive single Jewish male, 39 yrs, seeks an adventurous, serious female, for romantic dates and steamy nights. **AD#1166**

FUN LOVING
Single Jewish male, 6' 2", 180 lbs, slim, muscular build, seeks female, sensual, spontaneous, fun loving. **AD#1180**

LOOKING FOR YOU
Single male, "Harry", seeks a lady he met on November 13th, you were originally from the Montreal area and now lives in Spadina & Bloor area. Was too shy then, but hopes to find you now. **AD#1089**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests. **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook. **AD#1581**

BE MINE
Widowed Jewish male, youthful 50's, 5' 7", fit, slim, lawyer, international entrepreneur, physicist, world/life explorer, fearless, aredite, omnipotent, exciting and cultured, seeks highly intelligent, compassionate, gracious, non-conformist, educated, slim, fit, adventurous, youthful female, who's seeking a fascinating man. **AD#1142**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing, country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 46 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship. **AD#1534**

EASY GOING
Hebrew male, easy going, humourous, romantic, caring, seeks female, with similar qualities. **AD#1583**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests. **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook. **AD#1581**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat, sense of humour, and eclectic tastes, holistic and spiritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in everyway with similar interests. **AD#1061**

GIVE ME A CALL
Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 18-44 yrs, with similar interests. **AD#1582**

A SPOONFUL OF SPICE
Male, 43 yrs, handsome, genuine, sincere, romantic, seeks female, to serve up a red ribbon recipe, with a spoonful of spice, with a dash of sizzle, rounded out with a large cup of tender loving care. **AD#1593**

LOVING & CARING
Single male, 5' 10", 178 lbs, handsome fit, medium build, affectionate, passionate, easy going, enjoys movies, sports, dining and dancing, outdoor activities, travel, seeks female, similar qualities, and interests, no head games, down to earth, passionate. **AD#1228**

LOVE & LAUGHTER
Single male, passionate, romantic, sincere, good sense of humour, educated, enjoys outdoor, activities, and life, special experiences, seeks female for casual, non committal relationship. **AD#1470**

ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys. **AD#1418**

EASY GOING
Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship. **AD#1125**

LOVING AND CARING
Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities. **AD#1636**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship. **AD#1282**

LOOKING FOR YOU
Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family. **AD#1626**

SEEKING SOULMATE
Single male, Jewish, 43 yrs, brown hair, brown eyes, medium build, no dependents, no pets (allergic), kind, honest, sincere, family oriented, non smoker, enjoys movies, travel, sports, long walks, seeks female, Jewish, 33-45 yrs, non smoker, attractive, honest, petite, 5' 4" or less, with similar interests. **AD#1577**

YOUNG AT HEART
Male, 70's, looks, thinks, feels, acts like early 50's, Jewish, 5' 5", 145 lbs, brown hair, blue eyes, business, professional, university graduate, non-smoker, social drinker, sense of humour, affectionate, romantic, passionate about life, enjoys music, theatre, sports, movies, seeks female, 50 yrs plus, with similar interests, to share passion about life and each other. **AD#1203**

MARRIAGE MINDED
Single male, semi-retired, active, healthy, secure, educated, seeks female, for marriage, and to enjoy all the adventures of life. **AD#1576**

HONEST AND SINCERE
Single Jewish male, 34 yrs, business owner, athletic, honest, sincere, good looking seeks female, who is nice, warm affectionate, open-minded and humble. **AD#1288**

TIMELESS LOVE
Single male, 50 yrs, 5' 11", brown hair, brown eyes, handsome, successful, caring, supportive, romantic, passionate, sensual, openly honest, with feelings, enjoys movies, dinner, dancing, long walks, outdoors, cooking, quiet evenings, seeks attractive, female, 38-48 yrs, affectionate, emotionally healthy, passionate about herself and the man in her life. **AD#1196**

GREAT TIMES TO BE HAD
Single white male, 58 yrs, self employed, business man, fun to be with romantic, enjoys travelling, great conversation, quiet times, leisurely and brisk walks, movies, seeks female, romantic, attractive, easy to talk to, for a great time. **AD#1148**

READY FOR LOVE
Single male, professional, 48 yrs, handsome, outgoing, nice guy, wide variety of interests, seeks female, intelligent, sensitive, stable, ready for a serious mature relationship. **AD#1165**

ROMANCE FOR TWO
Single male, 58 yrs, white, self-employed businessman, romantic, enjoys, quiet times, travelling, great conversation, movies, seeks female, 48-54 yrs, with a great sense of humour, who enjoys travelling, walks and good conversation. **AD#1148**

HOPELESS ROMANTIC
White South African male, 1939 model, 5' 11", 160 lbs, slim, blue eyes, healthy, young, casual, down to earth, seeks female, caring, humourous, good personality, physically/emotionally stable, and financially secure. **AD#1220**

HEART OF GOLD
Single white female, 34 yrs, good hearted, sincere, easy to get along with, seeks female, nice, sincere, good sense of humour, good conversationalist, loves to socialize. **AD#1267**

FAMILY ORIENTED
Traditional Jewish male, 51 yrs, 5' 7", dark hair, green eyes, not overweight, recently divorced, with 3 children, 1 living with me, honest, humourous, type B personality, seeking attractive Jewish female, 35-40 yrs, intelligent, slim, non smoker, traditional values, and children are welcome. **AD#1269**

I LIVE IN BARRIE
Divorced businessman, 40 yrs, part-time Dad, humourous, social drinker, in Toronto weekly, enjoys skiing, travelling, dining and activities with kids, seeks female, 31-39 yrs, good looking, slim, active, loving, nurturing, enjoys boating, water skiing, to share dreams and ambitions with. **AD#1163**

GIVE ME A CALL
Single male, 6', brown hair, brown eyes, educated, enjoys dining and dancing, movies, sports, outdoor activities, good conversation, seeks female, seeks Jewish female, 29-35 yrs, for loving relationship. **AD#1439**

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Quarterback follows his dream to the NFL

By MARVIN GLASSMAN
Special to The CJN

MIAMI — It's been a season of historic accomplishments for Miami Dolphins quarterback Jay Fiedler.

Fiedler led the Dolphins to the second round of the NFL playoffs, but in doing so, he became the first Jew to start as a quarterback since the legendary Sid Luckman earned Hall of Fame honours with the Chicago Bears from 1939-50.

To the Dolphins, who bowed out of the playoff race following a 27-0 drubbing at the hands of the Oakland Raiders, Fiedler is a reincarnated Luckman, with the leadership skills to match. Under Fiedler's leadership, the Dolphins finished as one of the elite teams in the NFL with a 12-6 won-loss record. This past season, the 28-year-old from the Long Island suburb of Oceanside overcame injuries to himself and his receiving corps to dazzle fans and local sportswriters, who had anticipated that the Dolphins would finish last in their division following the retirement of the legendary Dan Marino.

"Jay has proven to be solid as a quarterback and we have faith in his ability to improve our standing," said Dolphins head coach Dave Wannstedt.

"Jay is a smart guy who makes good decisions in a game. The way he asks questions, he's always thinking ahead. He sees the big picture," added quarterback coach Mike Shula.

The big picture, of course, is to win the Super Bowl. Despite falling three victories short of that ultimate goal, Fiedler showed enough promise to stir hopes for next season. In a Dec. 3 game against the Buffalo Bills – his first game back after a neck injury – he passed for three touchdowns (a career high), 214 yards, and led the team to a 33-6 thrashing of the Bills.

In an Oct. 1 31-16 win over the Cincinnati Bengals, Fielder proved to be a great scrambler, running for 45 yards on four carries, including a career-long 30-yarder.

Though the Dolphins are blessed with five top defensive stars who were chosen to the AFC's Pro Bowl team, the Dolphins rely heavily on Fiedler to make the difference between victory and defeat. On Dec. 10 against Tampa Bay, Fiedler suffered a left shoulder (non-throwing) injury. Despite a strong defensive effort in the game, the Dolphins fell to the Buccaneers 16-13. A week later they were beaten by the Indianapolis Colts 20-13. Though he played in those losses, his performances were not up to par as he threw five interceptions in the two games.

"I was disappointed. I can't make any excuses," Fiedler said after the loss to the Bucs. "I won't use the shoulder as an excuse. I am confident the team will continue to win into the playoffs."

Fiedler's prophecy came true. He was outstanding in leading the Dolphins to a 27-24 win over the New England Patriots, ensuring a berth in the playoffs. In the next game, Fiedler made a legend of himself – at least for one game – leading the Fish to a thrilling,unexpected 23-17 overtime win over the Colts in the Wild Card round of the playoffs.

The dramatic OT victory at home will long be remembered in Dolphins circles for the way Fiedler turned the game around after a disappointing first half. In the first 30 minutes, he threw three interceptions, putting the Dolphins down 14-0 at the half. Fiedler looked terrible, completing only five of 14 passes for 42 yards and enduring the boos of the hometown fans.

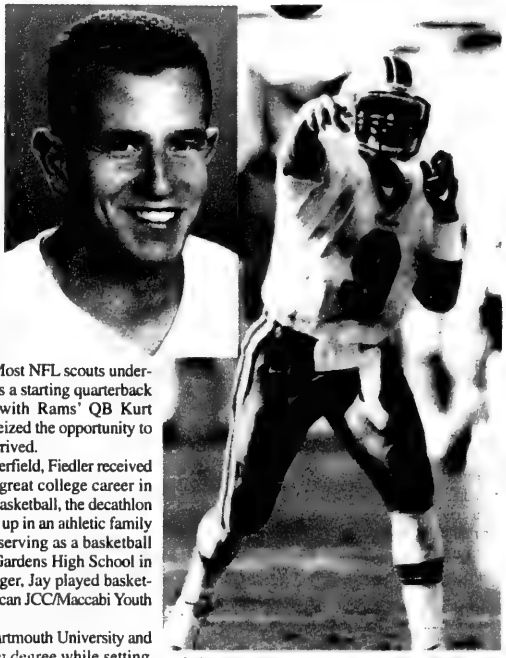
"I wasn't playing well early on," he said. "I wasn't surprised to be booed. But my teammates still had confidence in me, and the coaches still had confidence in me. That's all that really mattered."

At halftime, the Dolphins – and Fielder – made some adjustments. He transformed himself from a kid who didn't appear to belong in the big league to a hybrid of Luckman and Marino, combining their best talents. He threw with authority, completing 14 of 20 passes for 143 yards, including one touchdown and no interceptions. He was smart enough to leave the running to Lamar Smith, who responded with a record 209 yards in the game.

Fiedler made his best plays just when the Dolphins needed them most. With less than a minute remaining in the game, Fiedler completed a nine-yard touchdown pass to right end Jed Weaver, tying the score at 17. In overtime, he engineered the winning drive, culminating in Smith's 17-yard touchdown run.

Despite the subsequent blowout by the Raiders – which started when Fiedler threw an early interception that was returned for a touchdown – the Dolphins can consider their season a relative success. Preseason football mavens had the Dolphins pegged for last place.

Fielder's personal success can be considered miraculous, considering the winding road he took to get to a starting role. When the Dolphins signed Fiedler to a three-year $2.8-million contract last February as Marino's successor, there were plenty of naysayers. Most NFL scouts underestimated his ability as a starting quarterback (they did the same with Rams' QB Kurt Warner), but Fiedler seized the opportunity to show he had finally arrived.



Miami Dolphins quarterback Jay Fiedler

Like Rodney Dangerfield, Fiedler received no respect, despite a great college career in which he excelled in basketball, the decathlon and football. Jay grew up in an athletic family with his father, Ken, serving as a basketball coach at Springfield Gardens High School in New York. As a teenager, Jay played basketball in the North American JCC/Maccabi Youth Games.

Fiedler attended Dartmouth University and earned an engineering degree while setting school passing records. He led the team to a 21-7 record. After graduating in 1994, he was passed over in the NFL draft and was signed as a free agent by the Philadelphia Eagles. After a stint as the team's third-string quarterback, he saw more bench duty with the Bengals in 1995. By the 1996-97 season, he was out of the NFL, later taking a job for $1,000 as the receivers' coach at Hofstra University.

Despite possessing an engineering degree, Fiedler insisted on pursing a football career.

In 1998, he returned to the NFL as a backup with the Minnesota Vikings. He later backed up Mark Brunell of the Jacksonville Jaguars. When given a chance to start for the Jags on Jan. 2, 2000, he completed 28 of 39 passes for 317 yards in a 24-7 victory over Cincinnati. He followed that up with a strong playoff performance in relief, helping the Jaguars to a 62-7 landslide win over the Dolphins.

"The biggest thing I tell kids when they see me is what I said to myself. If you have a dream, go after it with all your heart. Do everything you feel you need to do and can do to fulfil that dream and don't let anyone tell you differently," he said.

"Fiedler inspires us all," said Dolphins guard Mark Dixon. "You don't make it to the NFL when everybody and their brother wants to cut you and tells you to go coach high school unless you believe in yourself."

As the Dolphins starting QB, Fiedler has already earned some lucrative endorsement contracts, one with Meridian USA Holding of Boca Raton and another with Braman Automobiles. Both are owned by local Jewish businessmen.

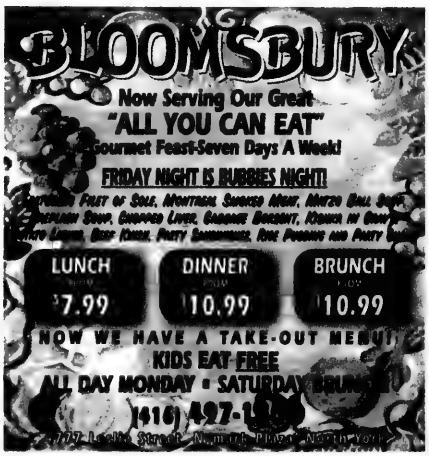
"Jay's a great Jewish role model because of his wholesomeness," said Alan Posner, CEO of Meridian and a member of the board of directors of Chabad of South Florida and of the Jewish National Fund. "He has the right priorities for me, a kid who loves his family and [has] a strong bond with education. He is one of the very few athletes that kids can look up to and truly emulate."

Fiedler's story inspires athletes everywhere who look for a second chance. Being Jewish seemed to make the odds of getting into the NFL a little more remote.

"A lot of people thought that a Jewish guy wouldn't even start playing football for a living. My parents encouraged me. I grew up in a Reform home and have always been proud of my Jewish heritage," he said.

Fiedler, who often wears a gray "Jewish Sports Hall of Fame" T-shirt in the Dolphins' training facilities, was granted the "Good Guy Award" by the Hall of Fame last April.

He will likely become a sought-after speaker in the Jewish community. "Jay will become popular in Miami, because the Jewish community is enamoured with any athlete who is Jewish," said Judge Ed Newman, who was an all-pro lineman with the Dolphins from 1973-85.



Stories that touch the heart

By ELI RUBENSTEIN ALEC GELCER

A mother's golden rule

I heard this story several years ago at a UJA Young Leadership Conference in Washington D.C. It was told by American Jewish newspaper columnist, Jeffrey Zaslow.

A young Jewish woman went to a Jewish singles dance. Her mother was waiting when she came home, hoping for the best, but instead of telling her she had a great time, the girl regaled her with a scathing description of some incredible nerd who tried to dance with her. In essence, she told her mother, it takes a lot of nerve for anyone to dance with a person as weird and ugly as he was.

Her mom replied sadly: "You know, this boy that you find ugly and stupid is some mother's pride and joy. Her eyes light up when she sees him. When he went out tonight, she waited for him, just like I waited for you, hoping to hear that he had a nice time at the dance. But when he comes home, she'll see his face and know that someone hurt him and it will break her heart. So next time a boy asks you to dance, before you turn him down or make fun of him or treat him as if he is nothing, just remember, every boy is some mother's son."

Lost souls

An American friend of mine, Karen, recalls an incident that happened to her almost 20 years ago when she was still a student. Standing outside a club with a friend of hers, she noticed two young men at the entrance, shouting out numbers as various women entered or left the club.

"Seven," "Three," "Six," "Nine," they yelled, then laughed wildly after each pronouncement. The two young women realized the men were rating (on a scale from one to ten) the physical attractiveness of all the women who were entering or exiting the club.

Karen approached the "judges." "Do you realize how insulting your actions are?" she protested.

One of the young men paused for a moment, then looked her in the eye and said, "I don't know why I am wasting my time with you, when I could be chatting with your much better-looking friend…"

Karen gazed at the man sadly, then said, "I may not look like a Greek goddess to you. But, ultimately, what people really value in others is not just what's on outside, but what's lies inside – their kindness, their warmth, their sense of humour, their ability to love – it's called soul. And I happen to have a soul that's sweet, passionate, and full of fun. But it's a soul you will never get to know – and that's sad, for you. Because you and your friend get very low soul-ratings from me. I'm not even sure you merit a one or a two.

"To me you both appear to be lost souls," she concluded.

Startled by her words, the young men stood speechless. Then, with a nod to each other, they headed back toward the club. As they turned away, Karen hoped her words remained with them. Perhaps at some point, she thought, this encounter might have an impact, however modest, on the way they treated others in their path.

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1/2 cup onion, chopped	1/4 cup fresh parsley, chopped
32 oz. tin spaghetti sauce	1/2 tsp. pepper
12 oz. bowtie pasta	1/2 tsp. salt
1 lb. ricotta cheese	1 cup mozzarella cheese, shredded
1 egg	Parmesan cheese, grated (optional)

Sauté onion until tender. Stir in spaghetti sauce; bring to a boil, then reduce heat and simmer 15 minutes. Meanwhile, cook bowties in boiling water for 7 minutes; drain. Heat oven to 375°F.
In large bowl, blend ricotta cheese with egg, parsley, pepper, and salt. In rectangular baking dish, 9x13x2, spread sauce. Evenly place 1/3 of the hot cooked bowties on top; cover with 1/2 of cheese mixture, sprinkle with 1 cup mozzarella. Repeat layers, ending with bowties. Sprinkle Parmesan cheese on top. Cover with aluminum foil and bake 23-30 minutes. Remove foil and bake additional 5 minutes or until hot and bubbly.

About Life

Dear Ella,

Helen and I go way back to when we were kids. Our families lived on the same street and we both attended the same schools. We are now in university and live on campus, but don't hang with the same people.

Helen has fallen in love with John. He is not Jewish and I know she hasn't told her parents about him. Being active members of a Conservative synagogue, they will be heartbroken!

She spent Christmas with his family up north but she told her parents she was going skiing with friends, which left me in a very uncomfortable position when I had to lie for her.

John is an OK guy but because of his background I don't see how she plans to work him into her life. I feel like I need to say something, but I don't know where to begin. Help me out please.

Against Intermarriage

Dear Against Intermarriage,

This is quite a bag of problems: a possible interfaith marriage, lying, imposing on friends and confrontation.

First of all, I don't think your friend is looking at the larger picture at the moment: the unity of the Jewish people. She is keeping this a secret from her family because she is dreading the negative reaction she anticipates and she doesn't want to hurt her parents.

I am going to assume that Helen is reasonably intelligent and will think out the obvious problems involved in an interfaith marriage. This is where you come in. Help her talk this through. Get some literature on the questions of raising children, and struggling with the parents and extended families on each side.

Here is also where you put your foot down and refuse to lie for her. Let her know you will be there for her to talk and listen, but that she may not put you in that position again.

John may be a wonderful man with very genuine qualities that overpower her Jewish ideals. In the end it will be her decision and her life. Just be there to help.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The Canadian Jewish news

CROSSWORD PUZZLE

"Hooked on a Feeling"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

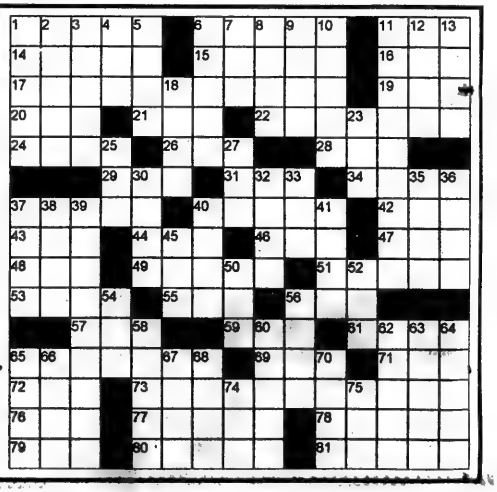
Across

1 Site of the First Zionist Congress
6 ___ *Marner*
11 Defeats, Samuel Mosberg-style
14 Largest American metals corporation
15 Put into law
16 Exist
17 Early Zionist who wrote *Autoemancipation*
19 ___ Hai
20 Go wrong
21 "Mayday!"
22 ___ Tolerance (1782 Austrian act)
24 Cholent, for example
26 Bring home
28 Not anti-
29 Greetings
31 Id rival
34 Languished in the red
37 *Fools* playwright
40 Mediterranean port
42 Ending for rational
43 In the past
44 Fidel colleague
46 Einstein's workplace
47 "___ la la..."
48 Director Craven
49 Father of Zionism
51 ___ Wolf (*Fiddler* character)
53 Wineglass part
55 Cow comment
56 Dr. Ruth's domain
57 Carla's boss on "Cheers"
59 Historical time
61 *Masada* is one
65 Gets the kugel ready, maybe
69 Yom Kippur mo., often
71 Societal newcomer
72 Lizzie Borden's weapon, allegedly
73 With "The," 1896 pamphlet by 49-across
76 "What can I do for you?"
77 Sermonize
78 Set one's sights on
79 Letter before tee
80 Become ready for plucking
81 Sabbaths

Down

1 Works on a kibbutz, maybe
2 On one's toes
3 Excitement for Howard Cosell
4 Geologist's time period
5 Pool lengths
6 Feel
7 Connections
8 ___ Tiberias (Sea of Galilee)
9 Did great on the test
10 Sunset, say
11 Site of an 1884 conference held by 17-across
12 Black-and-white cookie
13 Freudian concept
18 They're charged
23 ___-Magnon
25 "Which guy?"
27 Coffee alternative
30 Foot part
32 Fish part
33 "Son ___ gun!"
35 5th-century B.C.E. prophet
36 Word before Abby
37 Fells a tree, maybe
38 "___ it!"
39 Early Zionist thinker
40 Yoni Netanyahu or Raoul Wallenberg
41 Competent
45 Do dress work
50 Former attorney general nominee Baird
52 Super Bowl highlights
54 West of Hollywood
56 *The Well-Tempered Clavier* composer
58 One of Disraeli's successors
60 '50 and '53 AL Home Run leader Al
62 One of Washington's successors
63 "What are you trying to ___?"
64 Helps in crime
65 Comic Martha
66 Liz Taylor has seven
67 Gene's "Young Frankenstein" co-star
68 Trade
70 Former despot
74 Ending for Jerusalem
75 Pain in the neck?

(Answers are on page 41.)



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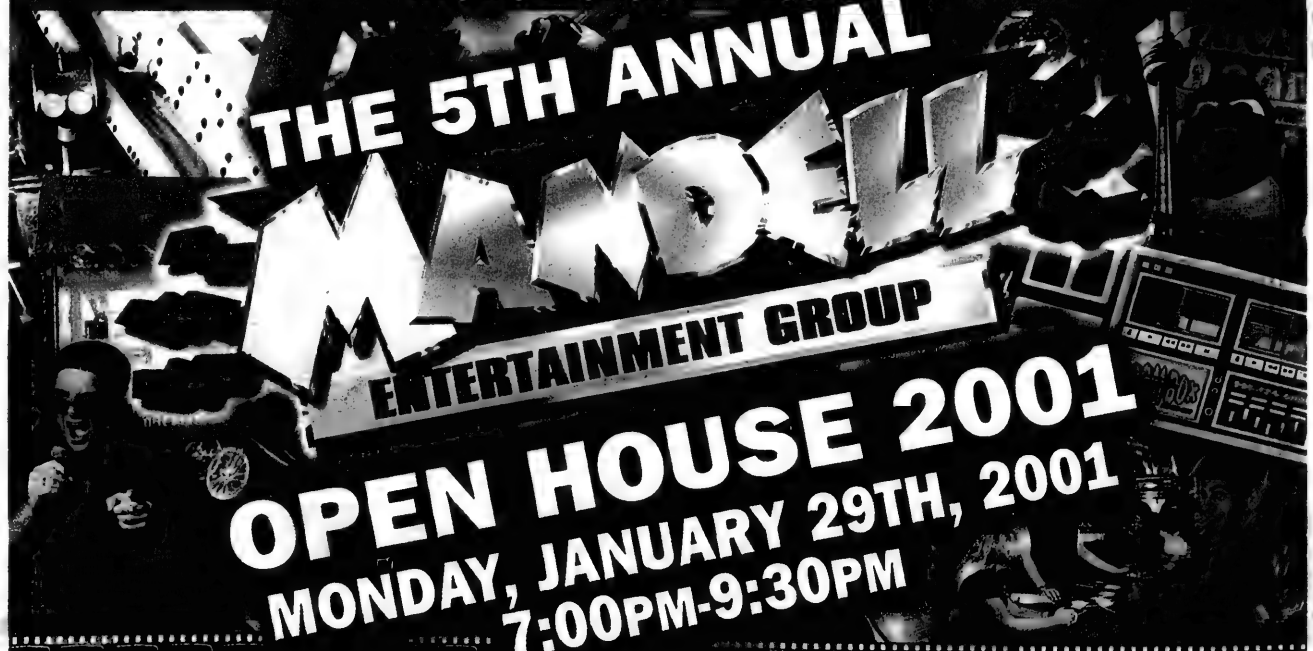

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This Week

National

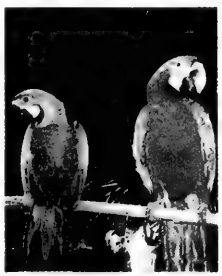
Multi-faith leaders call for an end to poverty. *Page 3*

Rights body denies issuing policy on circumcision. *Page 16*

International

Syrian Jewish treasures at home in Israel. *Page 31*

Arts & Travel



Diverse attractions and activities in the Bahamas. *Page 37*

Sports

Olympic coach trains fighters at Bathurst JCC. *Page 42*

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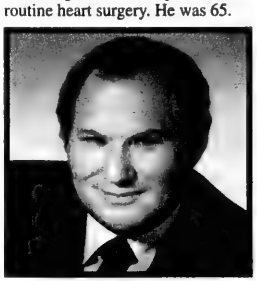
Respected actor dead at 65

By LEILA SPEISMAN
Staff Reporter

TORONTO — "The King will never die in the hearts of Canadians," lawyer Eddie Greenspan, a longtime personal friend of Al Waxman, said at the actor's funeral last Friday.

Waxman, one of Canada's most popular and well-respected actors, died last week from complications following what was expected to be routine heart surgery. He was 65.



Al Waxman

Greenspan noted that Waxman's death was treated by the news media with the attention usually reserved for a great statesman.

"He was on the front page of every newspaper in Canada, the first item on every news broadcast." Much of this was because Waxman had managed to keep his Canadian identity while still becoming a star, Greenspan said.

Waxman was probably best known for his roles as Larry King in *King of Kensington*, from 1975 to 1980, and as Lt. Bert Samuel in *Cagney & Lacey*, which ran from 1981 to 1985.

Continued on page 19

'11th-hour' talks begin in Taba

Ha'aretz Daily Newspaper Ltd.

The decision by Prime Minister Ehud Barak (top) to hold talks with the PA has been criticized by many politicians and officials. Likud candidate Ariel Sharon (below) is expected to raise the subject in the campaign for the Feb. 6 prime ministerial elections. Seen here are images from the first night of TV ads last week, which include Russian subtitles to woo Russian language voters. *[Isranet photos]*

JERUSALEM — Israeli and Palestinian negotiating teams began intensive talks Sunday at the Egyptian coastal resort of Taba on the Gulf of Aqaba. The talks are seen as a desperate bid on both sides to reach some form of framework agreement before Israel's Feb. 6 election for prime minister.

The decision to hold the 11th-hour talks just two weeks before the election has drawn severe criticism, not only from Likud candidate Ariel Sharon, but also from ministers in Prime Minister Ehud Barak's cabinet.

Sharon accused Barak of trying to organize a coup on the eve of the election, and suggested that the prime minister lacks legitimacy, since only 30 MKs support him.

Three ministers also voiced harsh criticism of the talks. At the weekly cabinet meeting, Dalia Itzik, Haim Ramon and Benyamin Ben-Eliezer said the decision to start the talks was "inappropriate and unethical."

Ramon, the interior minister, said it was not appropriate to embark on major negotiations at Taba at the height of an election campaign, and that the decision raised questions of proper government practice and legitimacy.

"This could come back like a boomerang under a different government in a similar period," Ramon warned. He said that with former U.S. president Bill Clinton no longer in the picture, it would be more appropriate to wait until after the election to continue the process.

Continued on page 30

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Barak halts Wakf's digging on Temple Mount — please see page 29

The News in Brief

CANADA

Poverty Forum

VANCOUVER — A forum on poverty in the Jewish community here is scheduled for Jan. 28. Initiated by the Jewish Federation of Greater Vancouver, the day-long forum has been backed by 19 other communal agencies. A recent study by Carleton University Prof. Allan Moscovitch found that 17 percent of Canadian Jews are poor, and 27 percent of those are children and young people.

ISRAEL

Female Guards

JERUSALEM — For the first time, the Israel Defence Force is assigning female soldiers to guard Jewish settlements. According to reports, the soldiers, who serve in the artillery corps, will be stationed at settlements in the northern West Bank.

Patrol Permit

JERUSALEM — Israeli security officials granted Hebron settlers permission to form an armed civil guard that will patrol the area, the Israeli daily *Ma'ariv* reported. The paper quoted a police spokesperson as saying the guard would be expected to operate lawfully.

Divorce Rate Up

JERUSALEM — The divorce rate among Jewish couples in Israel is rising. At 30 percent, though, it is still lower than the rate in Western countries. According to figures released by the director general of the rabbinical courts, 9,153 couples divorced last year, the greatest number in Tel Aviv.

WORLD

Rabbi Attacked

BERLIN — Rabbi Walter Rothschild says he has no plans to leave Germany or change his routine following an attack earlier this month. The rabbi was punched after he stepped in to stop a fracas between three youths and the driver of a subway train. The rabbi required several stitches. All three youths were arrested.

Croatia Agrees

ZAGREB — Croatia's president has agreed to back his country's prosecution of alleged Nazi war criminals, according to the Jerusalem office of the Simon Wiesenthal Centre. Stjepan Mesic also agreed to support a Holocaust education project that will be translated into Croatian for use in schools and cultural institutions throughout the country. The Wiesenthal Centre had refused to meet with Mesic's predecessor, Franjo Tudjman, because of what it called his glorification of Croatia's fascist wartime government.

Visa Revoked

WASHINGTON — The U.S. State Department has revoked the visa of an Israeli extremist. The move against Baruch Marzel, a former leader of Kach, is part of a general U.S. crackdown against Jewish extremist groups linked to members of the slain Kahane family.

Hezbollah Online

LOS ANGELES — The Simon Wiesenthal Centre is calling on Microsoft and Amazon.com to remove banner advertisements from the Web site of Hezbollah. The Web site boasts a Microsoft banner on its English language section and a banner promoting Amazon.com in its Arabic section. In a letter to Microsoft founder Bill Gates, Rabbi Abraham Cooper, associate dean of the centre, urged the company to remove the banner.

Compensation Deal

VIENNA — Jewish Holocaust survivors won a compensation deal from the government last week for assets seized when Austria was part of the Third Reich. Under the deal, the government and Austrian companies will add $210 million (US) to a general fund, bringing the fund's total amount, with interest and previous pledges, to $380 million. Survivors who had assets seized, or their heirs, are entitled to $7,000 each.

Survivors Excluded

WARSAW — Poland's parliament has passed a bill that would give former owners of property seized between 1944 and 1962 half the value of their lost assets. But because the bill restricts payments to those who held Polish citizenship at the end of 1999, it will exclude most Jewish Holocaust survivors, who joined a class-action lawsuit in the United States for the return of their property.

Liberation Marked

ROME — The anniversary of the liberation of Auschwitz has been established as an official day of Holocaust remembrance in several European countries. In Italy, Jan. 27 will be the occasion for numerous cultural and memorial events.

Joining For El Salvador Relief

TORONTO — Canadian Jewish Congress, UIA Federations Canada, UJA FEDERATION of Greater Toronto and FEDERATION CJA in Montreal have joined with Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee, to raise funds for food and medicine to send to the victims of the devastating earthquake in El Salvador.

The Canadian Jewish consortium will work with the American Jewish World Service, which has a strong presence on the ground in El Salvador, and La Coordinadora/ Foundation for Self Sufficiency.

In addition Ve'ahavta will work directly with the Israeli Humanitarian Aid Organization (LATET) to provide food and emergency health care in El Salvador.

Contributions clearly marked for relief for El Salvador can be sent to: Canadian Jewish Congress Special Relief Fund, 1590 Ave. Docteur Penfield, Montreal, Que., H3G 1C5; UJA Federation Toronto, 4600 Bathurst St. Toronto, Ont. M2R 3V2; Ve'ahavta, 365 Bloor St. E., #1705 Toronto, Ont., M4W 3L4. The toll free number for Visa donations is 1-877-582-5472, or over their Web site at veahavta.org.

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Multi-faith leaders call for end to poverty

Letter to PM urges new initiatives to help children and families

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — More than 100 multi-faith leaders met recently to sign an open letter to Prime Minister Jean Chrétien, calling on him to take initiatives to end child and family poverty.

Out of the Cold affirms dignity of homeless

Please see page 5

The meeting, held at Temple Emanu-El, was organized by The Campaign Against Child Poverty (CACP), a coalition of 13 faith communities, public interest and child advocacy groups, family service organizations, charities, representatives from medicine and the corporate world, and others who are concerned about the increasing numbers of poor and inadequately cared for children in Canada.

The letter, to be published in a daily newspaper in April, appeals to government leaders and all Canadians "for immediate, compassionate action against child poverty."

Among its arguments, the letter states, "In the midst of unprecedented national prosperity, this threat to the future of so many of our children and their families is simply unacceptable... We and the vast majority of Canadians, do not and should not accept that such poverty should exist in the midst of such plenty."

Rabbi Arthur Bielfeld, spiritual leader of Temple Emanu-El and a member of the CACP steering committee, said that helping children is the only way to create a community based on goodness and morality.

"We will all experience pain, and if we have answered the cries of others, perhaps when we cry, they will hear us," said Rabbi Bielfeld.

"The year 2000 marks the deadline to the promise made by the House of Commons in 1989 to seek to achieve the goal of eliminating child poverty among Canadian children by 2000."

Since then, he said, among other statistics, the number of poor children has increased by 91 percent; the number of children in working poor families has increased by 103 percent; children in families experiencing long-term unemployment have increased by 62 percent; social assistance benefits for parents with children have decreased by 19 percent; and annual provincial allocation for regulated child care has decreased by 18 percent.

Poor children are described as those who live in families whose total income falls below the low income cutoff, in which a family spends over 55 percent of their gross annual income on food, shelter and clothing.

Having children growing up poor, does "costly and long-lasting damage to our country and to our economy," Rabbi Bielfeld said.

CACP's first major initiative, he said, resulted in 700 families putting their name on an ad that was published in the *Globe and Mail*.

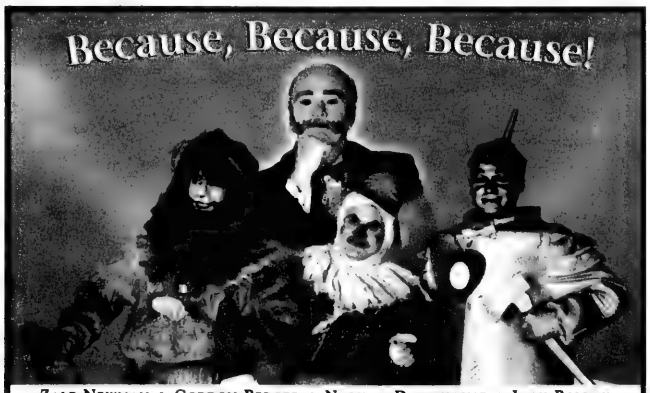
"Our campaign has grown and we are poised to take off. We need the faith communities across Canada to urge [the government] to put its money where its mouth is. With your help, with your emunah, that day will come."

Gerald Vandezande, a volunteer spokesperson for the CACP, said, "We and the many members of our various faith communities know deep down what our respective faiths and fundamental values require all of us at this critical juncture in Canadian history regarding the obscenity of child and family poverty.

"We all know the shocking statistics which describe, time and again, the terrible tragedy that plagues so many neighbours in desperate need."

CACP is united, Vandezande said, to help bring about substantial changes in public awareness, public policies and government strategies... We want real changes that will end our country's massive child and family poverty."

A letter sent by CACP to the prime minister in December called for such initiatives as a social investment plan that re-directs at least 1.5 percent of the gross domestic product to federal investments in children and families; a comprehensive system of early childhood development services including affordable, high-quality care; and secure, affordable housing.



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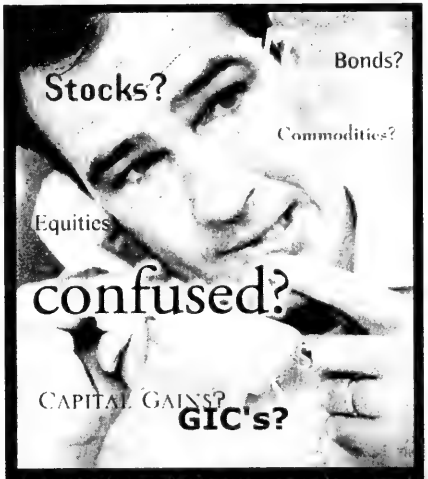

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'Greatest 10 days of my life'

From the editor's desk

In this week's issue of *The CJN*, we publish a letter from a university student, Michael Tweyman, who has just returned from a short visit to Israel under the auspices of the Birthright Israel program.

The Birthright program, readers will recall, is a partnership of three funding bodies: a group of philanthropists led by Charles Bronfman and Michael Steinhardt, the UJA Federations across North America, and the government of Israel.

The program enables teenagers to "experience" Israel with their peers in an educational, group setting. Teenagers who have never been to Israel before in an organized tour are eligible to participate. The cost of the trip, including the substantial efforts related to pre-trip screening and post-trip follow-up, is underwritten for the participants by the program.

By all accounts, and to the surprise of some observers who were skeptical when the program was announced some three years ago, Birthright has been an extremely successful initiative.

"It creates an excitement," Zac Kaye, the head of Jewish Campus Services in Toronto, whose agency staff are part of the Birthright apparatus here and in Israel, told *The CJN*.

"A dynamic occurs that challenges the individuals' assumptions of who they are as young Jewish adults. The trip is a catalyst for some deep thinking about who they are and what they see for themselves in the future."

Kaye chose his words carefully, not wanting to overstate the long-range impact of the intense 10-day tour; but at the same time, not wanting to understate the clearly observable, immediately positive impact of the tour on the psyche and the emotions of the participants.

Tweyman's letter is eloquent testimony of that impact.

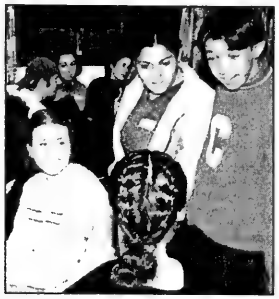
"I recently completed a Birthright Israel trip; it was the greatest 10 days of my life... To be at the Western Wall on Friday night, to be in the same auditorium in Jerusalem with 3,000 other Jews, to sing *Hatikvah* in Independence Hall in Tel Aviv were priceless moments and emotions that will remain concrete in my memory."

Ever inspirational and always poignant for its participants, the recent Birthright trip was even more so against the backdrop of the ongoing rejectionist intifadah.

Tourism to Israel, especially Jewish tourism from North America, has dropped to a trickle. The situation has scared away many Jews who might otherwise have travelled to Israel for vacation or other purposes.

The economic effect on Israel and on Israelis, whose income is tourism-dependent, has been dramatic. By far, however, the greatest effect on Israel has been psychological. The absence of Jewish tourists, especially, adds to the wearying and warying sense of isolation – this is not too strong a term – that the violence fosters among some Israelis.

Diaspora Jewry has expectations and even demands upon Israel that we are seldom reluctant to express, yet our avowed willingness to stand "shoulder to shoulder" with Israelis is apparently more rhetorical than real.



Birthright students meet young Israelis in Ophakim. [Israel photo]

For Canadian Jewry, there was an interesting sidebar to the recent Birthright trip. Some 500 students from the significant 4,000 strong American contingent changed their minds about participating. At the last moment, literally, program organizers made those spaces available to Canadians. In a matter of days, the spaces were filled.

This says a great deal about the sense of Jewish identity taking shape in our youth.

It also reinforces the wisdom of the historic Canadian communal approach to Jewish education. To infuse our children with the desire to follow in the long path of their people, there is no long term substitute for Jewish education in school and Jewish example in the home.

In February, a contingent of some 750 Canadian students will be travelling to Israel on the next Birthright wave. If the previous experiences of Birthright participants holds true for the February travellers, there is a strong chance that many of them, too, will be able to write that their visit was "the greatest 10 days" of their lives.

And if they do, we, their parents, should be grateful.

Not only does the trip help to germinate a sense of Jewishness in some of the students, where only a vague sense, if any at all exists, it also sends a powerful message to Israelis. For, in the words of our young letter writer, his visit was "extra special because of Israel's tough times right now."

—MBD

SEE JN

ON HANDS AND KNEES FOR CHILDREN: Members of Chabad Lubavitch of Markham recently collected and wrapped more than 200 toys for distribution by JIAS for needy children.

Greater Toronto Area

Out of the Cold affirms dignity of homeless

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — As usual on a winter Thursday evening, a small crowd of men, with a few women, gathers outside a side door of Holy Blossom Temple.

They sip coffee and wait patiently, in anticipation of the four-course meal that awaits them courtesy of the temple's Out of the Cold program, which provides a hot dinner, bagged lunch for the following day, a bus token, and for some, clothing, overnight shelter and a hot breakfast.

Holy Blossom, which first started hosting the program in 1996, was the first Jewish congregation to participate in Out of the Cold, a non-denominational coalition that thrives on volunteer leadership and the independent operations of each organization.

Since then three more Jewish congregations – Temple Har Zion, Beth Sholom and Beth Tzedec – have begun participating in the program, which began in 1987 when a small group of schools and churches set up a soup kitchen during the winter months.

There are now more than 50 religious and charitable organizations in the Toronto area involved in the program, which runs every night of the week.

Larry Babins, co-chair of Holy Blossom's program with Abe Neufeld, says that throughout the winter they rely on more than 450 volunteers – about 150 each week – to do such things as cook, make sandwiches, pick up donations, serve meals, socialize, provide entertainment and bring in clothing which is available to all guests.

Three shuls participate in program

Most evenings they have approximately 100 guests, about half of whom stay the night.

On this particular evening, about 85 people come for dinner, and 40 of them will stay the night, including one man who although he has a home, says he sometimes sleeps over because he "wants to socialize."

One volunteer says that attendance is a bit lower that evening because the welfare cheques had come out that week.

Babins and Neufeld, who are there every week, say that it is a "totally safe program that runs like a clock. There is security at all times, and there is no alcohol, drugs or tobacco allowed. A nurse is usually on hand and a social worker acts as a resource person to help guests access services they may need.

"Our mandate is to have a restful, peaceful safe environment. We do not judge anyone. If they bring in anything that is not allowed, we put it away and give it back to them when they leave. If they insist on keeping it, we move them out."

Meals, says Babins, are first class, and this night is no exception. Chef Sue Devor, who cooks for them three nights a month – the volunteer gourmet club cooks the fourth night – has prepared vegetable soup, baked cauliflower, roast chicken, poached salmon for those who do not eat meat and rhubarb crisp.

This was the first night of Chanukah so a group of volunteers had also fried huge batches of potato latkes, and Rabbi W. Gunther Plaut, senior scholar of Holy Blossom, lit the menorah.

If some of the guests are Jewish, and usually there are some, says Neufeld, volunteers are available to say prayers. Once a month there is a d'var Torah. "The guests have a lot of respect for clergy, and often ask questions," says Babins.

Temple Har Zion, in its third winter as part of Out of the Cold, shares its time with the Jaffari Islamic Centre, located next door. Har Zion is running the programs on Wednesdays for the first half of the winter, and then the Islamic Centre takes over. A van picks up guests at the Finch Avenue subway station, and transports them to the temple in Thornhill.

Arieh Cohen, who initiated the interfaith Out of the Cold program in York Region – it also runs in several churches – says his temple can sleep 20, "but sometimes on a cold night we break the rules and add one or two more."

The main reason he got his congregation involved in Out of the Cold, says Cohen, is "not to give people a warm place to come, but to give them back the dignity they have lost. Society has spit them out, and when they come to us, they feel like rags.

"When they are treated as equals, they gradually retain their dignity. They begin to think that it is worth being a good citizen. We see changes in people. Those who would not talk to us, begin to look us in the eye and ask for advice. They feel some hope," he says.

Some former guests of the program are now employed by Out of the Cold, and some have been trained to be support people, he says.

Beth Sholom and Beth Tzedec, who together feed about 50 people and sleep 25 at Beth Sholom on Tuesday evenings, are running their program for the second year.

Karen Rosen, volunteer co-ordinator of the Beth Sholom program, says they got involved because "It is our obligation as members of the Jewish community to reach out to those who are less fortunate."

She estimates that about 10 percent of their guests are Jewish. "One guest came up to me and said that that he thinks he had gotten married at [Beth Sholom]. We really do have to remember that it could be us."

Participating in Out of the Cold, says Rabbi John Moscowitz, senior rabbi at Holy Blossom, "is the ultimate expression of gemilut chasadim (acts of kindness). We are recognizing that human life is potentially fragile and some of us could end up homeless.

"We do it as a sense of responsibility, not because we are patronizing people. We feel happy and privileged to have it here. The volunteers who help out without drawing attention to themselves are the real heroes," Rabbi Moscowitz says.

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Cotler to meet Swedish PM on Wallenberg

By RON CSILLAG
Staff Reporter

TORONTO — Montreal Liberal member of Parliament Irwin Cotler will hold talks next week with Sweden's prime minister on the fate of Swedish World War II hero Raoul Wallenberg.

Cotler, who headed an international commission of inquiry into the fate of Wallenberg in the early 1990s, will meet with Goran Persson in Stockholm Jan. 29.

Cotler, a recognized authority on human rights, is invited to address the Stockholm Forum on Intolerance, but will also exchange ideas with the prime minister on recent developments in the Wallenberg dossier.

Among them are the results of the joint Swedish-Russian commission into Wallenberg's fate. Earlier this month, the commission issued conflicting reports, after 10 years of investigations.

The Swedish report cited evidence that Wallenberg may have died as late as 1989 in a psychiatric clinic near Moscow. Sweden added that absent any hard evidence that Wallenberg is dead, he must be considered a missing person, and thus, possibly alive.

Irwin Cotler

"As long as there is no unequivocal evidence of what happened to Wallenberg – and this is still the case – it cannot be said that Raoul Wallenberg is dead," Persson was quoted by Reuters last week. If still alive, Wallenberg would be 88.

In the Russian version of the joint report, issued separately from the Swedish one, Wallenberg died in Soviet custody in 1947. Russian officials also advanced the theory that he was killed in a turf war between rival factions of the Soviet secret police.

A non-Jew and member of a wealthy industrialist family, Wallenberg was dispatched as a Swedish diplomat to Budapest in 1944. He issued thousands of fake Swedish passports to Jews, placed many of them in neutral safe houses and persuaded the Nazis to call off the razing of Budapest's Jewish ghetto.

In all, Wallenberg is credited with rescuing up to 100,000 Hungarian Jews from deportation – more than any single government.

But in 1945 he was arrested by the invading Soviets on espionage charges and taken to Moscow, where he vanished.

In a famous 1957 memo, the Soviets stated that Wallenberg had died of heart attack in 1947 while in custody. Moscow stuck to that story.

But Cotler and other researchers have found as many as a dozen credible witnesses who claimed to have had contact with Wallenberg in prison through the next four decades, and as late as 1989.

Wallenberg was named Canada's only honorary citizen in 1985. There are streets named for the hero in Toronto and Montreal.

Late last month, Russia acknowledged, for the first time, that Wallenberg and his driver were arrested as "socially dangerous" individuals and imprisoned for political reasons until their death in 1947.

The Russian prosector-general's office declared Wallenberg a "victim of Soviet repression," but failed to explain where, when or how he died.

As far as Winnipeg human rights lawyer David Matas is concerned, last month's statement was an attempt to "rehabilitate" Wallenberg.

"There was nothing new in that [statement]. It's simply an admission of a wrongful arrest, but not [an admission of] wrongful killing," said Matas, who conducted a lone investigation into Wallenberg's fate in 1996.

Sources in Moscow said the official rehabilitation of Wallenberg was initiated by President Vladimir Putin, who wants to close rifts with the west.

Cotler, too, found nothing new in the findings of the Russian commission into Wallenberg's fate.

He said statements by Russian official Alexander Yakovlev that Wallenberg was shot in Lubyanka prison in 1947 was the same thing Cotler was told, by Yakovlev, in 1991.

Raoul Wallenberg

"I can't put all that much credence in it. The [later] statement was pre-determined." Cotler told *The CJN*.

Cotler dismissed the Russian commission's findings, saying there is "incontrovertible" evidence that Wallenberg did not die in 1947.

"There is compelling evidence he was alive into the 1950s and credible evidence he was alive in the '70s and '80s."

The "smoking gun," he feels, lies in old KGB archives, which remain sealed.

"The one good and important thing that has come out of this," Cotler stated, "is that Sweden acknowledges this is still a mystery and that further inquiry is needed."

Community rally planned

TORONTO — A Community Rally for Jerusalem, featuring Israeli parliamentarian Natan Sharansky as keynote speaker, will be held on Tuesday, Jan. 30, at the Shaarei Shomayim Congregation in Toronto beginning at 8 p.m. The rally is being billed as a grassroots undertaking to demonstrate support for a united Jerusalem under Israeli control.

The rally is being organized by local community activists under the One Jerusalem umbrella (www.one jerusalem.org). One Jerusalem is an Israeli non-profit coalition dedicated to fighting the division of the capital. It is headed by Yechiel Leiter, a former spokesperson for the Council of Jewish Communities in Judea, Samaria and Gaza. One Jerusalem recently organized a 300,000-strong demonstration in Israel in support of a united Jerusalem.

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Centre educates Japanese youth about Holocaust

By PAUL LUNGEN
Staff Reporter

TORONTO — In the last six months of 2000, an estimated 30,000 visitors toured the Tokyo Holocaust Education Resource Centre or viewed the exhibits and performances of the museum's travelling exhibitions. For many in Japan, the Resource Centre's educational projects present them with their first exposure to the history of the Holocaust and to the Jews' experience of destruction.

Japanese people in general, and youngsters in particular, are unfamiliar with this aspect of European history, said Fumiko Ishioka, director of the Resource Centre. In high school history textbooks, the Holocaust is given short shrift – perhaps a line or two – while "there was more focus on Japan as a victim. I learned a lot about Hiroshima."

"The general level of knowledge in Japan of the Holocaust is very low," Ishioka said.

Ishioka was in Toronto recently to interview Holocaust survivors saved by Japanese vice-consul Chiune Sugihara, who issued exit visas to hundreds of Lithuanian Jews. She also visited with Czechoslovakia-born survivor George Brady, who has been corresponding with Ishioka after learning his sister Hannah's suitcase, taken from her at Auschwitz, was being displayed at the Resource Centre (*The CJN*, Jan.4).

The suitcase, on loan from the Auschwitz museum, has proven an effective tool in helping young Japanese children identify with a typical Holocaust victim. Young people are especially drawn to it because it belonged to a teenaged girl who was killed only because she was Jewish. Ishioka said the suitcase is a valuable tool in the centre's efforts to sensitize young people to the Holocaust and draw universal lessons about intolerance and hate.

When the centre acquired the suitcase, Ishioka had no idea anyone from Hannah's family had survived. Through a remarkable series of coincidences, she learned Brady was alive and last summer they began to exchange letters.

"When the children learned he was still alive, they were so excited," Ishioka said. They were doubly excited when Brady sent them photographs of Hannah, allowing them to put a face to the name they'd come to know.

"They were interested to learn her brother had survived. I showed them a picture of George and his family and his daughter, who is named for Hannah, and his grandchildren. It was important for them to know that he had built a life," Ishioka said.

Knowledge of the Holocaust is quite sketchy in Japan, Ishioka said. Although *The Diary of Anne Frank* is a best-seller, it is "seen as a general symbol of war victims." Most Japanese don't realize that Frank was Jewish, she said.

A local businessman launched the Resource Centre in 1997 with the goal of educating the public about the Holocaust. The businessman, who wishes to remain anonymous, has never travelled outside Japan and has no links to Jewish friends or business associates.

"He says it's important in the coming 21st century and important for children to know that lots of children were killed for just being born Jewish," Ishioka said.

Located in the heart of Tokyo, the centre operates on an annual budget of 12 million yen (about $152,000). The facility itself is tiny – only a few hundred square feet – but it contains a library equipped with videos, books, maps and wartime artifacts.

"Teachers who find it important bring their students, and mothers do too," Ishioka said.

A much larger Holocaust museum, established in 1990, is located in Hiroshima. Run by Rev. Makoto Otsuka, it is supported by the Japanese Christian Friends of Israel.

"People in Hiroshima are very conscious of peace issues," Ishioka said. "What we have in Tokyo is so different. It's so difficult to reach people. There are so many things going on. People have so many things to do. They don't want to look at this tragedy. But we really want to focus on what happened to children at the time."

The centre's homepage can be found at www.ne.jp/asahi/holocaust/tokyo.

Please see Rabbi Plaut's column on page 10.

Fumiko Ishioka, director of the Resource Centre, with students in Japan.

The Canadian Jewish news

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Saddam menaces again

Last week, Saddam Hussein commemorated the 10th anniversary of the "Mother of all Battles," as he still refers to the Gulf War, perhaps in tender filial appreciation for his own mother, by remonstrating against the United States and Israel.

Standing secure in the balcony of the lookout from which he proudly reviewed his troops and the deadly military hardware under his sole control, Saddam at one point became so wrapped up in the festivities that he fired off volley after volley of an automatic machine gun into the air. To dispel the unpleasant rumours about his ill health and failing strength, he made certain the cameras recorded the moment. Smiling throughout, he needed only one hand to hold aloft the substantial weapon as it staccatoed its angry fire into the sky.

Saddam scoffed at the incoming American administration and praised his own people for having resisted so valiantly the "devil and his emissaries."

Not surprisingly, however, the president's greatest delight seemed to derive from his exhortations to his people and to the Muslim world, to destroy Israel. In a television interview, he called for the establishment of a "Palestine from the river to the sea." He urged the governments of Syria and Jordan to allow the Iraqi army to pass through Syrian and Jordanian territory on its way to Israel.

Joining the Iraqi celebrations earlier in the week had been Farouk Kadoumi, the head of the PLO's political department. Saddam pledged his full support to the cause of his Palestinian guest. There was no record of Kadoumi politely suggesting to his host that the Palestinians were resolved to settle their differences with Israel by negotiations.

Ten years after he set the Persian Gulf ablaze with his maniacal lust for power and recognition, Saddam still sits comfortably atop his dictatorial perch. He has murdered his enemies and has very little, if any, regard for the suffering of his own people, other than for its powerful propaganda value.

In the west, remarkably, Saddam still has his apologists. Some even travelled to Iraq last week. They rightly bemoan the misery of the Iraqi people but refuse to blame him for his people's impoverished, painful condition. Nor do they upbraid the Iraqi president for his plain-spoken determination to destroy Israel. Did they ever?

When the Iraqi Scuds fell from the night sky onto the civilian population of Israel more than 40 times some 10 years ago, Saddam's western apologists, even then, were reluctant to withhold their apologies.

Ten years after his "mother of all battles," Saddam's singular passion for the destruction of Israel persists. It should not be discounted as the mere posturing of a far-away tyrant. Western countries, including Canada, should make clear to him, they will not.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Levant replies to Csillag

In the Dec. 21, 2000 issue of *The CJN*, columnist Ron Csillag attacked the *National Post*, Conrad Black and me for being "biased" because we are "in favour of Israel." The *Post* and Mr. Black can take care of themselves, but I would like to respond on my own behalf.

If exposing Canada's anti-Israel votes at the United Nations – after Jean Chrétien promised he would be balanced and fair – is "biased," then I plead guilty. I would have expected such an accusation from a Palestinian newspaper, not from *The CJN*, which seeks to be the paper of record for Canadian Jewry.

I don't know why Mr. Csillag felt the need to dedicate so much ink to running down Israel's supporters in the media – he has yet to turn his critical eye towards the *Globe and Mail*, the *Toronto Star* and the *CBC* for their anti-Israel coverage. But that is an issue between Mr. Csillag and his readers. Just don't try to bring the rest of us down for standing by Israel in its hour of need.

Ezra Levant
Toronto

* * *

Lanzmann replies to Kirshner

In your issue of Nov. 9, 2000, you published an interview of me by Sheldon Kirshner. His questions and my answers are suppressed and I don't recognize what it was I said to him nor the substance of my thoughts in the strange summary mixture he wrote for your readers.

In that article, I appear as a kind of Jewish fascist, speaking like a hurried and dry journalist. Apparently, Mr. Kirshner did not see my films, did not read my books and is completely ignorant of my personality and of my whole life project.

Claude Lanzmann
Paris, France

(Editor's note: The CJN *is satisfied that Kirshner reported accurately and asked straightforward questions about the main subject at hand, the intifidah. Kirshner has interviewed Lanzmann twice in the past six years and has seen three of his films, including* Shoah. *He is hardly ignorant of Lanzmann's personality or his life project.)*

* * *

Elder Abuse Programs ongoing

An article in *The CJN*, Jan. 4 titled "Program launched to combat abuse of older women" may have left a misunderstanding about our elder abuse programs.

I would like to assure your readers that the awareness project on abuse of the elderly, individual and group counselling at the Bernard Betel Centre for Creative Living are ongoing.

For further information, please contact Sheila Zane or Eve Fulton at the Centre at 416-225-2112.

Andrea Sturk, Director of Programs
Bernard Betel Centre
Toronto

* * *

No danger on Birthright trip

I recently completed a Birthright Israel trip; it was the greatest 10 days of my life. I know many parents and kids are afraid of Israel right now, but I did not feel endangered at any point on the trip.

The danger is not non-existent, but Israelis go on living their lives and Israel is still a very safe place to be, especially with a tour. The Birthright organizers took every precaution to ensure our security. To see the looks of appreciation from Israelis and to feel the the sense of satisfaction that we were doing something extremely important, though little, left a feeling I cannot describe.

To be at the Western Wall on Friday night, to be in the same auditorium in Jerusalem with 3,000 other Jews, to sing *Hatikvah* in Independence Hall in Tel Aviv were priceless moments and emotions that will remain concrete in my memory. They were extra special because of Israel's tough times right now.

I challenge you not to believe what you read or see in the general media, and to personally investigate what is going on in Israel.

Michael Tweyman
Toronto

* * *

Israel needs our tourism

I have just returned from Israel after being there for a couple of weeks on my winter break. I'm extremely pleased that I made the decision to go.

We cannot give in to a small group of terrorists who are trying to deter us from visiting our beloved country and from helping to strengthen it with our presence.

A visit to Israel is good not only for its economy, but also for the morale and soul of the people who live there. Think about what a mitzvah you can do by letting others know that you have come to support them. Everyone I visited was so happy that I was there; strangers I met were grateful that I came for a visit at this difficult time.

I wasn't constantly thinking about the violence. There are so many positive things happening in the country at any given moment and many wonderful and talented people who help to distract you from the political developments.

Israel cannot survive without tourism. Think about what a real contribution you can make by being there for two or three weeks.

I look forward to visiting again, God willing, in the summer.

Josh Kamen
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Jerusalem's holiness a recent phenomenon for Muslims

By SARAH TAIEB-CARLEN

An abridged version of this essay appeared in The CJN *three years ago. In light of recent events, the author expanded upon her original essay. This is the second part of the two-part article. Part 1 appeared last week.*

A simple but important military detail exemplifies the lack of religious and spiritual importance that Muslims traditionally attached to Jerusalem. Having just conquered Syria in the year 638, Omar, the second caliph, did not deem Jerusalem worthy of his efforts and decided not to populate it with Muslims. A Judeo-Arabic letter found in the Cairo Geniza informs us that when the Jews asked Omar for permission to return to Jerusalem, he granted it to them, despite his promise to the Christians not to allow Jews to live there.

In the same vein, Omar built only a modest wooden mosque on the Temple compound, judging that was all Jerusalem deserved. Centuries later, in 1229, al-Malik-al-Kamil, sultan of Egypt was prepared to give Jerusalem to the emperor, Frederick III.

Despite its name, the Mosque of Omar was not built by Omar, but by Abd el-Malik who, 50 years after Omar, wished to outdo the Church of the Holy Sepulchre and to get even with his rival, the caliph of Mecca and Medina, who was constantly challenging his authority. Mecca and Medina had a tremendous religious and political attraction which provided huge revenues from the pilgrims.

To counterbalance this enormous advantage, Abd el-Malik trumpeted the holiness of Jerusalem, in the hope of attracting pilgrims. He built the mosque on the Temple Mount, on the rock where Abraham had planned to sacrifice Isaac and where the Ark of Temple later rested. His message was that this dome was the shrine of the final Divine Word, namely that the new temple was dedicated to the true religion of Abraham, replacing the Temple of Solomon, continuing the revelations entrusted to the Jews and Christians and correcting their blasphemous falsifications.

The political and religious purpose of the shrine was to show that a new universal state and a new world religion had arisen to challenge the pretensions of the Byzantine Empire and the Christian doctrine. This was emphasized by the choice of koranic verses and other inscriptions that grace the interior of the mosque and proclaim the greatness of God "the Mighty, the Wise" and declare that "God and His angels bless the Prophet," and call upon Christians to recognize Jesus as an apostle of God, His word and spirit, but not His son.

One verse occurs repeatedly: "There is no God but God alone. He is God, one, eternal; He does not beget nor is He begotten... God's religion is Islam."

As for the Jews, they needed no such written message in the minds of the Muslims, since the fact that the Dome of the Rock was now standing where the Holy Temple once stood, clearly meant that Islam was to replace Judaism and that God was now sending his true prophet, Mohammed, to spread the true faith, Islam.

Malik's son, Caliph Waleed, built Al-Aksa, a mosque with a silver dome, which, with the adjoining Dome of the Rock, is the first great religious building complex in the history of Islam. The Muslims call the Temple Mount esplanade Haram al-Sharif: Noble sanctuary.

Despite these mosques and their religious symbolism, Jerusalem did not instantly become a holy city for the Muslims, the way it did for the Jews as soon as King David brought to it the Ark of Law. This might be due to the fact that, since the earliest times of Islam and traditionally ever since, the Muslims have not only denied any Jewish or Christian influence in the formation and crystallization of their religious doctrine, but they have also often made a strong point of distancing themselves from most Jewish or Christian symbols. One such symbol is Jerusalem, and, as the famous Princeton scholar Bernard Lewis put it: "To venerate Jerusalem as a holy city is a sign of Jewish influence and therefore bad."

Mohammed and the first Muslims used to face Jerusalem when praying, fasted on Yom Kippur, observed Shabbat and followed the same dietary laws as the Jews. But, when the Jews refused to convert, Mohammed modified the dietary laws, made Friday the weekly religious holiday, declared Ramadan a month of fast, and ordered his followers to turn towards Mecca five times a day for prayer.

Ever since, Islam has revered Mecca, where the prophet was born around 570, and Medina, where he died in 632. Later, the Almohads added yet another holy Muslim city, Kairawan in Tunisia, and they forbade Jews and Christians to live in it, so as not to desecrate it with their impure presence. Similarly, not only was Jerusalem not a holy city for Muslims, but its special place in the hearts and religious writings of the Jews made it quite unholy to them.

For many theologians, to sanctify Jerusalem is yet another trick from Jewish converts to Islam, to include some Jewish beliefs or rituals, thus Judaizing Islam.

This attitude changed and the issue of the sanctity of Jerusalem arose and went on for centuries. It has finally been settled in favour of sanctity, but only relatively recently. In November 1851, a British consul, James Finn, reported to London that: "Muslim veneration for the Holy City is a non-entity except within the precincts of the great mosque."

One of the reasons might be that during the Crusades, the Muslims lost Jerusalem and subsequently reconquered it. They could not help noticing the importance it had for the Christians. Similarly, the rivalries between the European powers who fought bitterly for the control of the holy sites towards the end of the Ottoman Empire made the city more and more desirable to the Muslims. Another reason might be found in this verse of the Koran, Chapter 17, The Night Journey:

"Glory be to Him who made His servant go by night from the Sacred Temple to the farther Temple whose surroundings We have blessed, that We might show him some of Our signs."

In my Penguin Classics English translation of the Koran, the Sacred Temple means "Of Mecca" and the Temple translates to: "Of Jerusalem (and thence to the throne of Allah, accompanied by the Angel Gabriel). Some Muslim commentators give a literal interpretation to this passage, others regard it as a vision."

Thus, Jerusalem is actually never explicitly mentioned in the Koran and when it is mentioned at all in early Muslim writings, it is called Aelia. Moreover, because the Dome of the Rock was built on the ruins of the Temple, it evoked Solomon's Temple for the Muslims, who consequently invested Jerusalem with a certain degree of holiness and called it Bayt ha-Miqdash, or Al-Quds, the [city of] holiness.

Despite these reasons, which explain why Jerusalem came to be important for Muslims, it never became a centre of Islamic studies, and the Muslims themselves believe in the Jews' right over the city, as do some famous political figures. For example, during his Egyptian and Palestinian campaign in 1799, Napoleon issued a proclamation inviting the Jews to "come and settle Jerusalem," and in his novel, *Tancred*, Benjamin Disraeli wrote about "those days of political justice when Jerusalem belonged to the Jews."

Also, Tabari, the famous ninth-century Muslim historian gives the following account of a conversation between Kab al-Ahbar, a Jew converted to Islam and the caliph Omar, shortly after the conquest of Jerusalem:

Omar: Where do you think we should put our place of prayer?

Kab: By the Rock.

O.: By God, Kab, you are following after Judaism. I saw you take off your sandals.

K.: I wanted to feel the touch of it with my bare feet.

O.: I saw you. But no... we were not commanded concerning the Rock, but we were commanded concerning the Kaba [in Mecca].

This conversation shows how skeptical Omar was of Kab's conversion to Islam since Kab still held Jerusalem holy. As well, when he first saw the site of the Temple, which had become a garbage dump, Omar reportedly ordered the Byzantine patriarch to crawl on his hands and knees through the filth and "clean this Jewish holy place."

The behaviour of Omar and a few of the subsequent Muslim rulers shows that not only was Islam free of any special attachment to Jerusalem, but it actually acknowledged the Jews' "ownership" and rights over it. For example, in Mamluk Egypt, the oath concerning the Jews included this sentence: "May I join Nebuchadnezzar in the destruction of Jerusalem and the slaughter of the Israelites;" and the charge of appointment for a Jewish Nagid included this one: "The Nagid must pray towards Jerusalem which is their *qibla* and the holy place of their faith."

The Muslims have traditionally had a special reverence for the Temple, because it was the first temple they had seen of a religion that did not use drawings, statues and sculptures to "represent the Unrepresentable." Many believe in the legend that explains why the Dome of the Rock is black. The holy colour of Islam is green and the Dome of the Rock was originally green. But it gradually began to tarnish and eventually became completely black. Many Muslim theologians interpreted this as a sign of mourning for the destruction of the Temple that had stood there before the Dome of the Rock was built on the holy spot.

However significant the tie between Islam and Jerusalem, it is a relatively recent one, and as we have seen, far less theologically centred than is often assumed.

Sarah Taieb-Carlen teaches at York University.

As many as 300,000 Israelis marched around the walls of the Old City two weeks ago, to oppose a divided sovereignty of the city. The sign projected on the ancient wall proclaims "loyalty" to the city.

[Isranet photo]

Even in Japan

Back in the days of World War II, Japan was allied with Nazi Germany and introduced into its school curricula some of the anti-Semitic bias propagated by its wartime partner. One of the problems was that there were hardly any Jews living in Japan, and the average Japanese could not, therefore, relate to the message the Nazis tried to sell. Now, over 50 years later, a different piece of news came to me from Tokyo: the opening of the Tokyo Holocaust Education Resource Centre (THERC) at the end of 1998.

Rabbi Gunther Plaut in Toronto

How did this come to pass? I will let the director of the centre, Fumiko Ishioka, speak for herself:

"One of the concerns that led to the opening of THERC was the fact that few children have a chance to learn about the history of the Holocaust at school. While Anne Frank's diary has been widely read... since it was published in this country in 1952, [Frank] has rather been seen as a symbol of general war victims for many Japanese. Few understand that Anne Frank was discriminated against and persecuted, along with one and a half million other children, for no other reason than she was born Jewish.

"The Holocaust, the systematic annihilation of the Jews based on distorted racial ideology, has universal lessons, which must be understood and told from generation to generation throughout the world. It does not matter where you live, what your nationality is, or what your religion is. As one of the great tragedies in the entire human history, in which a number of young children were killed, it is our responsibility as Japanese as well to remember the Holocaust and let our next generation learn from it so that it will never happen again. Learning about the Holocaust, furthermore, gives children in Japan a unique opportunity to think about what each one of them can do to fight against discrimination and intolerance that cause bullying and violence at school. They will also learn to open their eyes to the world to think about what they can do to create peace toward the 21st century.

"THERC started with about 300 Japanese and 200 English books on the Holocaust, including children's picture books, diaries, photo books, dictionaries and 50 videos, many of which have been kindly donated by individuals and organizations around the world. We aimed at creating such an atmosphere that any children could freely come in to learn about the Holocaust and share their ideas on something they can start doing now on their own to create peace."

Several generations after the Holocaust, the Japanese have come full circle and are making their contribution to an understanding of the very nadir of civilization.

The past is where the future is

A useable past: that's what every nation searches for, what every individual wants to feel proud of. Some years ago, Israel produced a poster with a test-tube nestled inside an ancient pot, calling for people to come to Israel because, it asserted, "Your past is where your future is."

Jean M. Gerber in Vancouver

That useable past is usually, if not always, constructed out of selected memories. These remembrances of events and people past are never complete – who, after all, can render complete truth about every past event in the human chain?

Sometimes this useable past is so distorted that anyone standing apart from the events sees the errors hidden from those inside.

Austria, for example, has long portrayed itself as a victim of Nazi occupation, yet a look at that country's welcome of Hitler (captured nicely on film) and its subsequent enthusiasm for the Third Reich (not to mention Kurt Waldheim) reveals quite another past, one much uglier than Austria wishes to acknowledge.

The current Canadian TV series, "A People's History," is grappling with some of the complexities of white contact with the original inhabitants of this country, and with those First Nations' complicated web of relationships. The series has just embarked on the delicate task of elucidating French-English relationships and histories, an enterprise fraught with tension and differing interpretations of the same events. The point is not whether this series is getting to the truth of our history, but whether it is provoking passionate discussion of our past, and how we will create our nation's future out of that past.

Which brings me back to the poster. In *Twentieth Century: A History of the World 1901 to the Present*, J.M. Roberts writes: "There are few moments in the twentieth-century so sodden with history as the establishment of Israel." He could have added, "and few events so drenched in history as the creation of a Palestinian state."

Israelis and Palestinians (and their respective supporters abroad) shout across battle lines that are drawn not just on the ground, but also from clashing histories that seem to be irreconcilable. Abba Eban said, "The Palestinians never miss an opportunity to miss an opportunity." Their recent outburst, with a leadership unable to compromise at all and probably unable to govern so unruly and fractious a population (thus giving in to the most extreme elements at every turn) comes from reading a history book that allows for no compromises. That history book is written from a victim's point of view and with revenge as its subtext, revenge for true wrongs as well as imagined ones. Unaware of the changes both in Israeli society and in other Arab states' perceptions of history and future, they risk sinking deeper into despair, poverty and continued violence, both internally and against their blood enemy, the State of Israel. Their useable past, constructed out of blood, promises a dismal future for their children.

And Israel? Some people in the country are also reading history books written in blood, with geographies that defy present circumstances and a realistic future. Israel, too, is frustrated that its seemingly reasonable gestures have been answered with anger and rejection, and so is poised to take a national referendum, through the upcoming election, on its own future.

Each nation has a useable past. Each runs the risk of taking the worst, most distorted elements from that past and creating a future of misunderstanding, violence and hatred. Another wise man, Penn State football coach Joe Paterno, always cautioned his team: "Don't play with blood in your eyes."

After all, the past can start today – it doesn't have to be based on the hurts, real and imagined or the geographies of the most extreme.

I hope that the solution for both nations can be based on a mutually agreed future. But it better start soon.

Volunteers make shul a success

As regular readers of this column are aware, I grew up in that mecca of Judaism, Sydney, N.S. After Grade 11, I left to go to university, or rather universities – McGill, Dalhousie, Harvard. I subsequently settled in Edmonton.

Bruce Elman in Windsor

I spent a lot of time during those years looking for a shul like Temple Sons of Israel in Sydney – a synagogue which had the right mix of theology (non-egalitarian Conservative), community (the shul was the centre of it), and participation (congregants, particularly the youth, were allowed to do everything). Somehow, I never really found just the right place.

In 1988-89, my family and I went on our first sabbatical to Israel. I assumed I would be able to find a shul in Jerusalem that had all of the characteristics that I loved about my shul in Sydney. I became a "shul hopper," a "theological voyeur." But I had no luck here either. I did realize that I could daven almost anywhere – in any synagogue or in no synagogue at all. But the last six months – being away from my family, my friends and my synagogue – have been difficult, both personally and religiously.

This was brought home to me recently, when I was home in Edmonton for Chanukah. It was, of course, terrific to be with my family and friends who I miss dearly. It was also very heartwarming to be back again in my own synagogue – Congregation Beth Shalom. I was struck by what an amazing congregation Beth Shalom really is! For the past five years, Beth Shalom has been without a resident rabbi or cantor. And yet, the congregation continues to grow and prosper. As I understand it, membership numbers are up; attendance at tfillot is up; there is a minyan every morning; there is a vibrant junior congregation; the Shabbat afternoon Minchah-seudah-Ma'ariv service is particularly lively, enthusiastic and well-attended; there is learning going on with classes on Pirkei Avot (Ethics of our Ancestors) and the parshat hashavuah (weekly Torah portion); there is an active social justice (tikkun olam) program and an extremely vibrant women's league.

What accounts for this success? (I note parenthetically that I am not a subscriber to that axiom of synagogue politics: No rabbi plus no cantor equals no problems.) Although ritual director Neil Loomer does an excellent job, for Beth Shalom, the key to success is obvious – an incredibly dedicated group of volunteers on both the board and the ritual committee.

This was brought home to me quite clearly over the Chanukah vacation. On Shabbat Chanukah, the president sponsors a kiddush honouring past presidents of the congregation, acknowledging the indebtedness of the shul to these volunteers who gave up their time to lead the congregation. Many past presidents attend and help lead the davening. This year our president, Mila Plots, davened the entire Musaf service!

It was a wonderful Shabbat service. However, it was also tinged with sadness as the congregation had just lost one its past presidents and strongest supporters, Larry Rollingher, z"l. Larry had been involved with, and the president or chair of, virtually every organization in the community, but his heart lay at Beth Shalom. For a generation of community leaders, Larry set the standard to which we all aspired. He will be sorely missed in Edmonton and at Beth Shalom.

On a much less somber note, during the same Shabbat, it was announced that the congregation would be honouring two of its most dedicated and respected volunteers – Russ Joseph and Jerry Katz – at a tribute dinner to be held on April 1. I should disclose that Jerry and Russ are two of my closest friends. Jerry is Beth Shalom's head Torah reader and shofar blower and is the person in the congregation who announces Rosh Chodesh (the new month). He also works magic with the children and teens who attend our Junior congregation.

Russ has been a member of the board of the congregation for over 20 years, and served a number of years as the vice-president of finance, as well as a term as president.

There are no more worthy honorees than Russ and Jerry and I look forward to returning to Edmonton for the dinner. The congregation, due to happenstance or mischance, never honoured Larry Rollingher in this way. He would have loved to have been at this evening honouring Russ and Jerry and I know that on the evening of April 1, Jerry and Russ and all of us who have been volunteers in the Edmonton community, will spend a few moments thinking about Larry and thanking him for the significant work he did on behalf of all of us in Edmonton.

It is volunteers, like Larry, Russ, and Jerry, who make the shul a success!

The Kirshner File

Sharon reconfigures himself as a moderate

Judging by recent public opinion surveys, Ariel Sharon is on the cusp of fulfilling his most cherished ambition: Israel's prime ministership. Surveys conducted by two Israeli dailies, *Maariv* and *Yediot Ahronot*, show that Sharon, Likud's standard-bearer, will beat Ehud Barak, the Labor party incumbent, by a huge margin in the Feb. 6 election, a referendum of the Oslo peace process.

Sheldon Kirshner in Toronto

Sharon can thank four men for his massive lead in the polls: Barak, who failed to bring peace to Israel despite indefatigable efforts; Benjamin Netanyahu, the former prime minister who petulantly dropped out of the Likud leadership race after failing to enlist Knesset support for a general election; Yasser Arafat, the Palestinian Authority president who rejected a fairly generous Israeli peace plan at Camp David and then initiated a Palestinian uprising; and Hafez al-Assad, the late Syrian strongman who squandered an opportunity to regain all but a sliver of the Golan Heights.

In short, Sharon, 72, would not be riding as high today had Barak managed to sign historic agreements with the Palestinian Authority and with Syria, and had Netanyahu swallowed his pride and chosen to contest the special election called by Barak.

With the election less than two weeks away, Sharon, a polarizing figure, is downplaying his hawkish image and toning down his rhetoric in a bid to win over middle-of-the-road voters who will essentially decide its outcome. Campaigning as a moderate, much to the chagrin of some of his fervent right-wing supporters, he is directing his appeal to centrists who want peace, but not at any price.

Newly repackaged as a kinder, gentler politician, Sharon is running on the slick slogan of "Only Sharon Can Bring Peace," a theme his critics deride as an exercise in cynical manipulation. They have a point. Sharon has gone on record as saying he will not honour any agreements entered into by Barak. He has declared the Oslo accords to be null and void. He has said that concessions "will only bring us closer to war."

Sharon, nevertheless, is presented himself as a champion of peace. "I am a moderate, you know," he said. "We all want to avoid war and are all committed to peace."

And in an attempt to sell himself as a statesman rather than a warrior, Sharon has struck a cautionary note. He urged Jewish settlers in the West Bank not to take the law into their own hands after the roadside killing of Binyamin Kahane and his wife, and he urged his followers to refrain from branding Barak as a traitor.

Friends claim that Sharon, an ex-general who has served four prime ministers in a variety of important cabinet posts, is a pragmatist, not an ideologue. To some degree, this is true.

In 1977, three years after winning a Knesset seat, Sharon formed his own political party, Shlomzion, sought support from the left and voiced a willingness to negotiate with the PLO when it was still banned and demonized in Israel as a terrorist organization.

Five years later, when Israel and Egypt were struggling to cap a deal on the Sinai Peninsula, Sharon tipped the balance by agreeing to vacate the showpiece settlement of Yamit.

In 1998, when Netanyahu and Arafat were trying to seal the Wye accord, Sharon made it possible by dropping his objection to a further 13 percent Israeli withdrawal from the West Bank. He had previously claimed that Israel, in the interests of its security, could not afford a pullback of more than nine percent.

When it comes to territorial compromise, Sharon has clearly mellowed. In a 1991 interview with *The Jerusalem Report*, he said, "We do not trade land for peace." But after much personal agonizing, he grudgingly embraced that premise, enshrined in United Nations Resolution 242 – the cornerstone of all Mideast diplomacy since the Six Day War – and in the Oslo accords.

Sharon, who once offered the Arabs "peace for peace," and therefore nothing, claims that he is ready to make "painful, far-reaching concessions" for the sake of reaching an agreement with the Palestinians. But he has been woefully short on details.

Until quite recently, he held that the Palestinians were not entitled to statehood, since they supposedly already had a state in Jordan, arbitrarily severed from Palestine by the British in 1922. Of late, Sharon has been saying that Palestinian statehood in the West Bank and the Gaza Strip is inevitable. His idea of a Palestinian state, truncated and disconnected, would not be acceptable to the current Palestinian leadership.

As for southern Lebanon, Sharon opposed a unilateral withdrawal from Israel's self-declared security zone there until about 1997. He changed his view with the realization that Lebanon was a morass sucking the lifeblood out of Israel.

For all his policy flip-flops and appeals to the centre, Sharon essentially remains a hawk – a wolf in sheep's clothing – by contemporary Israeli standards. Some examples:

As Begin's first minister of agriculture, in charge of settling the disputed territories, Sharon aggressively created "facts on the ground," launching a massive building program that more than doubled the number of Israeli settlements and roads beyond the Green Line. Establishing outposts not only in militarily strategic areas, but in heavily-populated Arab localities, Sharon cut the West Bank into a patchwork of Jewish and Palestinian archipelagos dominated by Israel. As minister of housing and construction, he pressed this agenda with renewed vigour.

Sharon planned and implemented Israel's 1982 invasion of Lebanon, an operation that routed the PLO from its Lebanese bases but gave rise to the Hezbollah, an equally grave threat. Sharon misled Begin by taking this "war of choice" past the agreed upon 40-kilometre mark, engaging Syria and occupying West Beirut. Israel's Lebanese Christian ally, the Phalange, slaughtered hundreds of Palestinian civilians in the Sabra and Shatila refugee camps. The 1983 Kahane Commission found Sharon indirectly responsible for the massacre, and he resigned in disgrace.

Ariel Sharon

In 1998, after replacing the mercurial David Levy as foreign minister, Sharon declined to shake hands with Arafat at the Wye summit, a refusal inconsistent with his diplomatic duties. By way of justifying his position, he said he would shake hands with Arafat only after Israel and the Palestinian Authority were at peace. With the Wye agreement signed, Sharon deliberately sabotaged it by urging Jewish zealots to seize hillsides and build encampments in the West Bank. They heeded his advice, building 42 makeshift settlements that complicated Israel's ongoing negotiations with the Palestinians.

Sharon also demonstrated his bent for hardline politics by criticizing Barak's handling of talks with Syria. Israel, he declared, "must keep the Golan Heights."

Shortly after Netanyahu lost the 1999 election to Barak, Sharon won the leadership of the Likud, turning aside challenges from Ehud Olmert, the mayor of Jerusalem, and Meir Shetreet, the former finance minister. Though he gradually repositioned himself as a moderate, Sharon revealed his true colours by attacking Barak's Camp David summit concessions, by dismissing President Bill Clinton's subsequent peace proposals and by visiting the Temple Mount last September.

With his provocative visit to the Temple Mount, designed mainly to bolster his right-wing credentials, Sharon touched off the second Palestinian intifadah. He said he had a right to be there.

"Jews do indeed have the right to go anywhere," Leonard Fein, a Jewish columnist, later wrote. "But Judaism is at least as much about responsibilities as it is about rights. Wise Jews know that there are times when it is best not to exercise a particular right..."

Although Sharon and Barak both vigorously oppose Arafat's demand on the "right of return" of Arab refugees to Israel, they part company on all other issues.

Barak wants a comprehensive agreement, while Sharon seeks long-term interim arrangements based on Palestinian non-belligerency. Barak is willing to share East Jerusalem. Sharon rejects that notion.

Sharon opposes the dismantling of Israeli settlements in the West Bank and Gaza, while Barak would relinquish some, if not many. Sharon would keep the Jordan Valley. Barak would settle for Israeli listening posts there. Barak would give up more than 90 percent of the West Bank and all of Gaza. Sharon would retain as much as 50 percent of the West Bank and segments of Gaza. Sharon would divide a Palestinian state into a Swiss cheese maze of cantons. Barak might accept a reasonably contiguous state.

The Palestinians, having turned down a much more generous package from Barak, would not even consider Sharon's formulas. If anything, they will spell finis to an already battered peace process, jeopardize Israel's tenuous ties with the Palestinians, Egypt and Jordan and destabilize the Mideast.

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May HaMakom comfort his widow Frumet and the entire bereaved family.

יהי זכרו ברוך

Jewish Life

The exemplary Jew

***The Jewish Moral Virtues*, by Eugene B. Borowitz, Frances W. Schwartz Jewish Publication Society, 1999, $38.95.**

Books
Bernard Baskin

What is *musar*? This Hebrew term refers to ethical instruction or wisdom and how it may be applied to contemporary life and problems. *Musar* is derived from many sources: the Hebrew Scriptures, rabbinic literature, medieval philosophy, Chassidism, Yiddish and Ladino folklore and Proverbs.

The most famous exponent of *musar* as a vital and enlivening movement was Rabbi Israel Salanter of the 19th century. His aim was to promote greater inwardness, religious piety and ethical commitment among his traditionally minded followers.

The Jewish Moral Virtues is loosely based on a 13th-century work by the Roman Scholar Yehiel ben Binyamin. It is a unique anthology that discusses the character traits and attributes of the exemplary Jew.

Over a seven-year period, Schwartz and Rabbi Borowitz studied this medieval text with rabbinical students to determine how the 24 major virtues it exalted – among them, generosity, modesty, peace, repentance, prayer, humility and wealth – could best be understood in modern terms.

The result is a helpful and relevant guide that synthesizes traditional scholarship with a wide range of Jewish sources, ancient and modern. It is, in effect, a manual of ethics that speaks to all persons, religious or secular.

Rabbi Borowitz is convinced that insofar as we infuse our everyday affairs with Jewish values, we add our own insights to the unbroken chain of *musar*.

"Again and again we realized that some truths about human nature do not change; people today have pretty much the same aspirations and failings as they did seven centuries ago in Yehiel's time, or even in the days of the Bible and Talmud," Rabbi Borowitz writes. "The deep human insight of Jews who lived millennia ago in circumstances so different from our own is often breathtaking."

The following are two typical selections from the book.

• "Why are the fingers tapered like pegs? So that if one hears anything improper, we can insert them in our ears" (Ketubot, 5b). "R. Joshua b. Levi said: 'We should never let an unseemly expression fall from our mouths'" (Pesachim, 3a). "Knowing the damage the tongue can do, R. Joseph b. Zimra said that God tried to restrain it: 'All the limbs of the human body are vertical, but I made you horizontal; all of them I put outside the body, but you I put inside; and I have even surrounded you with two walls, one of bone and one of flesh'" (Arla, 15b).

• "Talk of rewards we are to receive both in this world and the next does not seem high-minded enough for some of our teachers. If Torah is so wondrous a gift, then we should pursue it simply to fill our lives with its words and sacred meaning: Do not say, 'I will read the Bible that I may be called a sage; I will investigate the traditions that I may be called a rabbi; I will study that I may be called an elder and sit in the assembly of elders,' but study out of love and let what honours come as may… R. Eliezer b. R. Zadok said: 'Do good deeds because of your regard for their Commander and study the words of Torah for their own sake. Do not use them as a crown to magnify yourself with, or as a spade to hoe with'" (Nedarim 62a).

Learning from the past

Guest voice

By BEN ARCHIBALD

I am somewhat troubled and worried. The lessons of our recent past are not being learned.

The one great advantage of the Oslo process was the evolution of our ability to criticize and examine many of the assumptions and motivations underlying the Zionist enterprise. Although the soul searching exposed deep divisions between left and right and Israeli and Diaspora Jews, we all began to assess our positions with more care.

Yet despite the very real failures of the recent Barak/Clinton peace initiative and my own misgivings about the concessions made, I am troubled by murmurings I hear on campus, in the synagogue and during conversations with friends in Israel. The nub of those murmurings is along the lines of "Barak is a traitor," "Barak is mentally ill," "Barak is not a Zionist," etc.

Though I believe little in Martin Buber's Zionist ideas, his concept of "I and Thou, Otherness and dialogue promote a deeper understanding of the self" rings louder in my ears by the day. Buber was deeply concerned that a political state and the art of statecraft would undermine Jewish morality. The language I am hearing validates that concern.

If I had the privilege to vote, Barak would not have earned my trust due to his poor approach to governance policy and, ironically, diplomacy. Yet I would cast my vote without denigrating him or those with similar views.

Recently, when I spoke admiringly of Avraham Burg and how his father, Rav. Yosef Burg is looking down on him with great pride – a Zionist son seeking to act honourably at a difficult time in our history – I was told that Burg was not a Zionist and was contributing to the destruction of Israel!

I do not share Avraham Burg's views, but I recognize without hesitation that he, along with Dan Meridor and a few others, are mature democrats who take their roles as MKs seriously.

Oslo forced me to engage with the "Other," to learn, to approach difficult questions with care and not to make irresponsible messianic claims about the land we all hold so dear. It also taught me that Zionism is not always correct in its assumptions and that armies and countries do make errors of judgement and, alas, do act immorally on occasion. Yet this makes the Zionist enterprise no less noble.

Haltingly, in fits and starts, we have shrugged off Buber's pessimism and advanced our cause with dignity. The early Zionists saw the State as the Jewish entry into "normalcy" – a Jewish nation at the table with the family of nations. Later, however, with the help of irredentist pan-Arabism, Menachem Begin et al returned us to the idea of *kulam negdeinu* (the whole world is against us).

"Oslo" broke Israel out of its persecution complex, yet its democracy has proven weak in the past months. The mentality of fear and isolation persists, inculcating a sense that the state can do no wrong if it acts with force and vigour. The dimensions are different, though, because Oslo has allowed the right to include the left in the mantra of "kulam negdeinu."

Barak is no less Zionist than Ariel Sharon and Avraham Burg is no less Zionist than Rechavam Ze'evi. Yet accusations fly in both directions and Israeli institutions of government and Jewish morality continue to be cheapened. A strong state requires us to close ranks; a strong sense of morality requires us, to borrow from the philosopher John Rawls, to see justice as fairness.

Jews are currently not being fair to each other. In the end, God forbid, this will more likely cause the undoing of our State than the extremist claims and violence of Yasser Arafat and his henchmen.

I hope we can learn from our errors. Yet I am concerned by the tone of the left and right in what passes for political life in Israel.

Ben Archibald studies law at McGill University.

Jewish Life

Candidates and their sites

By MARK MIETKIEWICZ

This week, I continue my look at political Web sites as Israelis prepare to vote for prime minister on Feb. 6. Today I focus on the candidates and their sites.

The official Likud Web site shows a group of smiling young people and a portrait of party leader Ariel Sharon **[http://www.likud.org.il]**. The site has a great deal of background and news but the content is mostly in Hebrew with some Russian and no English. The Israeli Foreign Affairs site does have a brief biography of Sharon in English **[http://www.israel-mfa.gov.il/mfa/go.asp?MFAH00ge0]**.

You can read some of Sharon's articles and speeches in English online **[http://www.freeman.org/m_online/ariela.htm]**. In a November speech titled I Am for Lasting Peace, he says, "United, I believe, we can win the battle for peace. But it must be a different peace, one with full recognition of the rights of the Jews in their one and only land: peace with security for generations and peace with a united Jerusalem as the eternal, undivided capital of the Jewish people in the State of Israel forever."

The site also contains a letter from Sharon to Secretary of State Madeleine Albright about his visit to the Temple Mount. "I have expressed my concern and regret at the widespread violence and the senseless loss of lives and injuries on both sides. But it must be clearly understood that it wasn't my visit to the Temple Mount – the holiest site for Jews and under full Israeli sovereignty – that ignited the current outbreak of violence."

The official Ehud Barak Web site has a photo of the candidate along with the headline, "Don't Give Up on the Future" **[http://www.barak2001.org.il]**. This site is also in Hebrew with some Russian and no English. The Israeli Foreign Affairs site has a brief biography of Barak **[http://www.israel-mfa.gov.il/mfa/go.asp?MFAH 00fi0]** and the Prime Minister's Office maintains a large English language site which includes an illustrated biography of Barak **[http://www.pmo.gov.il/english/ts.exe?tsurl=0.32]**.

In a section titled Barak's Plan for a Better Israel, there are position papers on everything from democracy in Israel to road safety and peace and security. Barak writes, "Like [Yitzhak] Rabin, I will extend the hand of friendship to our enemies, in the belief that this is the only way to attain real security and economic prosperity for the State of Israel... We are determined to attain peace, taking into account the many dangers involved, to bring the 100-year conflict to an end.

"We will only sign agreements that will ensure the security of the State of Israel. We will continue to fight the bitter war against terrorism with all our might, everywhere... We have no intention of returning to the '67 borders. We will not compromise the security of our residents or the State of Israel. Any agreement that we reach depends on guarding our safe borders and our ability to defend our residents and State."

And what about the footsteps that one of these two candidates will have to walk in? The prime ministers of Israel page has biographies of all 10 Israeli PMs from David Ben-Gurion up to Ehud Barak **[http://www.israel-mfa.gov.il/mfa/go.asp?MFAH00k60]**.

Study well, because when you're done, you can test your knowledge at the Israeli Prime Ministers Game **[http://www.bus.ualberta.ca/yreshef/zionism/pmgame/pmgame.html]**. Match up a historical fact while clicking on the picture of a prime minister and the computer will tell you in a perfect Hebrew accent whether your choice is *nachon* (correct) or *lo nachon* (incorrect).

Here's a sample:

(1) I was prime minister during the Six Day War.

(2) Of all prime ministers, my tenure was the shortest.

(3) Under my leadership, my party never won in national elections.

The answers are:
(1) Levi Eshkol
(2) Moshe Sharett
(3) Shimon Peres

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

We must keep Israel close

By RABBI MOSHE J. YERES

As this week's parshah opens up, the daily life of the Israelites has reached such a low point that they are unable to accept Moses' message of redemption; Moses himself appears to be without any confidence that Pharoah will ever listen to his message.

At this juncture of hopelessness, the Bible pauses from the narrative and in the sixth chapter presents the genealogy of Moses and Aaron, starting with ancestor Levi and his three sons Gershon, Kehat and Merari.

Rabbi Isaiah Horowitz, known as the Holy Shaloh (an acronym of his work *Shnei Luchot Habrit*), comments and suggests that these names reflect the fact that Levi and his tribal descendants were not included in the original Egyptian decree of servitude.

Levi, though spared the burdens of slavery because Pharoah recognized his tribe as the Israelites' priestly caste, felt compelled to mark his own life with an identification of the distress of his fellow Israelites. The names given to his sons, speculates Shaloh, were thus derivatives of the misery of the Jewish people. Gershon was so called because the Israelites were now made strangers (*gerim*) in the land that had welcomed them; Kehat refers to the tribulations that had set their teeth on edge (*shinehem kehot*); Merari was derived from the root *maror* – bitterness.

The point of this idea cannot be lost on us. Levi, though personally not in any difficulty, had a real need to constantly remember and identify with the members of his faith community who were in travail. We Jews, living in Canada in tranquil peacefulness, with no need to worry about hostile neighbours bent on our destruction, with the ability to go about our daily routines without any change, cannot forget for a moment our brothers and sisters in Israel, who live today under the most trying conditions.

Each of us, in our own way, needs to create a daily sense of their immediacy in our own lives. There are different ways to achieve this goal: religious, social, financial, cultural and personal. A short d'var Torah does not lend itself for detail on each. But each of us must search, not just our hearts, but our minds, hands and feet, and even our wallets to ensure that we keep the Jews of Israel constantly close to us.

We are accustomed to refer to the well-known passage in Leviticus 19:18: "Ve'ahavta lere'acha kamocha" – "Love thy neighbour as thyself." Here we surely find its meaning: Though we are not physically present in Israel, our identity and singularity remain with those who are.

The midrash compares the Jewish people to a docile sheep – when one limb is wounded, the entire animal writhes in pain. When part of klal Yisrael is facing calamity, we have no right to walk around as if our lives remain unaffected.

Rashi, in commenting on Exodus 2:11 where the Bible tells us that "Moses grew up and went out to his brethren," writes that young Moses left the palace and the luxury of an Egyptian prince's life because he needed to be with his brethren the Hebrew slaves and grieve with them. He simply could not remain away from them and their distress. If we are physically not able to be in Israel now, dare we feel any less? Dare we *do* any less?

The author of the *Kuzari*, Rabbi Yehuda Halevi, summed it up when he wrote, "Libi bamizrach va'ani bitoch hama'arav" – "Though I live in the West, my heart [and mind] are in the [Mid]east."

Rabbi Moshe J. Yeres is a grade coordinator at the Community Hebrew Academy (CHAT) and teaches at Aish HaTorah Thornhill.

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Maurice Benzacar to be honoured for his devotion to community

By ANNA MORGAN
Staff Reporter

TORONTO — Maurice Benzacar has been at the centre of many changes in the larger Jewish community for the past 35 years.

But he has also always committed himself to the growth and development of his own Sephardi community since his arrival from Morocco.

Or HaEmet Sephardic School will be honouring Benzacar for his continuous dedication to both the Jewish community at large, and the Sephardi community in particular.

"I was born in the city of Safi in Morocco and then raised in Marakesh and Casablanca," Benzacar said. When he was 25 years old, he became one of the first Moroccan Jews to come to Canada with his wife Elise and his son, Jimmy.

"From my arrival in Toronto in 1957, I was involved in both the Ashkenazi and Sephardic communities," Benzacar said in an interview.

While working as a sales manager at Alliance Dairy, Benzacar would go out, on his own time, to meet immigrants at the airport.

Maurice Benzacar

"I knew how hard it was to arrive from a warm climate to Canada in the middle of winter. So my wife and I would go prepare their apartments. That way, when an immigrant came they felt they were going straight to their home," he said.

By 1964, Benzacar had joined the staff of JIAS and his first job was to help immigrants settle and find employment.

"After the big influx of Moroccan Jews had subsided, things quieted down until 1968, when refugees began arriving from Czechoslovakia," Benzacar said.

On Aug. 21, 1968, Soviet troops invaded Czechoslovakia to overthrow Premier Oldrich Cernick and party leader Alexander Dubcek for their attempted reforms.

The overnight invasion caught many Czech Jews by surprise while they were vacationing in Rome or Vienna, Benzacar explained. These refugees arrived in Canada with barely anything but their educations.

"Many of those that arrived at the time were professionals – doctors and dentists – and it became a big task again to resettle and re-educate them in their various professions."

Then in 1969, during the term of Polish Communist leader Wladyslaw Gomolka, the Jews began arriving from Poland.

"Each time a group arrived in Toronto, I had to learn a little bit of a new language," he said.

"Over the years, people began referring to me as Mr. JIAS because I was their contact person in Toronto."

Benzacar saw a Russian passport for the first time in 1971. That was the beginning of the larger immigration of Russian Jews who began to arrive two years later.

"While my work with JIAS entailed finding jobs for immigrants and giving supplementary assistance, I always tried to ensure that they were recaptured into the community," Benzacar said.

"I spent a few years working with Israel Bonds," he said, "And I was especially touched when some of my clients would come in to invest in the State of Israel."

Throughout the years, Benzacar has also spent his time working for the Sephardi community.

"When we first arrived in Toronto, we thought that we would just join one of the beautiful synagogues that we saw here," he said.

"But when it came to the nusach [style], the prayers and the melodies – we realized that we were completely different. So the first thing we did was start our own services.

"The French speaking began the Magen David Synagogue, and the Spanish speaking began the Petach Tikvah Synagogue."

"Yet the two communities always worked together," he said. "Today we count close to 1,300 families of Sephardic origin and I can turn around and say I'm very proud of our community because not only do we have close to four or five built synagogues, but we also have close to 10 or 12 Sephardic minyanim going on in the city of Toronto. It is the pride of all of us.

"However, we realized that it was crucial to have a day school in the city of Toronto," said Benzacar, who has four children and seven grandchildren.

"Our survival depended on our ability to educate our children, to teach them our Jewish minhagim [customs] and our Jewish nusach, in addition to all the liturgy."

Benzacar, who is now honorary vice-president of Or HaEmet Sephardic School and vice-president of the Sephardic Kehila Centre, said his biggest pride of all was the grand opening of the Centre on Sept. 2, 1997.

"For the past 25 years I've been involved with the fundraising for this building and the Or HaEmet Sephardic School.

"The credit," he said "should go to Rabbi Amram Assayag and Jacques Benquesus. I was there to help."

On Sunday Jan. 28, Or HaEmet will honour Maurice Benzacar for his community work with the Yachin ou Boaz (Pillar of the Community) Award.

Solly Levy, a family friend of Benzacar, noted in an essay on the upcoming event that Yachin and Boaz were the two great pillars of the Beit Hamikdash.

"Yachin was the right-hand pillar… [which] from the kabbalistic standpoint symbolizes three of the attributes of HaShem: Hokhmah [wisdom], Hesed [mercy] and Netsah [firmness].

"Its companion Boaz, the left pillar, consists of Binah [intelligence], Geburah [strength], and Hod [splendour]."

"Maurice Benzacar," Levy notes, "combines the virtues of Yachin and Boaz."

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Harvey Starkman as a boy (bottom right) with his mother Lillian (top left), sister Gaille and father Manny.

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She still lived on her own, but her health was starting to fail and I was getting worried. I couldn't be there 24 hours a day and my sister lives out of town. Homecare and nurses came regularly, but I knew it was only a matter of time before I would have to move her into a long-term care facility.

Moving a parent into long-term care ranks right up there with one of life's most difficult and heartbreaking decisions. Baycrest was always my first choice and I put her on the waiting list for the Jewish Home for the Aged.

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Rights body denies issuing policy on circumcision

By PAUL LUNGEN
Staff Reporter

TORONTO — The Ontario Human Rights Commission denies it has adopted a new policy position on male circumcision, despite a revised commission document that includes a medical opinion that circumcisions should not be performed routinely.

Keith Norton, chief commissioner of the Ontario Human Rights Commission, rejected claims of victory by groups fighting to end circumcisions.

"There is no change in our position, no changes in our policy whatsoever," Norton said. "I think it's overblown to call it a reversal or a victory."

The change being trumpeted by opponents of circumcision amounted to a small revision of a commission policy statement on female genital mutilation (FGM), which included a brief reference to male circumcision, he said.

"The only reference to male circumcision in the document at all is to draw a clear distinction between female genital mutilation and male circumcision, to show how different it is," Norton added.

John Antonopoulos, president of the Montreal-based Circumcision Information Resource Centre (CIRC), said prior to recent changes, which were reported in the *National Post*, the commission document stated male circumcision did not damage the penis and had no effect on male sexuality.

The updated statement "shows it's not a recommended procedure and that the benefits don't outweigh the harms," he said.

Antonopoulos acknowledged that the commission statement focused on female genital mutilation and that it discounted similarities between male circumcision and female genital mutilation. But, he contended,"What's happened now is that there is a better understanding. They are dissimilar, but they do share similarities."

Circumcising newborns raises "serious issues of medical ethics and human rights," Antonopoulos said. "When you amputate something that is normal and healthy without permission, it raises ethical issues."

Antonopolous suggested the discussion could prove "troublesome" to Jews who practise circumcision for religious reasons. He welcomed debate on the issue and said that "anybody who looks at this will see the problems."

Canadian Jewish Congress weighed into the issue with a letter from Keith Landy, chair of its Ontario region, to the *National Post*. The letter disputed claims made by opponents of circumcision that there were no medical benefits to the procedure.

"Scientific literature oscillates between claims of benefit and no benefits," Landy said. "The most recent finding, as reported in the *British Medical Journal* (June 2000), has Australian researchers contending that circumcision is invaluable in containing the spread of AIDS. Indeed, according to an article in the *Forward* (July 21, 2000), 'In the last 10 years, more than 40 separate studies have pointed to a correlation between circumcision and reduced rates of HIV.'"

Landy said, "Those opposed to male circumcision are resorting to demagoguery in equating the procedure to female genital mutilation."

He also contended that "adherents of Judaism and Islam practise male circumcision not for any health or sexual benefits, but simply because, for them, it is a divine commandment."

Norton said the commission has not adopted a policy on religious circumcisions and it has declined requests to develop a policy on medical circumcisions. The commission's policy papers do not have the force of law and are not binding on courts or rights tribunals. They serve a primarily educational purpose, indicating to the public the commission's thinking on current issues.

"I don't think we've had a case that's come before the commission" on female genital mutilation, he said.

The revised commission document cited in the *Post* article is called *Policy on Female Genital Mutilation*. It contains a two paragraph section in which it rejects comparison between FGM and male circumcision.

Referring to circumcision, the document states: "The Canadian Pediatric Society conducted a literature review and concluded that 'the overall evidence of the benefits and harms of male circumcision is so evenly balanced,' that 'the benefits have not been shown to clearly outweigh the risks and costs' and that male 'circumcision for newborns should not be routinely performed.'"

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Ben Lappin served as executive director of CJC

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Ben Lappin, executive director from 1948 to 1958 of what was then known as Canadian Jewish Congress, central division, died recently at his home in Netanya, Israel. He was 86.

Obituary

Lappin, who came to Canada from Poland when he was nine years old, started at Congress as director of community relations in the early 1940s.

"He always had a bent for community work. As a youth, he was active in the Labour Zionist Youth group," said longtime friend Ben Kayfetz, former executive director of CJC, Ontario region, who took over Lappin's community relations job when Lappin became executive director.

Lappin left Congress to continue his education, and eventually obtained his PhD in social work from McMaster University. After he graduated, he and his wife Adah made aliyah, and Lappin set up the school of social work at Bar-Ilan University.

Wolfe Goodman, a Toronto lawyer and close family friend, said it was through determination and hard work that Lappin, who came to Canada speaking no English, was able to reach such academic heights.

He was a capable Jewish civil servant, and was known as an outstanding lecturer, said Millie Goodman, Wolfe's wife. "He lectured until quite recently, and former students still came to see him to discuss their problems."

Lappin was the author of two books, one about community organizations called *Community Organization – Its Prime, Its Practice, Its Theory*, and the second, *Redeemed Children*, about Jewish war orphans, written after he administered a Congress project to bring the orphans to Canada.

While still in Toronto, he wrote some of the early *Spring Thaw* shows, annual theatrical reviews performed in the city.

"He was know for his tremendous sense of humour – he was one of the best raconteurs of Jewish jokes – and he was very much a man from Kieltz. It remained forever in his heart," Kayfetz said.

"He was a great friend, and competent in everything he did. We're all going to miss him," said Millie Goodman.

Lappin leaves his wife, four children, Sholom, David, Naomi and Daniel, and 10 grandchildren.

Funeral services were held in Israel.

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Workaholic rabbi willing to push the envelope

By FRANCES KRAFT
Staff Reporter

TORONTO — Despite a belief that the Jewish community is more polarized than ever before, one of today's leading Jewish thinkers and proponents of pluralism says he remains hopeful about the future.

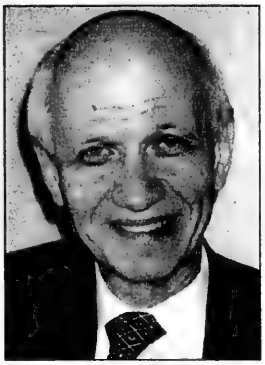
Rabbi Irving (Yitz) Greenberg has long been known as the co-founder in 1972 of CLAL – The National Jewish Center for Learning and Leadership, headquartered in New York – but these days he serves full time, and then some, as president of the Jewish Life Network (JLN), brainchild of New York philanthropist Michael Steinhardt, one of the chief architects of Birthright Israel. Rabbi Greenberg is also chair of the US Holocaust Memorial Museum.

"I have never worked this hard in my life," said the rabbi in an interview last week, speaking on his cell phone during an hour-long taxi ride, en route from Philadelphia to a friend's shiva in New Jersey.

Rabbi Greenberg, who is in Toronto this week (Thursday to Saturday) to give five lectures as part of a series at Beth Tzedec Congregation, says he did not leave CLAL out of any sense of discouragement.

"It was a special opportunity," said the 67-year-old self-confessed workaholic, noting that he hadn't had the resources to undertake some of the projects he'd dreamed of. "Here was someone thinking very big, willing to push the envelope. You don't always get that opportunity in your sixties. I felt it was just right."

He took on the JLN presidency in 1995 on a part-time basis for more than two years, easing the transition toward a fuller break with CLAL, with which he maintains a limited involvement. Since he joined Steinhardt's organization full-time, his former organization hasn't missed a beat, he noted.


Yitz Greenberg

At JLN, his projects, including Birthright and MAKOR, a centre for Jews in their twenties and thirties, are based on pluralistic principles, focus on education, religion and culture, and target some of "the most integrated [Jews] in American life."

Early last week he returned from Israel, where he travelled with participants in Birthright Israel, a project he was involved in developing.

Seeing the emotional response of young people being turned on to contemporary Israel during the 10-day free trip was an experience he described as "electrifying. It was almost a heady experience."

In contrast, the recent spate of violence in the country has been "a really big setback" after it made such progress toward "what appeared to us to be peace."

To go through this difficult period "without giving up, and without becoming violent ourselves," will be a test of maturity, he believes.

Rabbi Greenberg also admitted to occasional discouragement in recent years over the polarization of the Jewish community in North America and Israel. The language alone, between Orthodox and Reform factions, has been "vile," he said.

"We're very close to two people in the United States… the Orthodox and the non-Orthodox," said the rabbi, who has Orthodox smichah and a PhD from Harvard University.

Ironically, freedom and power within the greater community have allowed internal divisions to grow, he believes. "As long as the Jews were afraid of the gentiles, they tended to curb hostility [and] stick together… I think we get drunk on freedom. With sobriety, people are starting to realize they can't afford this kind of fighting."

The situation is better in Canada than in the United States or Israel, he added.

As a pluralist and a Modern Orthodox rabbi, Rabbi Greenberg represents a small minority in the Orthodox world. The fact that there are others like him – individual thinkers – "here and there," heartens him.

"I see them as the wave of the future," he said, speculating that it could take five years, or fifty, before their impact is felt.

"You can't afford the luxury of giving up or despairing."

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Respected actor passes away at the age of 65

Continued from page 1

An estimated 1,000 people filled the sanctuary of Holy Blossom Temple for his funeral on Friday afternoon. Mourners included Toronto Mayor Mel Lastman, Toronto Police Chief Julian Fantino (Waxman was an honorary member of the Toronto police force), producer Norman Jewison, actors Tyne Daly and Martha Henry, CJC president Moshe Ronen, Leslie Dan and David Mirvish. Outside the synagogue were members of Toronto's mounted police and the Chief of Police's ceremonial guard.

Rabbi Elyse Goldstein, whom Waxman considered his rabbi, and with whom he had been studying, described him as "a Canadian icon, a proud Canadian, a proud actor, a proud Jew, a Renaissance man." Like the good actor he was, she said, "He left us wanting more."

Greenspan remembered that when auditions were being held for the CBC radio drama *Scales of Justice*, both he and Waxman vied for the role of Eddie Greenspan.

"Al got the part," Greenspan admitted wryly, adding, "Since then, whenever I go to court, I think about how Al would have played it."

Waxman's son Adam said it was comforting to see "such a diversity of people." He praised his father for his love and respect for learning, his dedication to his craft, his passion for everything he did, and for the love and respect he showed to his wife, Sara. "I'm so proud of my dad. He was my king."

> *"A Canadian icon, a proud Canadian, a proud actor, a proud Jew, a Renaissance man."*

Waxman was born in Toronto in 1935. He attended Oakwood and Vaughan collegiates, the University of Western Ontario, and the University of Toronto Law School. The acting bug hit him while he was still in his teens, and he eventually left law school to study and act in New York and London.

In a career that spanned over 40 years, Waxman performed on television, in movies and in the theatre. He also was a director, directing such productions as last year's *The Diary of Anne Frank* at the Stratford Festival.

Waxman's television credits include the CTV series *Twice in a Lifetime*, *Power Play*, the still-unaired *Me & My Shadows*, *Due South*, *Naked City*, *Gotti*, *Net Worth*, *Street Legal*, *Murder She Wrote* and *Twitch City*. His first movie appearances were in *The Hired Gun* and *The War Lover*.

Other films included *At the End of the Day: The Sue Rodriguez Story*, *The Assignment*, *Malarek*, *A Star is Lost*, *The Last Act of Martin Weston* and the Oscar-nominated *The Hurricane*.

Waxman received much critical praise for his performances. In 1997, he received a Gemini award for *The Winnings of Frankie Walls*, and in 1998, he received *The Earle Grey Award*, a special Gemini that recognizes an actor's body of work.

> *He received The Earle Grey Award*

His performance as Willie Loman in Arthur Miller's *Death of A Salesman* at Stratford in 1998 was universally acclaimed. He was slated to appear as Shylock in *The Merchant of Venice* at the festival later this year.

Yet Waxman's activities were not restricted to acting and directing.

He was scheduled to be chair of Canadian Jewish Congress' triennial plenary in Toronto this coming May. CJC president Moshe Ronen said that the organization has decided "to dedicate the event to him, to pay tribute to his remarkable contribution to Canada."

In a media release, Ronen praised Waxman as "an admired and much beloved actor, writer and director whose achievements in all the media have been outstanding and have been recognized internationally."

Waxman was involved with B'nai Brith, Shaarei Zedec Hospital in Jerusalem, United Jewish Appeal and Israel Bonds. Believing that he should devote equal time to both Jewish and non-Jewish causes, he also worked for Big Brothers, Variety Club, United Way and the Canadian Cancer Society. He served as chair of the Academy of Canadian Cinema and Television.

Named to The Order of Ontario in 1996 and to The Order of Canada later that year, Waxman was probably one of the most easily recognized figures in Canadian show business. Many onlookers at the funeral and on the streets said that they felt as if they had known him personally. He was, to use Shakespeare's words, "well-graced."

Waxman is survived by his wife, food writer and restaurant critic Sara, and children Adam and Tobaron.

"For the sake of Zion, I will not be silent. For the sake of Jerusalem I will not rest..." (Isaiah 62:1)

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MOSAIC INTERFAITH PEACE MEAL: Venerable Mieotsun of Light Buddhist International says the prayer over the challah at the recent Mosaic Interfaith Group's peace meal, held annually around the time of Martin Luther King Jr.'s birthday. Mosaic's members belong to six faiths, and its aim is to promote understanding and respect for each other. Seen, from left, are Eryad Nozer Kotwan from the Zoroastrian Society of Ontario; Prof. Husein Khimjee of the Jaffari Islamic Centre; Rabbi Jerry Steinberg, a member of Temple Har Zion; Meiotsun; and Rev. Somdatt Padarudh from Radha Krishna Temple.

[Carolyn Blackman photo]

VOLUNTEERS NEEDED

Chaplaincy Services of Jewish Family & Child Service is looking for volunteers to visit Jewish residents and run special holiday programs in Ontario health care facilities, nursing and retirement homes and correctional facilities. Call Laila Clein Friedman at 416-638-7800, ext. 287.

***

The growing offices of Friends of Simon Wiesenthal Centre for Holocaust Studies are in need of people to help with various clerical tasks. The office is located downtown and the Centre will provide TTC tokens. Warm and exciting atmosphere. 416-864-9735.

***

Volunteers are needed by the Bernard Betel Centre in North York to visit blind or homebound seniors. No physical care is involved. Transportation costs are reimbursed. Call Paula Mintzberg, respite services co-ordinator at 416-225-2112, ext. 118.

***

Baycrest Centre needs good conversationalists who can make a weekly commitment to telephone isolated seniors in the community. Calls made from Baycrest. Training and ongoing supervision provided. A second language of Yiddish, Russian, Hungarian or Polish would be an asset. Call Mindy at 416-785-2500, ext. 2250.

***

The Aphasia Institute is looking for volunteers with some oil painting experience to work with people with a speech disorder. The position involves working with adults, under the supervision of the art teacher. Volunteers will be trained by speech language pathologists. Call volunteer services at 416-226-3636, ext. 26.

Virtual shul hopes to tear down denominational walls

By RON CSILLAG
Staff Reporter

TORONTO — One day soon you can be "connected" to Judaism in more ways than one.

It had to happen sooner or later: a virtual synagogue. When it's online, www.myShul.org (or .net; the exact domain name hasn't yet been determined) hopes to become the world's first truly global Jewish congregation, offering shut-ins, the isolated, the unaffiliated or the just curious the chance to click their way to the synagogue of their dreams.

Obviously, the cyber-shul won't have many of the trappings of a physical synagogue; there's no virtual schnapps and herring (yet). But those behind the effort say it's a serious attempt to bring disinterested and disenchanted Jews into the fold, using 21st-century technology.

To be based in Toronto, the site seeks to recreate a bricks-and-mortar synagogue in the ether of cyberspace. Various "rooms" will be replicated, including a sanctuary, social hall, classroom, library – even a gift shop.

Organizers say myShul will also tear down denominational walls by welcoming all Jews through participation in real-time prayer, music, study, chat rooms and other interaction.

"I have total belief that you can create a community online," says Sandy Stern, the project's creator. "It's not an end in itself. I would like to see people go to shuls in their areas, but there has been a failing in Judaism to connect to the secular and unaffiliated."

Stern, a social worker and administrative assistant at Shaarei Shomayim Synagogue, has been working on this for over two years alongside Rabbi Michael Skobac of the outreach and counter-missionary group Jews for Judaism. The project has won enthusiastic support from Rabbi Reuven Bulka of Ottawa, community leader (and *CJN* president) Donald Carr, and Brig.-Gen. Ed Fitch, the highest ranking Jewish member of the Canadian Armed Forces.

They're confident myShul will stand out, even amid all the clutter of cyberspace. According to Irving Green, author of *Judaism on the Web,* there are more than 5,000 Jewish sites on the Internet covering everything from the weekly parsha, basic Judaism, advanced Talmud study, "ask the rabbi" services, Jewish music, and classes in Hebrew and Yiddish. Add to that scores of Jewish bulletin boards, news services, archives, chat rooms and the Lechaim Cybershul (on America Online only), and choices for the Jewish Internet surfer can be bewildering.

As is the number of people connected to the Web. They're some 200 million now, and expected to rise to 500 million by 2003. So how can the intimate experience of prayer and study be replicated in such a vast, cold medium?

Rabbi Skobac, who says he does a lot of counselling on the Web already, likens a cyber-synagogue to last year's online chess match that pitted the world against former champion Gary Kasparov.

"Even though thousands of people were hooked up, you felt as though you mattered," he recalls. "It was an incredibly special feeling."

Meantime, a whole new crop of halachic challenges has arisen. Is a virtual minyan kosher? Does a cyber-Torah have the same significance as a real one?

"I'm sure the rabbis will have a handful," Rabbi Skobac smiles.

They may be emboldened by a recent article in *The Economist*, which argued that Judaism seems to be the religion that is most adaptable to a Web environment. That's because Judaism is "pragmatic, with a duty to use all inventions for the glory of God, computer networks included."

MyShul's mock-up is impressive. Users will be able to click on a palette of choices to customize their synagogue experience. One could, for example, start with some pre-recorded cantorial or Yiddish music, proceed to a live prayer service (with text), listen to a d'var Torah, hear a story, debate a fine point in a chat room and finish with a "visit" to the Western Wall, where a "Kotel-Cam" feeds live pictures around the clock and even provides a way to send a message to the wall's crevices. Virtual seders are planned too, as is a Kids' Corner and links to thousands of Jewish sites.

"Spirituality is a process," says Stern. "The key to myShul is spiritual connection."

The replication of a true community experience was described recently in a *Washington Jewish Week* article on AOL's Cybershul.

"In a profound paradox, these worshippers, sitting alone with their computers and separated by thousands of miles, report feeling 'closer' to their online companions than their actual shul friends," the paper stated. Quoting a member, it added, "We share our simchas and sorrows here. We have named babies. We have said Kaddish together and grieved together. We have cried together and laughed together and sometimes even debated with each other."

Stern and Rabbi Skobac hope to recreate the same feelings of warmth and togetherness. But their first priority is to reach out to the thousands of unaffiliated and secular Jews who are drifting away, the infirm, and those who have been turned off by "real" synagogues.

"The whole idea is to offer a non-threatening, spiritually inviting place for them," says Martin Hoffmitz, a Toronto marketing and sales executive and one of the site's boosters. "It will encourage people to build their own spiritual space at a level that's comfortable for them. We're not selling a specific brand of Judaism. We're selling Judaism."

Stern isn't intimidated by the fact that her project has the potential to change the Jewish world. In fact, she embraces it.

"I'm not crazy," she says. "I'm a big dreamer."

For more information on myShul, call 416-650-1873.

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and extend condolences to his wife, Adah, and children Shalom, David, Naomi and Daniel and their families.

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

די סיבות פון אַסימילאַציע

פֿון זבולון שאַרף (מאַראַנסאַ)

בין דער צווייטער וועלט־מלחמה זיינען אין דער גאַרער וועלט, באַזונדערש אין פֿויל און אין די באַל־טיישע לענדער, געווען אַ סך ייִדישע שולן, וווּ די אונטע־רייכ־שפּראַך איז געווען ייִדיש אדער עבֿרית. מען האָט געלערנט מאַטעמאַטיק, נאַטוראַפֿיס, היסטאָריע, וויסנ־שאַפֿט, אַפילו גימנאַסטיק — איך ייִדיש אדער עבֿרית. די מלוכה־שפּראַך פון לאַנד איז אויך געלערנט געווארן. די אַבסאָלוטע מערהייט פון די שולן האָבן געקענט די מלוכה־שפּראַך ניט ערגער, און אפשר בעסער, וויַ די, וועמענס מוטער־שפּראַך איז געווען די מלוכה־שפּראַך. די תלמידים פון די ייִדישע שולן זיינען מיט גאָרנישט אַפּגעשטאַנען. די מלוכה־שפּראַך האָבן זיי באַנוצט סאַמ־טעגלעך. אַ פֿאַרצווייגטע שול־נעץ מיט ייִדיש אדער עבֿרית האָט גע־געבן פֿאַרשידענע רעזולטאַטן. די ייִדישע קולטור האָט גע־בליט און דאָס פֿאַלק איז געוואָקסן.

מיגאַרישטעטן פון אַנדערע פעלקער, ווי איטאַליענער, כינעזער, יאַפּאַנער, דייטשן, פֿאַליאַקן און אַנדערע, וואָס לעבן אין פֿרעמדע מדינות, האַלטן זיך בי זייער מוטער־שפּראַך. טאַקע דעריבער ברויזט זייער נאַציאָנאַל לעבן אויבעראַל וווּ זיי זיינען און קיין אסימילאַציע דראָעט זיי נישט. מיר זיַדן זיינען לידער אַ נעגאַטיוור אוסנאַם. מיר האָבן, כלומרשט, ייִדישע שולן, אָבער די אונטערריכט שפּראַך איז ענגליש, נישט ייִדיש און נישט עבֿרית — חס חלילה. אַן עקלדיקע אייגנשאַפט פונעם מאַדערנעם גלות־יִד. לידער ווילן מיר באַווייזן, אַז מיר זיינען „אַזוי בחרתנו מכל העמים".

אַן אַנדערע סיבה פון אַסימילאַציע איז די עקשנות פון די רעליגיעזע קרייזן אָפּצושטויסן פרעמדשטאַמיקע, וואָס ווילן זיך אַנשליסן צום ייִדישן פֿאַלק. בי אַלע פעלקער איז דער היפוך. זיי ציען צו זיך, פיַדן אַן אום־דערמידלעכע מיסיאָנערישן אַרבעט. באַזונדערש געפערלעך איז דאָס אין די גלות־לענדער, וווּ יִדן זיינען אַ מינדער־הייט. גרים, וואָס זיינען מיט זייער איבערגעגעבנקייט צום פֿאַלק מער ייִדיש ווי אַ סך אמתע ייִדן, זיינען טרייף.

די רעליגיעזע מנהגים פֿאַרשטייען נישט, אַז גלייכ־צייטיק שטויסן זיי אָפּ אויך אייגנשטאַמיקע ייִדן, וואָס האָבן געבראָכט אין זייער משפּחה אַ ניי־ם מיטגליד, איינגעלעך אַ בעל־תשובה.

מען קען געפינען רפואות קעגן אַסימילאַציע. קודם כל דאַרפן אַלע ייִדישע שולן זיין באמת ייִדישע, ד"ה מען דאַרף מאַכן, אַז די לערך־שפּראַך זאָל זיין ייִדיש אדער עבֿרית. די שולן דאַרפן זיין לויטן מוסטער פון די וועלט־לעכע ייִדישע שולן פֿאַר דער מלחמה. זיי קענען זיין רע־ליגיעזע אדער נישט־רעליגיעזע, לויטן וווּנטש פון די עלטערן. אָבער דער אַלגעמיינער און אומבאַדינגטער תנאי מוז זיין ייִדיש אדער עבֿרית וויַ די לערך־שפּראַך.

כדי דאָס צו פֿאַרוויכערן מוזן אַלע ייִדישע אַרגאַניזַ־ציעס, מיטן ייִדישן וועלט קאָנגרעס בראש, ווערן באמת ייִדיש. דאָס מיינט, אַז זיי ווערע אינסטיטוציעס און פֿאַר־אייגן זאָלן אַנגעמען אַ ייִדיש פּנים.

הייַנט צו טאָג, וועַן מען גייט אַריין אין אַ ייִדישן אונטאָלט, קענט איר רעדן ייִדיש אדער עבֿרית נאָר צו דער וואַנט. קיינער דאַרט קען נישט די ייִדישע שפּראַך, בלויז מיט גאָר קליינע אוסנאַמען. נישטאָ קיין אויפ־שריפטן אדער דערקלערונגען אין אונדזערע צווויי שפּראַכן. אויף ענגליש אדער כינעזיש — יאָ. ייִדיש און עבֿרית זיינען טריף. אין די אונטאָלטן פון ייִדישע אַר־גאַניזַאַציעס קענט איר געפינען ישורנאָלן און צייטונגען אויף פֿאַרשידענע שפּראַכן, אָפּילו אויף דייטש און כינע־זיש. אָבער נאָר נישט אויף ייִדיש אדער עבֿרית. אפשר בלויז מיט גאָר קליינע אוסנאַמען.

די וואָס סובסידירן די „ייִדישע" שולן און אַנ־שטאַלטן קענען ענדערן די טנויעריקע לאַגע. און טאַקע זיי זיינען פֿאַר דעם פֿאַראַנטוואָרטלעך. אויך די רעליגיעזע מנהיגים, אין מדינת ישראל און אין די תפוצות מוזן ענדערן זייער צוגאַנג לגבי גרים און עפענען פֿאַר זיי די טויערן אין דערמעגלעכן פֿאַר זיי צוצושטיין צום פֿאַלק.

CJ Food

Fruity treats for Tu b'Shvat

By EILEEN GOLTZ
Special to The CJN

Tu b'Shvat seders are based on an ancient kabbalistic manual called *P'ri Etz Hadar* (Fruit of the Goodly Tree), as well as on passages from the Talmud and other works relating to fruits, nuts and spring.

At least four different types of wine or fruit juice are served at the seder, and in some Ashkenazi households, the prevalent custom is to serve 15 to 30 different types of fruit (fresh, dried or canned) and nuts.

Sephardi Jews, who sometimes call the holiday Las Frutas (Feasts of Fruits) may have as many as 50 different types of fruits and nuts.

BUTTERED RUM PINEAPPLE

½ cup finely chopped macadamia nuts
1 large pineapple
½ cup melted butter or margarine
½ cup honey
¼ cup rum
Non-stick vegetable oil spray
Vanilla or pareve ice cream

Spread nuts on baking sheet and bake at 400 until golden. (Approx. 4 to 5 min) Set aside. Set oven to broil. Pare and cut pineapple crosswise into 8 1-inch thick slices. Score edges. In a saucepan, over medium heat, stir butter/margarine with the honey and rum. Remove from heat, and with a fork dip each piece of pineapple into the mixture, making sure both sides are coated, then draining off excess. Place pineapple on coated broiler rack and broil slices until lightly browned on each side. When slices are cool enough to handle, coat edges with ground nuts. Place the pineapple slices on serving plates, top with ice cream. Pour remaining sauce and nuts over the top. Serves 8.

DOUBLE APRICOT BREAD

1 16-oz. can apricot halves, drained
1¾ cup all-purpose flour
¾ cup whole wheat flour
1¼ cups sugar
3½ tsp. baking powder
1 tsp. salt
½ tsp. pumpkin pie spice
2 beaten eggs
½ cup milk
3 tbsp. cooking oil
1 cup diced dried apricots

In a blender container or food processor bowl blend or process canned apricot halves until smooth. Set aside. In a large bowl combine all-purpose flour, whole wheat flour, sugar, baking powder, salt and pumpkin pie spice. In another bowl combine eggs, the apricot puree, milk, and cooking oil. Add to flour mixture, stirring just until combined. Stir in dried apricots. Pour into two greased and floured 8x4-in. or 7½x3½x2-in. loaf pans. Bake at 350 for 45 to 50 minutes or until a toothpick inserted near centre comes out clean.

Cool in pans 10 minutes. Remove from pans. Cool completely. Slice and serve with margarine or butter, if desired. Makes 2 loaves. This can be made ahead of time and stays well wrapped in foil and refrigerated for up to 3 days. Or wrap in foil and freeze up to one month. Thaw overnight before serving.

SPICY PECANS

1 to 1½ tsp. chili powder
1 tsp. curry powder
1 tsp. garlic salt
¼ tsp. ground cumin
¼ tsp. ground ginger
¼ tsp. ground cinnamon
3 tbsp. olive oil or cooking oil
1 tsp.Worcestershire sauce
¼ to ½ tsp. bottled hot pepper sauce
3 cups pecan halves

In a skillet, mix chili powder, curry powder, garlic salt, cumin, ginger and cinnamon. Stir in olive oil, Worcestershire sauce, and hot pepper sauce. Cook and stir over low heat 5 minutes to mellow flavours. Place pecan halves in a bowl; add the spice mixture. Toss to coat evenly. Spread pecan halves in a single layer in a baking pan. Bake at 325 for 15 minutes, stirring occasionally. Spread nuts on foil and cool completely. Makes 3 cups (12 ¼-cup servings). Make-ahead tip: Prepare and cool nuts. Seal in an airtight container; store 3 days at room temperature, one week in refrigerator or one month in freezer.

TWICE BAKED ALMOND CROISSANTS

For orange syrup
¾ cup granulated sugar
½ cup water
1 tsp. vanilla
¼ cup fresh orange juice

For almond cream
½ cup natural almonds
¼ cup granulated sugar
¼ cup almond paste (not marzipan), cut into pieces
5 tbsp. unsalted butter, softened
1 large egg
1 tbsp. rum
½ tsp. almond extract
8 (day-old) croissants
¾ cup sliced natural almonds (3 oz), toasted
Powdered sugar for dusting

Syrup: Combine sugar and water in a small saucepan. Add the vanilla to the sugar mixture. Bring to a boil, stirring until sugar is dissolved. Simmer 1 minute, then remove from heat and stir in orange juice.

Almond cream: Pulse almonds with 2 tbsp. sugar in a food processor until finely ground. Add almond paste and pulse until finely chopped. Beat together butter, remaining 2 tbsp. sugar, almond mixture, and a pinch of salt, using an electric mixer at medium speed, until fluffy, 2 to 3 minutes.

Whisk together egg, rum and extract in a small bowl and gradually add to almond cream, beating until combined well. Chill, covered, until set, about 1 hour.

Assemble croissants: Preheat oven to 350. Cut croissants in half horizontally. Brush insides of croissants (both top and bottom halves) with some orange syrup. Spread 2 tbsp. almond cream on each bottom half, mounding in centres, and cover with tops. Spread 1 tbsp. almond cream on each top. Transfer croissants to a parchment-lined baking sheet and sprinkle about 2 tbsp. toasted almonds on each. Bake croissants in middle of oven until golden brown, 20 to 25 minutes. Cool slightly, then dust with powdered sugar. Note: Orange syrup and almond cream may be made and almonds may be toasted, 1 day ahead and chilled, covered.

The CJN Internet serves up tasty treats every week
www.cjnews.com/food

On Campus

Pickets down, stress levels remain high at York

By LARA RABINOVITCH
Special to The CJN

TORONTO — I have never been this excited to be swamped with work, sleep deprived, stressed out and addicted to caffeine: the CUPE (Canadian Union of Public Employees) strike at York University is over, and I'm finally back to school.

Second semester classes will begin Feb. 26, after a one month remedial period to make up for the class time lost and exams missed since Oct. 26, when Local 3903, the approximately 1600 teaching assistants (TAs) and part-timers, went on strike.

Yet problems do not end with the removal of the picket lines: because reading week has been cancelled and the school year extended, many students are being forced to cancel travel plans and shorten their summer jobs.

In addition, Prof. Martin Lockshin, chair, division of humanities, faculty of arts, and professor of religious studies, indicates that the condensed exam periods in February and May are sure to cause difficulties for many Jewish students at York.

To make the most of each exam day within the shortened ten- and twelve-day exam periods in February and May respectively, the senate executive has decided that exams will be held not only in the regular Monday to Friday time slots, but also on weekends and evenings up to ten o'clock at night, with the only exception being Sunday night.

The senate has taken into consideration the problem this poses for a large number of observant Jews by suggesting, "Students for whom an examination date poses a conflict with their religious practice should contact the course director immediately."

To arrange an alternative date, students must complete an examination accommodation form, available from the registrar's office.

For Jewish students (such as myself) who are not necessarily observant yet see it as a priority to be with family for the Friday night Shabbat dinner, the exam schedule poses an ethical dilemma: what are the religious grounds for requesting an alternative exam date?

Meanwhile, as the compression of the exam period poses problems, the extension of the school year creates other complications for students in York's Jewish teacher education program, who will now have shorter practicums in May as a result.

Prof. Alex Pomson, director of the program, argues that the strike "involved additional stress" for his students because a higher proportion (approximately 20 percent) are not from Toronto. Students come from cities such as Calgary, Winnipeg, London and Ottawa for this specialized stream within York's faculty of education.

Although the university has extended its residence leases, those who rent in Toronto are at a disadvantage now that their stays in the city have been lengthened.

Moreover, their crucial in-classroom time has been shortened and moved to the end of the school year, when most teachers are wrapping up. A few students in the first year of the program were turned away from their practicums during the strike, as some public schools would not supervise their York student-teachers in support of the strikers. Most were not affected, however. After the first year of the program, practicums are held in the parochial schools, where student teachers were not turned away.

Travel plans have also been affected by the strike. York students selected for the mid-February Birthright Israel tour, which fell conveniently into York's reading week, Feb. 12-16, may have to postpone their trips.

York cancelled reading week to allow time to finish up first-semester courses. (With the exception of Osgoode Hall law school, Schulich school of business, the school of nursing, and parts of the faculty of education, the majority of undergraduate classes were not held during the strike.) The December exam period has been moved to Feb 13-23, and most of the Birthright Israel trips fall somewhere between those dates.

Most professors understand the repercussions of the strike and are attempting to accommodate students by offering extensions and rescheduling when necessary.

York's administration is encouraging students to consult with their professors in the case of an exam conflict. In such cases, students are being asked to provide their professors with a statement about the nature of the commitment and evidence that the commitment was made before January 9, 2001 (For further details, see York's website at www.yorku.ca).

Shayna Allen, co-ordinator of graduate and professional programs for Jewish Campus Services of Greater Toronto (JCS), which has a significant role in the programming and organizing of Birthright Israel, assures, "We are more than happy to provide that documentation for them."

Other students with more complicated scheduling difficulties may have to withdraw from the reading week Birthright Israel trips altogether, which have not yet been cancelled as a result of the strike.

But Zac Kaye, executive director of JCS, maintains, "They'll go." It is just a matter of when. Some students may join the summer Birthright Israel trips beginning in May. Yet this alternative unleashes another slew of scheduling conflicts since the York school year has been extended until May 11, with a final exam period from May 12 to 26.

Kaye affirms, however, that although "York students may be in a no-win situation this year…we will try our best to accommodate them." At worst, their spots will be held until the December 2001 or January 2002 Birthright Israel tours.

Meanwhile, JCS programs held on campus, such as those planned during Holocaust Education Week, were cancelled.

But JCS doesn't just plan events: because it had representatives at some of the York administrative meetings, it was able to disseminate important strike information to students throughout.

Now that the strike is over, JCS will reopen its offices on York's campus and continue its regular programming. And those activities are sure to come as a nice break from studying.

Lara Rabinovitch is a third year McGill University student studying at York University for the year.

In memory of our beloved

NIV EREZ ז"ל

There will be a weekend of commemoration in his honour.

Thursday February 1, 2001 — Prayer and seuda at Tiferet Israel 756 Sheppard Avenue, 6:00 P.M.

Friday February 2, 2001 — Prayer at Pardes Shalom Cemetery (Dufferin north of Major Mackenzie) Community Section, 2:00 P.M.

Saturday February 3, 2001 — Prayer and seuda shlishit at Tiferet Israel, 756 Sheppard Avenue, 4:30 P.M.

The Erez Family

MATTHEW'S
HAIR SALON
Invites you to join us in celebrating our
One Year Anniversary
Enjoy champagne, cake and meet the staff.
THURSDAY, FEBRUARY 1ST
9 a.m. - 6 p.m.
3852 Bathurst St. 416-398-5228

Sponsored by
The Canada Israel Committee
Canadian Friends of Tel Aviv University
Beth David B'nai Israel Beth Am

"Processing Middle East Peace"
The entire community is invited to hear
Prof. Aharon Klieman
Nahum Goldmann Chair in Diplomacy, Tel Aviv University
Thursday, February 8, 2001
8:00 pm
BETH DAVID B'NAI ISRAEL BETH AM
55 Yeomans Road
(Bathurst & Sheppard)
Free Admission
For information phone
(416) 787-9930

JNF
Say it with Trees
"Mazel Tov on your Special Anniversary"
JEWISH NATIONAL FUND
(416) 638-7200

What's New

By Miriam Herman

Perpetuate the memory of a loved one
HOLOCAUST WALL OF REMEMBRANCE
in Earl Bales Park
Information:
(416) 785-1333

DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 29, is deadline for Feb. 8 issue and Monday, Feb. 5, is deadline for Feb. 15. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Thursday, Jan. 25

MONTESSORI OPEN HOUSE

Montessori Jewish Day School open house 7 p.m. at 585 Cranbrooke Ave. Register for 2001 and following years. 416-784-5071.

Sunday, Jan. 28

SISTERHOOD BREAKFAST

Join Shaarei Tefillah Sisterhood for its sisterhood breakfast meeting at 10 a.m. when **Rabbi Moshe Stern** delivers an inspiring talk.

KOLEL CAFÉ

Kolel: The Adult Centre for Liberal Jewish Learning presents the Kolel Café with **Rabbi Michael Skobac** speaking on The Jews in the Lotus Land, Jews, Cults and Eastern Religions. Free lecture followed by Israeli and Mediterranean music by Yitzhak Argaman Duo. 7:30 p.m., 151 Eglinton Ave. W. 416-485-7007.

TZITZIT AND KABBALAH

Tzitzit and Kabbalah, **Lorne Hanick**, Men's Club Wrap Around the World. At Beth Tzedec Congregation. In conjunction with the youth committee and the bar/bat mitzvah committee. Relevant for both men and women. Davening at 9 a.m., brunch at 9:30 a.m., interactive program at 10 a.m.

WINGATE BRANCH

General Wingate branch, Royal Canadian Legion, nosh and general meeting, 9:15 a.m. 416-783-1329.

BREAKFAST SERIES

Alex Barris talks about When You're in Show Business, the Whole World is Jewish at Temple Sinai breakfast series, 10 a.m.

GRAND SOCIETY

GRAND Society, a support group for grandparents/seniors seeking access to their granchildren, meets 1-4 p.m. at North Toronto Memorial Community Centre, 200 Eglinton Ave. W. Question and answer period with family lawyer **Paul Pellman.**

Monday, Jan. 29

BLOOD DONOR CLINIC

At Bathurst Jewish Centre, 4588 Bathurst St. 3-8 p.m. 416-974-9900.

Wednesday, Jan. 31

COPING WITH CANCER

Toronto Jewish Healing Project and Holy Blossom Sisterhood present a panel discussion on Coping with Cancer: Sustaining Hope in the Face of Illness, 7:30 p.m. at Holy Blossom Temple. **Etta** 416-944-3359.

AT THE VILLAGE SHUL

Ari Kahn, Bar Ilan University, discusses The Commandments From Rational to Meta-Rational, 8 p.m. 1072 Eglinton Ave. W. 416-785-1107.

SLEEPLESS NIGHTS?

Join LAF (Lively After Fifty), a group of energetic women, for a fun but serious look at The Secret Behind a Good Night's Sleep with **Dr. Jodi Dickstein**, 6:30 p.m. Preceded by dairy dinner. Prepaid reservation only. **Lucy Alt**, 416-667-8474.

Thursday, Feb. 1

HANDS ON HEALING

National Council of Jewish Women of Canada, Toronto section, presents Hands on Healing with massage therapist **Margaret Wallis**. Hands on stress reduction, massage therapy and reflexology, 7:30 p.m., Council House, 4700 Bathurst St. RSVP, 416-633-5100.

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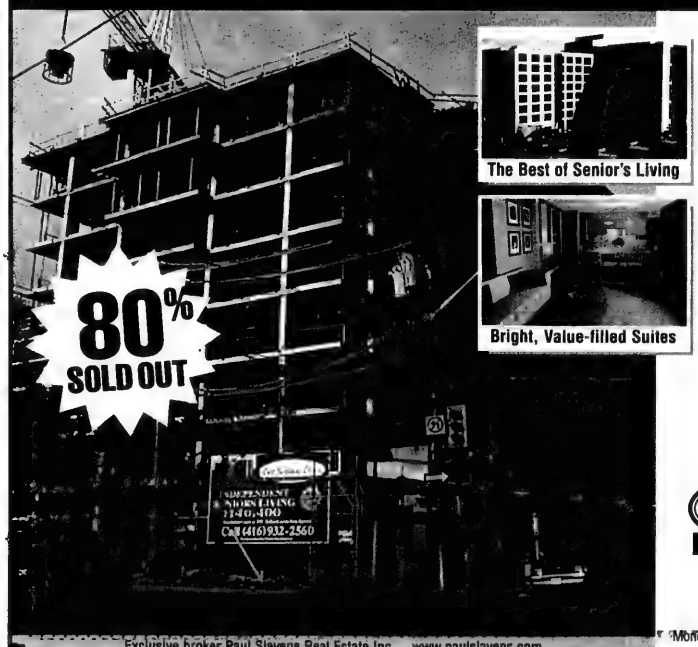
The Excitement has hit the Roof



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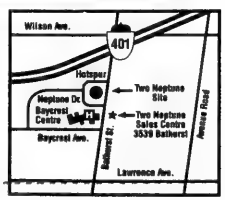

Presentation Centre
3539 Bathurst (just across from Baycrest Hospital)
Monday - Thursday 1-5 pm Sunday 12 -5 pm or by appointment.

Exclusive broker Paul Slavens Real Estate Inc. www.paulslavens.com

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And What Else Is New

HOLOCAUST EXPERIENCES

Holy Blossom Temple Brotherhood breakfast program on Sunday, Feb. 4, features guest speaker writer **Alvin Abram** discussing the experiences of Holocaust survivors. Service 9 a.m., breakfast 9:30 a.m., lecture at 10 a.m.

TRADITIONAL MINYAN

Shomer Israel Congregation traditional heimish minyan welcomes all non-affiliated. No dues. Shabbat 9 a.m. Shabbat Minchah study class with **Rabbi Sheldon Schwartz**. Sunday morning minyan 8:30 a.m., 60 Rockford Rd. (behind Rockford Road Public School). **David**, 416-256-1600.

JEWISH DISTRESS LINE

Are you feeling lonely and depressed? Talking to someone often eases the pain. Speak to a volunteer at Tel-Aide: The Jewish Distress Line. They care and can make a difference. 416-636-9610.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Jan. 25 is a free evening with jokes and stories. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-830-5771.

Earl Bales Seniors' Club programs and activities. Call 416-395-7881.

Shaarei Shomayim Friendship Club: Painting classes Wednesdays 1-3 p.m. **Lena**, 416-785-5773.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

The Rabbi Speaks series continues with **Rabbi Edward Elkin** of the First Narayever Congregation, Tuesday, Jan. 30, 10-11:30 a.m.

Fun with Yiddish, an hour of song, talk and discussion with **Rabbi Edward Foge** of St. Louis, Mo. Thursday, Jan. 25, 1 p.m.

A Gift of Love, a writing workshop for beginners to write personal memories and stories, Wednesday, Jan. 31, 2-4 p.m. **Therese Lawlor**, ext. 124.

Israeli Club Etrog for Hebrew speaking persons meets every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo.

Bingo, Tuesday, Jan. 30. **Anna**, ext. 110. Movie, *The Patriot*, Sunday, Jan. 28, 2:30 p.m.

SCIENCE FAIR PROJECT: USDS, Bayview Campus, Grade 6 student Andrew Klar stands before his Sputnik science fair project. The Grade 6 students focused on space as their theme and students presented interactive models and video presentations.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

At Books and Bagels, Sunday, Jan. 28, 11 a.m., **Rabbi Elyse Goldstein**, director of Kolel: The Adult Centre for Liberal Jewish Learning, reads and discusses her new book, *The Woman's Torah Commentary* (Jewish Lights), an anthology of 54 women rabbis on the weekly Torah portions.

Senior's Calendar: Thursday, Jan. 25, 2 p.m., **Dr. Patricia Abbey**, Royal College of Dental Surgeons, speaks on Dental Care for Seniors. Seniors co-ordinator is **Arlene Smith.**

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Learning Experience fund-raiser, Tuesday, Jan. 30, 1 p.m. Psychic **Richard Ravenhawke** talks about Psychic Reading.

Special Needs evening programs in Drama, Move N' Mingle, and Friendship Club for young adults and adults. Register now for winter session. Ext. 378 or 229.

Register your child now for Gimme a Break, March 12-16. Ext. 378 or 265.

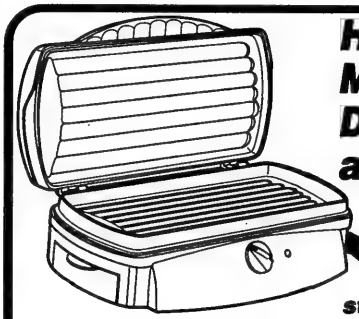
Winter session of athletic and aquatic programs have begun. To register, call ext. 291.

GROUND BREAKING: David Smuschkowitz (left) and Peter Silverman, co-chairs for the Holocaust Wall of Remembrance attended the recent ground breaking in Earl Bales Park. The Holocaust Wall of Remembrance will be completed in Spring 2001. For further details, 416-785-1333.

CHANGING OF THE GUARD: Bruce Leboff, president of the Bathurst Jewish Community Centre, is flanked by outgoing Koffler president Dorothy Shoichet (left) and Tiana Koffler Boyman, newly installed president (right).

EVENING OF SPLENDOUR: The Windsor chapter of Hadassah-WIZO, in celebration of Hadassah-WIZO month, held an Evening of Splendour to honour Mina Grossman-Ianni (centre) for her contribution to local culture, both as general manager of the Windsor Symphony and as former director of CBC French services in Windsor. Seen with her are (from left) Herb Gray, deputy prime minister; Marion Mayman, president of Hadassah-WIZO Canada; and the co-presidents of Windsor Hadassah-WIZO, Sara Shklov and Mary Zaltz.

SINGLES EVENTS CAN BE FOUND ON PAGE 26



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Coast to Coast

New site for Chabad centre approved

By JANICE ARNOLD
Staff Reporter

MONTREAL — After three years of trying, it looks like the Côte St. Luc branch of Chabad Lubavitch will be able to build a community centre/synagogue in that municipality.

The city council has unanimously voted in favour of the group's most recent site proposal – 26,000 square feet of land at the eastern end of Kildare Road, abutting the snow dump and diagonally across from Bialik High School. This is the fourth site that Chabad has sought for the project.

The city-owned land is currently zoned for parkland or other municipal use. Mayor Robert Libman said he does not anticipate major opposition to the project, which will require re-zoning, because the site is at the city limits and not surrounded by housing.

In 1999, the project was the subject of a lengthy, heated dispute between residents who supported and those who opposed the previous site Chabad wanted near the Cavendish Mall, at the corner of Kellert Avenue and Kildare. The eight city councillors were evenly divided on the issue.

The council initially rejected the Kildare site last July because of concerns that having an institution so nearby would not conform to new provincial standards on snow dumps. Chabad's earlier plans showed the centre would have to encroach on the dump.

Both votes were taken in camera.

Libman said it appears now that the Chabad centre can be accommodated without any violations, and only in winters with unusually high amounts of snow should the dumping come anywhere close to the centre. Chabad has also agreed that work may go on at the dump on Saturdays, even though it may disturb its Shabbat observances, Libman said.

Rabbi Mendel Raskin, the centre's leader, said he was very happy that it appears the project will finally be going ahead.

"I think it is the best site [of all four considered]," he said. "The Lubavitcher Rebbe said we should live not where we enjoy but where we are needed, and there is no synagogue in that area."

The project was originally estimated at $3 million. Rabbi Raskin said he could not say exactly how much it will now cost, but "it won't be more." Plans are being drawn for the new site.

The next step will be for Chabad to submit its plans to the city and request a re-zoning. Rabbi Raskin said that could be within two or three months.

He is confident that the project is still eligible for a $820,000 grant promised by the Quebec government in October, 1998. Prior to that announcement, Premier Lucien Bouchard attended a fund-raising event held by Chabad and appeared to take a strong personal interest in the project.

"In November, a few of my friends spoke to Bouchard and he assured them the grant was still there. He was shocked to hear that there had been opposition [to the project]," Rabbi Raskin said.

Since Bouchard made known his plans to resign, Rabbi Raskin said he phoned the premier's office and was reassured the grant is available.

Libman said he has heard "mild" complaints about the new site, but said the city is taking steps to mitigate the concerns, which are mainly about traffic.

For example, he said Chabad has been asked not to have drop-off for its day care at the same time as that for Bialik. The high school's peak is between 8 a.m. and 8:20 a.m., so Chabad should see that parents have their children at the day care no later than 8 a.m.

In addition, the city plans to widen Kildare by one lane, near Cavendish Boulevard.

The Chabad project has been one of the most divisive issues Côte St. Luc has had to deal with in recent years.

Opponents said they feared a centre at that location would increase traffic and noise and cause parking problems. They also felt the building would adversely effect the community gardens next door.

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Diplomats' courageous actions focus of new exhibition

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Representatives of foreign embassies to Canada recently attended the launch of an exhibit titled "Visa for Life: Diplomats Who Rescued Jews" at the National Library of Canada.

Sponsored by the Embassy of Israel, the exhibit chronicles in pictographic format the dramatic and courageous actions of nine diplomats who used their positions to save the lives of Jews during the Holocaust.

Acting against the explicit orders of their superiors and risking their careers, these individuals included American, Chinese, Dutch, Italian, Japanese, Portuguese, Spanish, Swedish and Swiss diplomats.

Haim Divon, ambassador of Israel to Canada, acknowledged the presence of Deputy Prime Minister Herb Gray as well as diplomats from the various missions represented in the exhibit.

"I am delighted that you have joined us in honouring the exploits of your predecessors," Divon said. "I would like to encourage you to bring your colleagues, your families and especially your children to the National Library to view 'Visa for Life.' These stories deserve to be told."

During the Holocaust, as Jews were trying desperately to escape from Germany and were being refused entry by country after country, Shanghai was the only place in the world that would allow people to enter without a visa or official document of any kind. Sephardic Jews had already arrived there in the mid-19th century and Russian Jews settled there in the early 1900s.

Between 1937 and 1941, over 20,000 Jews arrived in Shanghai from Europe. One of them, Tova Clark, escaped from Berlin at the age of one year with her parents. Clark has subsequently lived in many countries and has made Ottawa her home for a number of years.

At the launch, Clark read a chapter from *Compartments*, her autobiography-in-progress, about her family's experiences in Shanghai during the war years. Some of her stories included personal memories from the bombing of the Jewish ghetto by Americans and their subsequent apology to the joy of children upon receiving such treats as Mars bars from the Joint Jewish Distribution Committee (the Joint).

"Visa for Life: Diplomats Who Rescued Jews" will remain at the National Library until Feb. 4, 2001.

Intentions should be counted

Two unrelated developments that have received considerable media play recently are worthy of our consideration, not so much for the substance of either issue, but rather for the lesson that can be derived in the way we navigate through news.

The first relates to the ongoing "scandal" plaguing Stockwell Day. Day once wrote a letter viewed as libellous by the target of his criticism. When Day refused to recant or even soften his implied charges, the man, a Red Deer lawyer and school trustee, filed suit against the Alberta treasurer. The case dragged on and was finally settled at a cost of almost $800,000.

Scene in Ottawa

By G.K. SIMCOE

Day is being lambasted in the media for having pursued this case. While it is true that Day only accessed the public funds because the law prohibited him from raising the defence fund privately, the criticism is more about his lack of judgment than the amount of money it will cost taxpayers. His actions, voluntary and deliberate, it is argued, were inappropriate and challenged the very essence of our societal values that place a premium on the rule of law and due process. Day should have known better than to engage in public discussion about a matter before the courts. As a senior member of the government, his judgement and subsequent defence of his actions merit strong criticism.

By contrast, the other issue relates to the almost farcical tale of a congratulatory note from Governor General Adrienne Clarkson to a gay couple whose marriage in a church was registered by the officiating clergyperson. All of a sudden, she has become the focus of debate about the propriety of the Queen's representative getting directly involved in so charged a political, religious and social issue. All of this because an innocuous form letter sent by her staff declining the invitation – apparently one of hundreds that come in to Rideau Hall each week – and concluding with wishes for "all the best." Quel scandal!!!

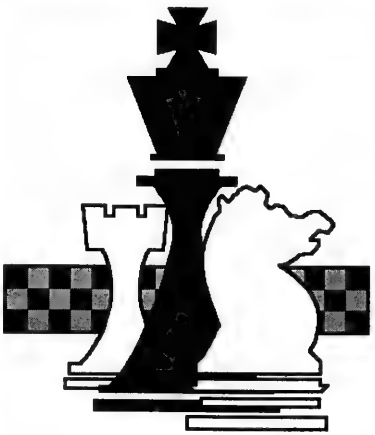
The lesson that must be learned from this is that actions can only be meaningfully interpreted when placed in full context. Some concluded that Day is being made a scapegoat since he initially wanted to organize a private fund to cover the legal costs of the defence. That, however, would be limiting consideration of the issue to an almost irrelevant "sidebar." Conversely, attributing to the GG's note significance never originally contemplated, falsely attaches unintended meaning to an otherwise benign act.

The lesson in all of this? Simply, that intentions count and should be counted.

GETTING TO KNOW YOU: Minister of National Defence Art Eggleton (left) met recently in Ottawa with Haim Divon, Israel's new ambassador to Canada. [Robert Kazakoff photo]

The Canadian Jewish news

REGIONAL CHESS CHALLENGE!!



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Israeli couple helps North Bay Jewish community

By PHIL NOVAK
Special to The CJN

NORTH BAY — It's a long way from the Middle East to Ontario's North East, but Limor and Ronen Hershco are happy they made the journey.

The Hershcos came to North Bay three months ago as part of Project Areivim, a Jerusalem-based outreach program which sends Israeli educators to communities throughout the world.

Based on the Talmudic ideal that all Jews are responsible for one another, the project's volunteer emissaries – their living expenses and flights are paid for – help rejuvenate Jewish cultural and religious traditions in small Jewish enclaves around the world.

And they don't come much smaller than North Bay's.

"We have 20 families who we know of, which works out to between 50 and 60 people," said Marty Brown, a member of the Sons of Jacob synagogue, and the congregation's unofficial rabbi.

Brown said the local Jewish community had been without professional leadership since a real rabbi, Imre Balla, left in 1983.

"But we received a new lease on life Sept. 15 when Limor and Ronen arrived from Israel. Their youthful enthusiasm is contagious and thanks to their efforts, the lights are on in the synagogue far more than they have been in years."

Project Areivim requires a minimum one-year commitment, with an option for a second. Volunteers initiate a variety of cultural, educational, and social activities, designed to increase Jewish awareness, knowledge, and pride, to bridge the gap among Jews of different backgrounds, and to promote understanding of Israel and its ideals.

So far, its Canadian contingent consists of volunteers in North Bay, Moncton, St. John's and Saskatoon.

Since arriving in North Bay, the Hershcos quickly set up Hebrew classes for adults and also began teaching Jewish customs to school-age children.

As well, they're whipping the grown-ups into shape every Sunday night with their spirited Israeli folk dance classes.

The Hershcos also travel to Sudbury, where they provide similar programming.

"We do this because we want to help preserve our culture in other places," said Limor, 30, a teacher and travel guide. "We can always make the money later."

Jews first began moving to North Bay from Europe in the early 1900s, working primarily as fur buyers, scrap metal dealers, and merchants, said Marty Brown's father, Herb, whose own father, Phil, emigrated here in 1910.

Herb, born and raised in North Bay, is the de facto patriarch of the city's Jewish community. A former Citizen of the Year, and likely the only Jew ever to be chair of a Catholic hospital, he said it was on Main Street, historically, that the fledgling community had its most visible presence.

"You had Harry and Rose Himmel, who opened Himmel's Ladies Wear, which lasted until it was closed in 1990," said Brown. "People like So Waiser, Joe Rosenberg, Manny Gurevitch and Ben Herman were also opening up shops."

At the community's height, Brown said, there were between 50 and 60 Jewish families in North Bay.

"But as these shop owners retired or died, their children decided not to go into the family business and chose professions instead and moved out of town. So many of the kids I grew up became doctors, lawyers, and engineers, but they ended up working in Toronto, or Ottawa, or Montreal, and not here."

When Brown found out about Project Areivim through the Canadian Jewish Congress, he immediately put in a request.

Meanwhile, on the other side of the world, Ronen and Limor, newly married, decided they wanted to become Project Areivim volunteers.

"We asked to be sent to a warm country like, maybe, Australia," said Ronen, 30, a sports administrator. "The three choices they gave us turned out to be Zimbabwe, Greece and North Bay."

Political turmoil in Zimbabwe, and uncertainty in Greece about bringing in "areivim," ended up sending the Hershcos to North Bay, essentially by default.

"In the beginning, I was running to the Internet to see where is North Bay and what is North Bay," Ronen said. "And then when we came to Toronto somebody told us that North Bay is covered with snow for nine months every year."

The couple admits to having suffered culture shock when first arriving in the city, but now enjoy the relaxed pace "and the warm people."

They recently celebrated their first wedding anniversary here, and Ronen said they really do feel part of the entire community.

"I play indoor soccer and I met people from all over. We went to this parade and the soccer team had a float in it. We went to see the parade and someone on top of the float saw me and yelled out, 'Hey, Ronen!'

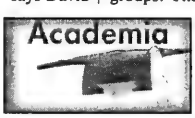
"Can you imagine? All the way from Israel, and I hear someone call out my name."

U of T prof promotes Christian-Jewish relations

By SHELDON KIRSHNER
Staff Reporter

He calls it "one of the best kept secrets of the past half century."

Christianity's attitude toward Judaism has undergone a "sea change," says David Novak, holder of the J. Richard and Dorothy Shiff Chair of Jewish Studies at the University of Toronto.



Radically breaking with tradition, Roman Catholic and Protestant churches have formed a positive relationship with Judaism. Last September, in recognition of this historic development, 170 North American Jewish religious leaders from all streams of Judaism issued a public statement, *Dabru Emet*, commenting on it.

Novak, a specialist in Jewish law and ethics, played an important role in the publication of *Dabru Emet* (speak the truth), having written the original working paper.

Since Roman Catholic and Protestant theologians had expressed remorse over Christianity's treatment of Jews and Judaism, Jews were duty-bound to issue a formal response, said Novak, author of a 1989 book entitled *Jewish-Christian Dialogue: A Jewish Justification*.

"It would have been foolish not to have returned the compliment," observed Novak, an ordained Conservative rabbi who has been a fulltime academic since 1989. "It would have been silly not to have encouraged our friends."

Novak believes that the church has ceased being a source of anti-Semitism. "Today, anti-Semitism is coming from Arab sympathizers and neo-Nazi pagan groups. The church has made efforts to combat anti-Semitism. In the past, it was quiet. Jews should recognize that."

The church revised its attitude toward Jews for at least two reasons, said Novak. The Holocaust left a profound impression of guilt on many Christians, while, in their eyes, the emergence of Israel was a fulfillment of biblical prophecy.

Novak is pleased that the Christian response to *Dabru Emet* – which has been translated into German and Polish – has been overwhelmingly positive.

A graduate of the University of Chicago, the Jewish Theological Seminary and Georgetown University, Novak joined the University of Toronto in 1997. He arrived in Canada via the University of Virginia, where he had been a professor of modern Judaic studies since 1989.

Prior to that, he was a rabbi in Far Rockaway, New York; Norfolk, Virginia; Baltimore, Maryland; Oklahoma City, Oklahoma; and Washington, D.C.

Novak began teaching philosophy in 1969 at Oklahoma City University while he was still a rabbi. "I enjoyed being a rabbi, but my interests were always scholarly and academic."

Born and raised in Chicago, he is the son of Syd and Sylvia Novak, a ladies' garment manufacturer and a prima ballerina.

"Since I was a little child, I wanted to be a rabbi," he said. "I had always been attracted to learning, and rabbis seemed to be learned people."

Novak, now 59, hewed to a definite career plan. First he would be a rabbi and then a scholar. "I figured I'd make the transition in my 40s, and that is what happened."

Novak, whose wife Melva is a French teacher at a local yeshiva, was able to make the transition to academia partly because his children were already full-grown and independent. Jacob, 30, is a CNN producer. Marianne, 33, is a lawyer.

David Novak

Although Novak is still an American citizen, he and his wife are in the process of acquiring dual citizenship. Currently, they are permanent residents of Canada.

"I came here for two reasons." Novak said. "The University of Toronto offered me a fantastic position, and the city was a big attraction."

The author of 11 books on topics ranging from law and theology to Jewish political theory, Novak teaches courses on Jewish ethics, the history of Judaism and modern Jewish philosophy at both the under-graduate and graduate levels.

Jewish studies, he noted, has come a long way in the last 30 years. "When I was a student, there were virtually no Jewish studies."

Novak, who describes himself as socially conservative and politically liberal, gives a private weekly class in Talmud and officiates at occasional weddings. "That makes me feel rabbinical," he quipped.

A member of the Orthodox Shaarei Shomayim Congregation, he no longer considers himself a Conservative Jew. "I severed all ties with Conservative Judaism 12 years ago," said Novak, who studied under the eminent thinker Abraham Joshua Heschel.

A founder and vice-president of the Institute of Traditional Judaism, based in Teaneck, New Jersey, he broke with the Jewish Theological Seminary at around the same time. "I'm proud I went there, but it's a different institution today. It's no longer governed by Halachah."

Novak is impressed by the quality of Jewish communal life in Canada, saying it reminds him of Europe. As he put it: "The temptations to assimilate are much less in Canada than in the United States."

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The Canadian Jewish news

Barak halts Waqf's Temple Mount excavations

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak has ordered the police to stop the excavation work that is being carried out by the Wakf and the Israeli Islamic Movement on the Temple Mount.

Barak issued his order after his office received reports that, for the first time in hundreds of years, excavations were being carried out on the raised portion of the Mount, in the area of the Dome of the Rock.

Archeologists and other researchers believe this was the site of the Second Temple, destroyed in 70 CE by the Romans.

The police yesterday instructed the Wakf (the Muslim religious trust) to close a ditch 40 metres long and 70 centimetres deep, which had been dug in the area recently. The Wakf complied, but refused to make any commitments about future work in the area.

The Council for the Prevention of the Destruction of Antiquities on the Temple Mount charged yesterday that the state was not doing enough to supervise activities. Barak, on the other hand, denied unauthorized work was taking place on the Temple Mount.

"The prime minister doesn't know what he is talking about," charged archeologist Gabi Barkai. "Large-scale work – some of which was authorized, but most of which was not – has been carried out over the past months in the eastern section of the Temple Mount along the eastern wall, between King Solomon's Stables and Mercy Gate, together with underground work in various other areas of the Mount."

An investigation by *Ha'aretz* revealed the following:

- Since the Jewish New Year, Sept. 30, 2000, the Antiquities Authority has not supervised activities on the Temple Mount. But in the months prior to the Al Aksa intifadah – which erupted the same day – the Wakf had severely restricted the work of archeologists in the area.
- The Shin Bet security service has relayed information to the prime minister about the long-term plans of the Wakf and the Islamic Movement to start using numerous additional areas on the Mount as mosques. The Shin Bet has also recommended keeping an eye on activities in the area of Mercy Gate, where construction and paving work is being done.
- Some 1,500 tons of earth – and who knows what ancient Jewish objects – have been removed from the Temple Mount without first being examined by archeologists, and hauled by truck to undisclosed sites.
- In recent months, Attorney General Elyakim Rubinstein and the Antiquities Authority have protested to Barak that the Wakf was being allowed to continue its excavation work without supervision and contrary to the law. Barak rejected these protests and authorized the Wakf to carry out paving work at the site.
- Barak prevented the Jerusalem Municipality from sending inspectors to the Temple Mount to investigate alleged infringements by the excavations of the planning and building laws.
- Police have not implemented the recommendations of security elements to prevent heavy excavation machinery from entering the site and to stop trucks from removing earth filled with archeological findings from the Temple Mount.
- The Archeology Council has voiced its protests to the prime minister a number of times in recent months, urging he "ensure that the issue of the preservation of antiquities from the area of the Temple Mount receive top priority."

Public Security Minister Shlomo Ben-Ami told the cabinet last Sunday that arrangements are being made to allow Antiquities Authority officials to visit the Temple Mount to see whether artifacts and precious archeological finds had been destroyed at the site.

Ben-Ami added that he had asked the police commissioner and the police commanders in the area to look into the matter, and that according to their reports, the Wakf had not expanded its work at the site.

MK Shaul Yahalom (National Religious Party) called for a 24-hour-a-day police and security force presence on the Temple Mount and the arrest of members of the Wakf who were "desecrating antiquities at the site in an effort to wipe out the traces of the Jewish nation from its most sacred site."

The Mufti of Jerusalem, Akrameh Sabri, insisted the Temple Mount area contained no remnants related to Jewish history.

Last weekend, a group of public figures, intellectuals and archeologists sent a sharp letter of protest to Prime Minister Ehud Barak condemning what they said were serious violations by the Wakf on the Temple Mount site that endanger important archeological evidence.

The letter, signed by authors A.B. Yehoshua, Haim Guri, S. Izhar and some of the most senior archeologists in Israel, noted that in recent weeks more than 1,500 tons of rubble had been removed from the site by tractors and loaded on to trucks to be dumped at undisclosed sites.

"It is unacceptable," the signatories wrote, "that in a culturally enlightened and law abiding country, someone can authorize such a serious crime, of such enormous proportions, to carry on for more than a year. This is what has been going on at the Temple Mount for the past 15 months, causing unprecedented damage to the most important archeological site in the country, and causing irreparable damage to rare archeological evidence… at one of the rarest cultural legacies in the world."

The signatories added that "senior security sources" told them the purpose of the Wakf's work is to build more mosques on every available space of the Temple Mount, thus turning the area into one enormous mosque that would preclude any Jewish presence at the site.

The group, which watches developments at the Temple Mount, said this is a similar project to the building of two underground mosques in the area known as Solomon's Stables.

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'Marathon' talks begin in Taba

Continued from page 1

Ben-Eliezer, the communications minister, said the talks are "a loaded gun" pointed at Israel. He said the timing is wrong and they risk causing diplomatic and ethical damage.

"We have no reason to go there [Taba]," Ben-Eliezer said. "The Palestinians will use the timing of the talks to squeeze more compromises out of Israel."

Itzik, the environment minister, said it would be very difficult to reach any sort of agreement in the remaining 10 days, and it is inappropriate to hold talks so close to an election for prime minister.

She also warned that the Israeli public is confused. "The nation wants to know where it is heading and whether we are negotiating with the Palestinians under fire," she said.

Barak, although not optimistic about making substantial gains in the Taba talks, said, "If we manage to get something along the lines of the Clinton proposals, this will constitute a significant watershed."

He said the government had a responsibility to continue seeking results from the peace process "to the last days before the election." Justice Minister Yossi Beilin and Foreign Minister Shlomo Ben-Ami expressed their support for Barak.

The government also unanimously supported the red lines set for the negotiations – Israel will not accept a right of return within the Green Line; the prime minister will not sign any document transferring sovereignty over Temple Mount to the Palestinians; and under any agreement, 80 percent of the settlers will remain under Israeli sovereignty.

The prime minister said he had informed Bill Clinton of these principles in a message he sent on Friday and in a telephone conversation.

Meanwhile, a security meeting between Palestinian and Israeli officials concluded yesterday with no significant results. While acknowledging that shooting incidents in the territories have dropped dramatically, the Israelis accused the Palestinian Authority (PA) of not doing enough to stop terrorist attacks.

The meeting was held at the District Co-ordination Office north of Ramallah. Minister Amnon Lipkin-Shahak, Shin Bet head Avi Dichter and several IDF officers represented Israel; Saeb Erekat, and several leading PA security officials, took part as the PA delegation.

The PA delegates presented data showing that shooting incidents decreased 70 percent during the past week in the West Bank, and 50 percent in the Gaza Strip.

In exchange for this, they demanded that Israel ease various security measures, starting with the internal closure that has been enforced in West Bank areas. Israel accepted the data on gunfire but charged that the PA has not resumed security co-operation aimed at halting attacks.

EU cancels Cairo meet as Israel barred

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The European Union cancelled its sponsorship and financing of an economic conference of European and Mediterranean chambers of commerce, which had been scheduled for earlier this week in Cairo, because its Egyptian organizers refused to invite Israeli delegates.

The EU pull-out led to cancellation of the event, which was part of the "Barcelona process" framework involving EU members and Middle Eastern states and designed to enhance European-Mediterranean co-operation.

The original conference announcement included the names of members of the Israel Chamber of Commerce. But as the date of the conference approached, the Israeli names were dropped from the invitation.

Israel's Foreign Ministry lodged protests with EU offices in Brussels and elsewhere. After confirming that Egypt's Chamber of Commerce would not reverse its refusal to invite the Israelis, the EU revoked its sponsorship and financing of the conference.

French banks pledge funds to Holocaust victims

Ha'aretz Daily Newspaper Ltd.

NEW YORK — Just days before the new Bush administration came into office, an agreement was signed in Washington requiring seven French banks to pay millions of dollars to Jews whose money was seized in the Holocaust.

The pact, signed last week by the United States and France, would compensate Jews whose bank accounts were confiscated during France's collaborationist Vichy regime. Some 80,000 such accounts were frozen or seized in France during World War II.

Under the agreement, France pledged to create two compensation funds. One would contain roughly $50 million – an amount that could go up or down depending on the amount of claims; and a fund fixed at $22.5 million.

The larger fund will pay Holocaust victims whose claims have firm documentation. The smaller fund will pay those unable to produce documentation but are believed to be owed money.

The agreement stemmed from two lawsuits filed in the United States in 1997 by Holocaust survivors and heirs to recover confiscated funds. The suits targeted French banks operating in the early 1940s, including major banks like Societe Generale and Credit Lyonnais.

Under the agreement, survivors and their heirs will drop their lawsuits and submit claims for repayment from the funds. A commission will decide the amount of compensation.

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Canada

Syrian Jewish treasures at home in Israel

JERUSALEM — A collection of Jewish holy objects smuggled out of Syria with help from Canadian Judy Feld Carr was displayed for the first time recently.

The objects, including ancient Bible manuscripts, were exhibited at Beit Hanasi, the residence of President Moshe Katsav.

The collection comprised nine ancient Bible manuscripts (codices), about 40 Torah scrolls, along with 32 decorative boxes in which the scrolls are stored, and some 100 rare European prayer books that had been used in Syrian congregations.

Included were the storied Damascus Keter (codex) and the last Torah scroll of the synagogue in Aleppo. The keter had been smuggled from Syria to Carr in Toronto. She presented it to the chief rabbi of Syria, Avraham Hamra, upon his arrival in Israel in 1994. The Aleppo Torah, written on deerskin, was displayed at the museum in Toronto's Beth Tzedec Congregation in 1993 before Carr took it to Israel.

Carr was unable to attend the exhibit. But late last month in Jerusalem, Israel's former consul general to Toronto, Jehudi Kinar, arranged a meeting between her and Katsav at the presidential residence.

For now, the artifacts are being kept at Hebrew University's Jewish National and University library, where the codices had been brought for cleaning and restoration. Officials plan a permanent home for them in a future centre for the study and preservation of the Syrian Jewish tradition, to be established in Holon.

The 100 or so prayer books, some of them printed in Venice, Naples and Amsterdam, were also smuggled to Toronto, in three stages, inside boxes of candy and cookies. Israel's consulate then shipped them to Jerusalem.

Carr, known to thousands of Syrian Jews simply as "Mrs. Judy," led a highly secret one-woman operation for over 20 years to spirit Jews out of Syria. Funds raised mainly in Toronto were used to quietly bribe Syrian officials, buy travel documents and alleviate the plight of Jewish prisoners.

In all, Carr helped 3,228 Syrian Jews leave the country, most recently last March, when bribe money was needed to help two infant girls leave with their mother.

Today, there are 38 Jews left in Syria, all in Damascus.

Some of the scrolls and books had been smuggled out by way of France and Turkey, sometimes by Jews who managed to escape across the Turkish border, and sometimes by tourists.

Among those attending the exhibit were the Sephardi chief rabbi of Israel, Rabbi Eliahu Bakshi-Doron; Rabbi Hamra; Prof. Sara Japhet, director of the Jewish National and University Library; and leaders of the Syrian Jewish community in Israel.

— With reporting by Ron Csillag in Toronto

Jehudi Kinar, Judy Feld Carr and Katsav at a ceremony last month in the president's office.

Israel President Moshe Katsav examines some of the rescued Sifrei Torah.

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Advice to Bush: reassess 'Oslo'

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A special presidential study group sponsored by the Washington Institute for Near East Policy is recommending that the incoming Bush administration "assess lessons of the Oslo experience" and "explore alternative paths to peace" between Israel and the Palestinians.

The study stresses that "there is no strategic alternative to the diplomatic process, for either Palestinians or Israelis," but adds that "there are, however, different paths the parties could take to achieve progress toward peace."

The 52-member panel that composed the study includes both Democrats and Republicans, as well as various Middle East experts.

The study concludes that "the top Middle East priority for a new president is to prevent a descent to regional war. The current fighting between Israelis and Palestinians could degenerate into wider regional war either through design or miscalculation."

The formula proposed for deterring regional war includes three "ingredients":

• Affirming the "unwritten" alliance with Israel.

• Work with key Arab moderates (especially Egypt, Saudi Arabia, Jordan, and Morocco) to encourage acts of public and private leadership in support of the peace process.

• Deterring adversaries, current and potential. Make sure that Syria's new leader, Bashar Assad, understands that emboldening Hezbollah into military actions against Israel could provoke a wider regional confrontation in which Syria itself would receive the brunt of Israeli retaliation.

Baghdad must also understand that the United States will orchestrate political and perhaps military responses should Iraq seek to intervene in the Arab-Israeli conflict, to bully or blackmail regional players like Jordan into adopting more obstructionist positions, or to exploit the current situation for military advantage elsewhere, such as in northern Iraq.

The week in Israel

Jan. 15

• Israel was reported to be considering severing all ties with the U.S.-led commission probing the outbreak of violence in the territories because a team working for the commission visited the Temple Mount without prior co-ordination with Israel, despite an agreement. *(Subsequently, Israel did suspend contact with the commission.)*

Jan. 16

• Israel is setting up a task force to help combat AIDS and malaria in Africa.

Jan. 17

• A 16-year-old from Ashkelon, Ophir Rahum, was murdered in Ramallah, shot seven times, after he was enticed into the area to meet a Palestinian woman he met through the Internet. On Tuesday, the young man left his home with a large sum of money and without telling his parents he was going to Ramallah. *(The IDF subsequently apprehended a woman suspected of luring Rahum and a number of Fatah agents suspected in the actual murder.)*

Jan. 18

• MK Dan Meridor (Center party) said he will support Likud candidate Ariel Sharon in the election for prime minister on Feb. 6. Meridor said his support for Sharon is based on his opposition to Prime Minister Ehud Barak's policies regarding the Palestinians.

Jan. 19

• Shimon Peres continues to prevent Barak from getting better ratings in opinion polls, according to sources affiliated with Barak. The sources maintain that until Peres "makes an unequivocal" declaration that he does not intend to run in the upcoming election, the 18-20 percent gap in the opinion polls between Barak and Ariel Sharon will not diminish.

Files from JTA and Ha'aretz

Between Iraq and a hard place

What happens when the cold, hard reality of fact and logic comes up against an immovable ideological force? Occasionally sparks fly. Which they did in abundance on the riveting Jan. 16 episode of Newsworld's *Counterspin*.

Marking the 10th anniversary of the U.S./UN-led assault to force Iraq out of Kuwait, *Counterspin* featured a wide array of experts on the subject of "what now?"

Focussing on the humanitarian aspect of the sanctions question, host Avi Lewis tried to downplay Saddam Hussein's continuing military threat. Lewis claimed that "we don't know" about Saddam's infamous stockpile of weapons of mass destruction.

Former chief UN arms inspector Richard Butler agreed that the sanctions have failed, but quickly became annoyed when Lewis refused to see past the sanctions and acknowledge the military danger Saddam poses.

Frank Gafney of the Centre for Security Policy claimed that it is Saddam, not the sanctions, who is hurting the Iraqi people by depriving them of billions of oil-for-food-and-medicine dollars. He shared Butler's frustration over Lewis' apparent naiveté. Gafney opposed lifting sanctions and allowing the Russians, Chinese and French to sell Saddam weapons of mass destruction and long-range missiles.

Lewis insisted that "some million and a half people have died in the last 10 years… because of sanctions." An exasperated Butler interjected: "Avi… I find the persistence… of pointing out everyone in the world's fault except Saddam's ludicrously unbalanced. I mean ludicrously and dangerously unbalanced."

Even by appealing to the "black-and-white-on-the-page fact" that the lifting of sanctions depended on Saddam's allowing disarmament to be completed, Butler could not convince Lewis. When Lewis said that blaming Saddam is a line "we've heard for 10 years," a frustrated Butler pleaded: "Does that make it not true?"

Lewis was unmoved. To his credit he allowed Butler the final word, and, ever smiling, turned to his audience.

Prepared by Paul Michaels of the Canada-Israel Committee.

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CJN Purim Art Contest

It's time again for our sixth annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 8. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, Feb. 19, 2001. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors, such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat, Friday, March 2, 2001.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 8, 2001. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Chilly winter shouldn't stop you from exercising

According to Canada's Physical Activity Guide, physical inactivity is as dangerous to our health as smoking. Unfortunately, our miserable winter weather is conducive to sitting indoors and huddling by the TV. Nothing could be more detrimental to our mental and physical well-being.

Here are some tips from the experts at Health Canada: Add up your activities during the day in periods of at least 10 minutes each. Start slowly and build up. If you're already doing some light activities, move up to more moderate ones. A little is good, but more is better, if you want to achieve health benefits.

Scientists suggest doing 60 minutes of physical activity daily. Time needed depends on effort – as you progress to moderate activities, you can cut down to 30 minutes, four days a week. People think physical activity has to be very hard to improve your health. Not so, say the health professionals.

The goal can be reached by building physical activities into your daily routine. Just add it up in periods of at least 10 minutes daily. After three months of regular physical activity, you will notice a difference – people often say getting started is the hardest part.

Three types of activities are recommended to keep your body healthy: endurance activities, flexibility activities, and strength activities. Do a variety from each group to get the most health benefits.

Endurance activities help your heart, lungs and circulatory system stay healthy and give you more energy. They range from walking and household chores to organized exercise programs and sports.

Naturally, people are limited during the winter in cold climates. However, indoor swimming pools and gyms are easy to find. Furthermore, propelling a wheelchair or walking briskly up and down the corridors of an indoor mall are easily accessible to everyone.

Flexibility activities four to seven days a week will help you move easily, keeping muscles relaxed and joints mobile. Regular flexibility activities can help you live better and longer, so that your quality of life and independence are maintained as you age. Flexibility activities include gentle reaching, bending and stretching of all your muscle groups.

Here are some ideas that can be followed regardless of weather conditions: Join the Jewish Community Centre or other exercise venues for classes in yoga, T'ai Chi, stretching exercises. A good social activity such as curling, bowling and dancing may also work for you. Believe it or not, mopping the floor and vacuuming are even listed in the Canadian guide.

Strength activities should be on the healthy exercise list at least two days a week. Strength activities help your muscles and bones stay strong, improve your posture and help prevent diseases like osteoporosis. Strength activities are those that make you work your muscles against some kind of resistance, like when you push or pull a hard to open, heavy door.

To ensure good overall strength, try to do a combination of activities that exercise the muscles in your arms, mid-section, and legs. Strive for a good balance — upper body and lower body, right and left sides, and opposing muscle groups (e.g., both the front and back of the upper arm). Here are some examples:

- climbing stairs;
- doing exercises like abdominal curls and push-ups;
- wearing a backpack;
- doing weigh/strength-training routines.

Safe strength training

Start with five minutes of light endurance activity and stretching at the beginning of each session. Learn proper techniques to protect your back and joints from undue stress. Use weights and high repetitions (two to four sets of 10-15 repetitions of each exercise). Breathe regularly when doing an exercise — don't hold your breath. Rest for at least one day between strength-training sessions. Get help from an experienced leader or consult a reputable book for information.

For more information, call toll-free: 1-888-334-9769 or Activate Canada's Physical Activity Guide Web site at www.paguide.com. As the experts at Health Canada say: "Think of minutes of physical activity as dollars in your health bank and make an investment in your health today."

Blood test proposed to diagnose schizophrenia

REHOVOT, Israel — A relatively simple blood test for diagnosing schizophrenia has been proposed by researchers at the Weizmann Institute of Science.

The study, conducted by Prof. Sara Fuchs and graduate student Tal Ilani of the immunology department, was published on Jan. 16 in the proceedings of the National Academy of Sciences in the United States.

Schizophrenia, which affects about one percent of the population, is characterized by disturbances in emotional functioning, perception of reality and thought processes.

Because the biological basis of schizophrenia is still a mystery, diagnosis is based on psychiatric and behavioural assessment. Nevertheless, numerous research findings suggest a possible connection between the disease and an excessive activity of dopamine, a chemical messenger, or neurotransmitter, involved in communication between nerve cells in the brain.

This activity is dependent, among other factors, on the number of dopamine receptors on the surface of nerve cells. Postmortem studies of the brains of schizophrenic patients, as well as PET scans of the brains of live patients, have suggested that the number of these receptors is increased in schizophrenia.

Theoretically, then, it would be possible to diagnose the disease by measuring this number. Unfortunately, however, it is impossible to assess the number and location of dopamine receptors in the brains of live schizophrenic patients with sufficient precision.

In their study, Fuchs and Ilani propose a way of getting around this problem. They suggest evaluating the presence of dopamine receptors on the surface of white blood cells called lymphocytes as a potential diagnostic test for schizophrenia.

To examine this possibility, the scientists compared blood samples taken from people with schizophrenia in psychiatric hospitals in Israel with blood samples from healthy individuals.

Since identifying dopamine receptors on the surface of white blood cells is extremely difficult, Fuchs and Ilani focused on an earlier stage in receptor formation – the stage at which messenger RNA molecules convey the genetic information needed for making dopamine receptors from the cell nucleus to the ribosome, the small cellular "factory" where the receptors are manufactured.

A statistical analysis showed that the blood of patients with schizophrenia contains, on average, 3.6 times more messenger RNA molecules of dopamine receptors of a particular kind, called D3, than the blood of healthy people. The high levels were observed in patients treated with a variety of drugs, as well as in patients who received no medications.

On the basis of these findings, Fuchs and Ilani propose to use the blood test determining the levels of mRNA that encode D3 receptors on the membranes of white blood cells as a test for schizophrenia.

The research team also included Dr. Dorit Ben-Shachar from the Rambam Medical Center and B. Rappaport Faculty of Medicine at the Technion-Israel Institute of Technology, Drs. Rael D. Strous and Moshe Kotler of Beer Yaakov Mental Health Center, and Drs. Marina Mazor and Ala Sheinkman of the Mental Health Center in Tirat Hacarmel, Haifa.

Fuchs holds the Professor Ernst B. Chain Chair of Neuro-Immunology. Her research is supported by the Abramson Family Foundation, the Wood-Byer Foundation, the Crown Endowment Fund for Immunological Research, the Irwin Green Research Fund in the Neurosciences, the Levine Center for Applied Research, the Edward D. and Anna Mitchell Research Fund and the Cemach and Anna Oiserman Research Fund.

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Authors & Poets

The CJN is pleased to announce
The Fifth Annual Passover Literary Supplement.

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We must receive your submissions ***no later than March 9, 2001.*** You may mail them to:
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Arts & Travel

Book examines city's Jewish community

By BILL GLADSTONE
Special to The CJN

TORONTO — Etan Diamond, an American academic, has written a full-length study of the Orthodox Jewish community of Toronto and its pioneering movement northward from the inner city into the suburbs in the postwar era.

Published recently by the University of North Carolina Press, Diamond's *And I Will Dwell in Their Midst: Orthodox Jews in Suburbia* devotes some 200 pages to tracing the development of the significantly-Jewish Bathurst Street corridor, focusing on synagogues, schools, kosher supermarkets, bakeries, restaurants, gift shops and other Jewish establishments.

Collectively, such places have stamped a Jewish character onto north Bathurst Street, creating what Diamond calls a "sacred space" that helps to enhance the Orthodox community's cohesiveness and sense of identity.

A senior research associate at the Polish Center at Indiana University-Purdue University in Indianapolis, Diamond lived in Toronto for three years in the mid-1990s while researching the book as part of his doctoral thesis; his wife and her family are native Torontonians. Upon attaining his degree, he spent another four years expanding his study and preparing it for publication.

"Toronto is very representative of the story I was trying to tell in regard to the geographic migration of the Jews, their progression from urban downtown spaces into suburbia," Diamond said while signing books recently at the Negev Importing Co., on north Bathurst Street.

According to Diamond, the Jewish movement northward into new subdivisions during the period of great suburban expansion amounted to a sort of quantum leap of faith. At first glance, the vast commercial expanses and over-arching consumerist ethic of suburbia seem entirely at odds with the spiritual values of Judaism, he said.

"It had always been assumed that Jews were somehow urban people. They had always been associated with urban spaces. Now they were saying, 'We're going to move to the suburbs and have our big houses and lawns, but we'll all live near each other and still keep kosher and maintain our Judaism…

"One of the big surprises of my research was the extent to which there was an awareness, particularly in *The Canadian Jewish News* in the 1960s when it all started, that the movement up Bathurst Street was something historic and important."

Much of the author's research was conducted at the Ontario Jewish Archives, examining synagogue records and reading back issues of *The CJN* and the *Jewish Standard*. He also consulted property records and interviewed more than a dozen Torontonians.

Several of his subjects described the experience of moving, four or five decades ago, into newly-built houses on streets in the wilds of North York, adjacent to farms and accessible only by unimproved roads. Others recalled the early days of synagogues such as Shaarei Shomayim, whose congregants, seeing the writing on the wall, transplanted themselves northward and broke ground on the present Glencairn Avenue building in 1964.

Still others recalled erecting new synagogues in stages, starting with the social hall, and adding the religious sanctuary as funds became available. That model of pioneering has been refined and accelerated to the point where, in the 1990s, developer Joseph Tanenbaum could build a neighbourhood in Thornhill and erect the mammoth Beth Avraham Yoseph Congregation practically in a single swipe.

Diamond documents the Jewish community's unusual "hyper-linear" evolution along Bathurst Street, and concludes that other areas of settlement, such as on north Bayview Avenue, never reached the same level of concentration.

"Everybody knows Bathurst Street. You just have to say the word and everyone understands it. All of Jewish life happens in and around Bathurst Street: it's the icon of Toronto Jewry. If you meet someone in Israel and you tell them you're from Toronto, they'll say, 'Oh, Bathurst Street.'"

Several maps, tables and historic photographs add to the book's interest. A sketch map chronologically outlines seven stages of the Jewish community's development: Kensington Market (1900 to 1960), Forest Hill (1930 to 1950), Lawrence Manor and Clanton Park (1950s), Bathurst Manor (1960s), Bathurst Village (1960s to 1970s), the Bayview-Leslie area (1970s to 1990s) and Thornhill (1970s to 1990s).

A pair of photos are offered, taken from an identical location – Bathurst, looking north from Drewry – in 1958 and again in 1999; obviously, there's a world of difference between the two. For Torontonians of a certain age, the book is certain to bring back memories and stories of the rugged pioneering days of yesteryear.

Published in softcover, *And I Will Dwell in Their Midst: Orthodox Jews in Suburbia* is available in bookstores for $31.25.

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Jewish Film Society keeps going strong after 23 years

By BEN ROSE
Special to The CJN

TORONTO — As much effort has been put into finding the right speakers to discuss the eight films in the current season of the Toronto Jewish Film Society (TJFS) as into selecting them, says the society's chair, Barbara Coven.

For example, the next film, on Sunday, Feb. 18, is an episode of the TV series *Gunsmoke*, an unusual take on the Jews of the late 1800s as they made their way west in the United States.

The show chronicles the murder of a Jew, and the attempt of his younger brother (played by a young Richard Dreyfuss) to seek revenge by taking the law into his own hands. His father, who knows the killer, cites talmudic precedent in refusing to give evidence against him, leaving a U.S. marshall (James Arness) completely baffled.

"We know this [film] opens up a controversy over ethics, and the committee has chosen Rabbi Edward Elkin of the First Narayever Congregation and lawyer Richard Shekter to be on a panel moderated by Marc Glassman following the film," Coven said.

This is the formula for success that the TJFS, now in its 23rd year, used in its first presentation on Jan. 14 of a Bulgarian film, *After the End of the World*, which drew packed houses for its two showings at Jackman Hall in the Art Gallery of Ontario. The hall, which has hosted the society for the past six years, seats 201.

Introducing the film, and answering questions later, was Christina Stojanova, a

Continued on page 35

Arts & Travel

TJFS keeps going strong after 23 years

Continued from page 34

native of Bulgaria and a professor of film at York University.

"We try not to show films which have appeared at the Toronto Jewish Film Festival or are available on TV," said Coven.

The society has grown in membership (at $50 a year) from 45 to over 350. One Sunday a month, the society holds showings at 5:15 pm. and 7:45 p.m.; it keeps 20 seats per showing for the general public.

This season, the TJFS is exhibiting films from Israel, France, the United Kingdom, Bulgaria, Germany/Netherlands and the United States.

From Israel comes *White Lies* (March 18), dealing with an Israeli playwright who comes home from Paris, unable to tell his mother that she has terminal cancer. Dr. Miriam Devinsky will introduce the film and touch on the questions it raises in the discussion period.

On June 10, in a co-presentation with The Friends of Yiddish, the society will show the Yiddish classic, *The Singing Blacksmith*, with English sub-titles.

Reflecting its determination to work with other community groups, the TJFS, in a co-presentation with the Goethe-Institut, will screen *Karussell* Nov. 4, during Holocaust Education week. The film was made by Kurt Gerron, a compatriot of Kurt Weill and Bertolt Brecht, and a star of *The Threepenny Opera* who sang *Mack the Knife*.

"What we are doing is showing not only *Karussell* but also *The Fuhrer Gives a City to the Jews*, which Gerron was forced to make as a Nazi propaganda film about Theresienstadt," Coven said. " Later the Nazis killed Gerron. We wanted to show what he was capable of doing, in its proper context."

The TJFS is based in the Bloor Jewish Community Centre (Bloor JCC), which handles its administration.

"We consider the society a model for good programming," said Bill Emery, executive director of the Bloor JCC. "We rely on the expertise of the committee to choose good films."

Businessman opens art school for seniors with different levels of experience

By CYNTHIA GASNER
Special to The CJN

TORONTO — Al Green – self-made successful businessman, developer and artist/scuptor – is a man who, above all, wants to share his success with the community.

One of Green's most recent altruistic ventures is the establishment of the City Sculpture School and Studio, an adult sculpture and art school and studio for individuals, generally over 50.

Opened last summer, the school was created for people with different levels of artistic experience, from beginners to accomplished sculptors.

Green, 75, owner of Greenwin Developments, began sculpting for recreation 30 years ago. For the past 10 years, he has pursued sculpting seriously.

A sculpture of his father's head is prominently displayed at the Lipa Green Building, the building he and his brother Harold built in memory of their father.

Green's pieces are in private collections and public institutions throughout Canada and the United States, including sculptures at the Yonge-Eglinton Centre, the Baycrest Centre for Geriatric Care, Temple Sinai, two synagogues in Hamilton and many other venues.

"It occurred to me that there were many adults and seniors with time on their hands looking for creative things to do," Green said.

His new permanent studio and school is located in Greenwin Square Mall at 345 Bloor St. E. and has indoor parking.

"I enjoy sculpting and it has given me so much pleasure that I wanted to share it with others," Green said. "My philosophy is, do it now. If you have a good idea, a solid plan, a real need and you can make it happen, then make it happen."

Green lit up with enthusiasm as he described the works of the students. Many are retired and have never attempted sculpture before.

A gallery at the entrance of the City Sculpture School and Studio is presently exhibiting works by Green, Sorel Etrog, Maryon Kantaroff, Morton Katz and Lorne Winters. These well-known artists participate in the teaching program at the studio.

A unique feature of the facility is that "Students can drop in any time to work on a piece and stay as long as they want, and there is usually someone there to assist," Green said.

The City Sculpture School and Studio is a non-profit organization and membership is open to the community. A trial month costs $195 and a year's membership costs $1,200. Tools are provided.

The Al and Malka Green Foundation subsidizes the costs of operating the school that these fees do not cover.

Green says his love of sculpting travels with him. He has a studio in his Toronto home and in his Florida condominium. For more information on the City Sculpture School and Studio, call 416-963-9909 or e-mail director@cityscsulpture.net.

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Eye on Arts

by Bill Gladstone

RABBI GOLDSTEIN READS AT BOOKS & BAGELS EVENT

At the next instalment of the Bloor JCC's popular Books & Bagels Sunday morning reading series, Toronto **Rabbi Elyse Goldstein** reads from and discusses *The Woman's Torah Commentary*, a new book that she edited.

Rabbi Goldstein is the director of Kolel: a Centre for Liberal Jewish Learning, the adult education institute of the Canadian Council for Reform Judaism. Her first book, *ReVisions: Seeing Torah Through a Feminist Lens* (Key Porter) won a Canadian Jewish Book Award last year and also a prize from the Independent Booksellers Association.

Published by Jewish Lights, *The Woman's Torah Commentary* is an anthology of 54 different female rabbis writing on the weekly Torah portions. Contributors include the first women rabbis of the Conservative, Reconstruction and Reform movements.

Bloor JCC, 750 Spadina Ave. W. Sunday, Jan. 28, 11 a.m. Members free, non-members $8. Includes coffee, bagels and cream cheese. 416-924-6211.

* * *

Spertus Competition: Entry guidelines are available for the next instalment of the Spertus Prize, a biennial, juried competition for the creation of Jewish ceremonial art, sponsored by the Spertus Museum in Chicago.

The contest is open to artists of all religions and nationalities; two Torontonians won the previous first prize. The winner receives $10,000. The focus of the upcoming competition is the mezuzah. The deadline for entries is Dec. 28.

For guidelines, write to: Spertus Prize Competition, 618 South Michigan Ave., Chicago, Il., 60605. Fax: 312-922-3034; e-mail: musm@spertus.edu.

* * *

Ballet Open House: The National Ballet of Canada opens its doors for an afternoon of exploration for all ages. Visitors may watch a rehearsal and meet dancers, inspect costumes, wigs, props and set models, tour the wardrobe and the rest of the facilities. Face painting and dress-up are among the activities in a Kids' Studio.

The Esso Kids Open House, Sunday, Jan. 28, 11 a.m. to 5 p.m. Free; no reservations required. 470 Queens Quay W. (west of Spadina). 416-345-9686, ext. 317.

* * *

Arts Briefs

• Paintings by **John Doyle** are on view Jan. 20 through Feb. 8. Gallery One, 121 Scollard St. 416-929-3103.

• The Civic Light Opera Company presents the **Rodgers and Hammerstein** musical *The King and I*. Feb. 15 to 24, Fairview Library Theatre. Adults $15. 416-203-7839.

•**Laura Sky's** 70-minute breast cancer documentary *How Can We Love You: Behind the Scenes with the Play, Handle With Care* will be shown free at the Ontario Science Centre's Imperial Oil Auditorium Jan. 28 at 7 p.m.

The aim is to support and inform women with breast cancer and the people who care for them.

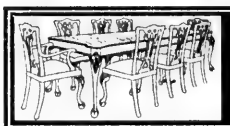
* * *

Passages: Hollywood screenwriter **Julius Epstein**, who wrote and co-wrote more than 50 screenplays including *Casablanca*, died recently in Los Angeles at the age of 91.

A child of Russian-Jewish immigrants who grew up on New York's Lower East Side, Epstein was hired as a ghostwriter for $25 a week in the early 1930s, and began collaborating with his twin brother **Philip Epstein** on screenplays in 1934. Besides *Casablanca*, the brothers' most famous works are *The Man Who Came to Dinner* (1941), *Yankee Doodle Dandy* (1942) and *Arsenic and Old Lace* (1944); all were adapted from stage plays. Julius survived nearly half a century after his brother's premature death from cancer in 1952.

Known for his wisecracking sense of humour, Epstein added several choice phrases to the language, including "Play it again, Sam" (typically misquoted), as well as "Round up the usual suspects" and "I'm shocked to learn that gambling is going on in this casino."

He never won an Oscar, but his screenplay for *Pete 'n' Tillie*, based on the book by **Peter de Vries**, won a best screenplay award in 1972.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The Canadian Jewish news

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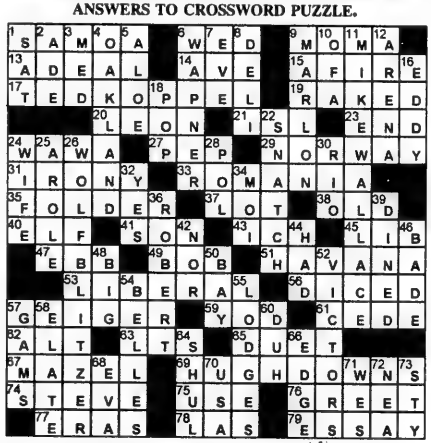

Message to CJN Snowbirds

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The Canadian Jewish news

Diverse attractions and activities in the Bahamas

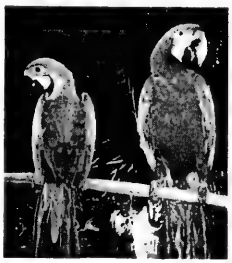
By KATHRYN KATES
Special to The CJN

BAHAMAS — The Bahamas, 700 islands situated in the Atlantic Ocean, stretch almost 1,000 kilometres, from the eastern coast of Florida to the southeastern tip of Cuba.

All 30 of the inhabited islands are unique and charming, including Grand Bahama Island; Providence Island, home to Bahama's capital, Nassau; Paradise Island, linked by High Arch Bridge to Providence Island and home of the mega-resort Atlantis; and Harbour Island, famous for its three-mile pink sand beach.

For years, Canadians have been flocking to Freeport City/Lucaya on Grand Bahama Island, an island which offers its guests a host of activities and attractions.

Eco-lovers should not miss the 40-acre Lucayan National Park, home to the largest explored underwater cave in the world. Parrot Jungle's Garden of the Groves, created by developer Wallace Groves, consists of a 12-acre botanical garden, four cascading waterfalls, an alligator exhibit, exotic birds and a petting zoo.



To learn about Grand Bahama Island from top to bottom, travel with East End Adventures in open 4X4s and by the sea with Kayak Nature Tours.

Not to be missed is The Dolphin Experience at Sanctuary Bay. In The Close Encounter, you can talk with dolphin trainers, and then stand in waist deep water to allow the pod of Atlantic bottlenose dolphins to come up and touch you. Also offered are programs called Swim With The Dolphins and an all-day Assistant Trainer Program.

Other notable activities on Grand Bahama Island include shopping for souvenirs at the International Bazaar, gambling at the casino at Bahamia and enjoying the colourful nightlife filled with local flavoured entertainment at a number of bars and resorts, including the luxurious Our Lucayan.

Grand Bahama Island is home to the only synagogue in the Bahamas, The Luis de Torres Freeport Hebrew Congregation, located on East Sunrise Highway and surrounded by churches.

Besides dropping your coins at the casino at Atlantis, you can be kept pretty busy in Nassau/Paradise Island, less than an hour's plane ride from Grand Bahama Island aboard Bahamasair.

The synagogue on Grand Bahamas Island.
[Kathryn Kates photos]

Points of interest include a scary walk through a museum called The Pirates of Nassau and the Doongalik Studios. The studio has historic buildings, an art gallery, sculptures and costume displays from the Junkanoo Festival, a carnival held annually on Dec. 26 and Jan. 1 on the islands.

Ardasta Gardens has a small zoo with native iguanas, monkeys, snakes and rare birds, but the main attraction is the flamingos on parade – long pink legs choreographed in unison.

Great photos can be taken from the highest point in Nassau, the water tank at Fort Fincastle and at The Dig At Atlantis, an elaborate recreation of the underwater and lost city of Atlantis.

If the excitement of Paradise Island is too much, head over on the Bahamas Fast Ferry for a two-hour boat ride to Harbour Island or "Briland" as the locals call it, situated one mile off the northern coast of the Bahamas' island of Eleuthra. There isn't too much to do on Briland and that suits visitors wanting rest and relaxation just fine.

A great way to discover this two-mile long, half-a-mile wide picturesque landscape is by golf cart. Four- and six-seater carts are readily available for rent at the ferry docks or through local hotels.

Harbour Island's first major settlement, named after the 18th-century royal governor of the islands, Lord Dunmore, was the original capital of the Bahamas.

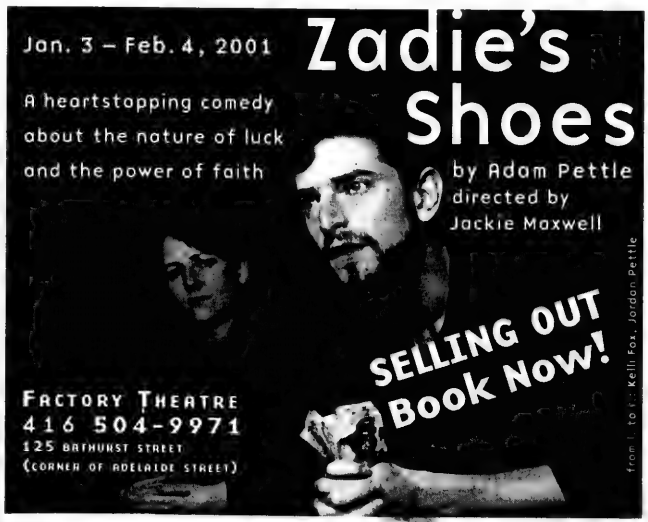
If you can tear yourself away from the beach, you'll discover pastel coloured board homes edged by white picket fences and tropical flowers.

The Plateau and the Arch, both giant coral structures densely populated with marine life, are a natural magnet for serious divers from around the world.

You could do Harbour Island in a day or stay over at one of the intimate resorts including the Romora Bay Club, Pink Sands or Coral Sands.

Bahamas' Ministry of Tourism provides a wonderful way to experience the Bahamian way of life with its People To People program, recently featured on CNN. Visitors travelling with or without families are matched with volunteers of similar ages and with similar interests for day or evening activities that can include boating, fishing, shopping at the local outdoor market, taking a "back-street-tour" or attending an impromptu party at their hosts' home.

For more information on the Bahamas, including the People To People program, check out the Ministry of Tourism Web site at www.bahamas.com.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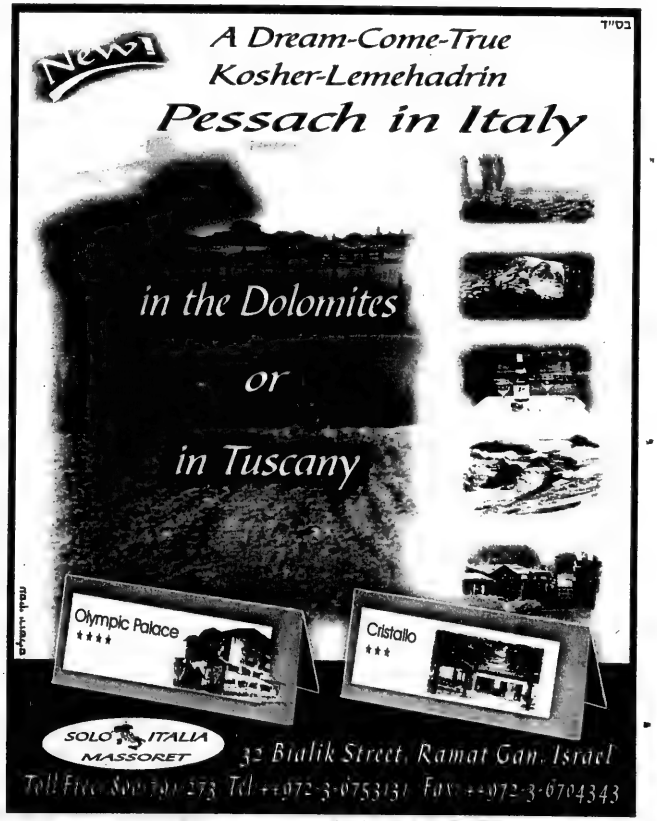

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3 COINS IN A FOUNTAIN
Divorced eastern European female, 52 yrs, 5' 1", 110 lbs, brown eyes, romantic, kind loving, good sense of humour, strong family values, enjoys 60's music, long walks, travel, seeks male, 53-60 yrs with similar qualities and interests. **AD#1301**

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Single Jewish female, professional, 40 yrs, kind, active, creative, joyful, seeks Jewish male, 39-46 yrs, intelligent, involved, easy going, interesting, slightly adventurous, with a winning smile. **AD#1627**

SHARING & CARING
Single female, blonde hair, blue eyes, slim, attractive, seeks Jewish male, 60-65 yrs, to share and enjoy life with. **AD#1590**

SMILE!
Attractive single mom, 36 yrs, 5' 4", long black hair, hazel eyes, university educated, non smoker, health conscious, loves the outdoors, and movies. Seeks an intelligent, down to earth male, 36-45 yrs, who has a smile. **AD#1174**

WAITING FOR YOU
Divorced female, 43 yrs, 2 children, long brown hair, green eyes, slim, enjoys dining and dancing, movies, outdoor activities, seeks male, sweet, sincere, honest, handsome, successful, a good communicator. **AD#1586**

SERIOUS COMMITMENT
Very attractive and slim female, 37 yrs, 5' 4", brunette, enjoys ethnic foods, camping, and spending time with friends. Seeks soulmate, 35-44 yrs, who's selective, has a lot going of him, knows what he wants and is ready for a serious relationship **AD#1143**

MY LIFE PARTNER
Easy going Jewish female, 40 yrs, petite, never married, non-smoker, very down to earth with layed back quiet life style and good values. Seeking best friend, life partner, a Jewish gentleman, 38-45 yrs. **AD#1366**

SERIOUS COMMITMENT
Single mother of 2 girls, age 42, 5'2", slim, fit, pretty, smart, a teacher, enjoys doing most things, seeks nice, non-smoking male, who's played the field, and knows what he wants, and is ready for a long term relationship. **AD#1459**

FAMILY ORIENTED
Single Jewish mom of 2 children, intelligent, professional, brunette, attractive, medium build, 5' 6", down to earth, good sense of humour, enjoys movies, the theatre, sports, seeks Jewish male, 40-52 yrs, optimistic, non smoker, employed, healthy, professional, emotionally stable, good sense of humour. **AD#1515**

LONG TERM RELATIONSHIP
Attractive, slim, single Jewish female, 40, 5' 8", positive attitude, works out, non smoker, social drinker, enjoys music, dining, dancing, cooking, long walks, travelling, good conversation, and wine. Seeks mature male, positive attitude, up beat, non smoker, for serious commitment. **AD#1064**

3 COINS IN A FOUNTAIN
Divorced East European, 52 yrs, brown eyes, 5' 1", 110 lbs, romantic, kind, loving, strong family values, good sense of humour, enjoys long walks, 60's music, travel, quiet, romantic evenings, seeks male, 53-60 yrs, with similar qualities and interests. **AD#1063**

LIFE IS TO SHARE
Single Jewish female, 48 yrs, attractive, 5' 1", good sense of humour, enjoys movies, music, sports, seeks Jewish male, 48-52 yrs, stable non smoker, honest, sincere, with a good sense of humour. **AD#1482**

SUGAR & SPICE
Attractive, tall, Jewish mother of 2, age 34, caring, romantic and nice. If you're interested to hear more, then call me. **AD#1596**

FAMILY ORIENTED
Divorced Jewish professional female, 5' 5", 110 lbs, independent, sincere, and supportive, enjoys family life, seeks professional male, 37-41 yrs, down to earth, emotionally/spiritually available, international traveller, adventurous eater, who enjoys dining, theatre, long walks and family. **AD#1240**

RING MY BELL
Divorced female, 3 grown children, 2 grand children, 5' 5 ", 120 lbs, enjoys movies, dining and dancing, children, pets, long walks, seeks male, outgoing, sincere, kind, for long term relationship. **AD#1293**

SPIRITUAL LOVE
Single Jewish female, 38 yrs, 5' 3", attractive, independent, enjoys reading, travel, nature, ballroom dancing, seeks male, emotionally available, happy, positive attitude, clean shaven, spiritually evolved **AD#1477**

FUTURE DEVELOPMENTS
Divorced Jewish female, 50 yrs, 5' 4", brown hair, brown eyes, energetic, bubbly, attractive, fit, slim, seeks Jewish male, non smoker, 49-65 yrs, good sense of humour, communicative, compassionate, honest for sincere relationship. **AD#1234**

NEW YEAR'S WISH
Single Jewish female, brown hair, hazel, brown eyes, 5' 5", non smoker, fit, kind, sincere, emotionally stable, fun to be with, seeks traditional Jewish male, 45-50 yrs, non smoker, established, 6' , handsom, kind, good sense of humour, exciting. **AD#1519**

LET'S CHAT
Single female, never married, 46 yrs, athletic, enjoys long walks, pets, children, easy going, good sense of humour, seeks male, 39-50 yrs, 5' 10" or over, single Dad's okay, with similar qualities and interests. **AD#1147**

YOUNG AT HEART
Single female, 58 yrs, non smoker, with a nice personality, enjoys travelling, wining, dancing, walking, pets, animals, and having fun. Seeks male, who's easy going, non smoker, with a great personality. **AD#1110**

THE BEST IS YET TO COME
Single Jewish female, professional, 50 yrs, attractive, romantic, passionate, trustworthy, seeks a male mensch, 50+, honest, easy going, good sense of humour, a good communicator. **AD#1427**

LET THE SPARKS FLY
Single Jewish female, 35 yrs, graphic designer, brown hair, green eyes, attractive, 5' 5", enjoys movies, music, gardening, antiques, Sunday drives, keeping fit, seeks male, 30-45 yrs, Jewish or non-Jewish, loving, down to earth, good sense of humour, passionate, respectful. **AD#1381**

CARING AND SHARING
Single female, mother of 2, 42 yrs, down to earth, great sense of humour, is not into head games, has lots of love to share, enjoys being on her own, outdoors, water sports, seeks male, with similar qualities and interests for a long term relationship. **AD#1289**

FUTURE DEVELOPMENTS
Single mom of one 8 yr old girl, medical professional, pretty, witty, fun to be with, good sense of humour, enjoys cooking, fishing, romantic, getaways, 60's and 70's music, seeks male, established, home owner preferred, loves children, good sense of humour, easy going. **AD#1300**

HEART OF GOLD
Single female, intelligent, easy going, caring, sincere, seeks male, 55-65 yrs, polite, sincere, honest for serious relationship. **AD#1062**

COMMITTED RELATIONSHIP
Single white female, 57 yrs, educated, good listener, self-sufficient, 2 grown children, 1 grand child, eclectic tastes, enjoys concerts, plays, movies, the country side, art galleries, seeks male, late 50's to 60's, financially secure, young at heart, ready for a long term committed relationship. **AD#1188**

GIVE ME A CALL
Divorced Jewish female, early 50's, mom of 2 adult, petite, slender, attractive, a real sweetheart, seeks male, who is honest and enjoys travel, sports and playing golf occasionally. **AD#1472**

ROMANTIC AT HEART
Single female, 58 yrs, attractive, young looking, very romantic, enjoys travel, fine wine, dining and dancing, seeks male, non smoker, well groomed, handsome, for long term relationship. **AD#1425**

SMILES & LAUGHTER
Single female, slim, blonde hair, green eyes, 5' 4", 114 lbs, enjoys travel, cross country, skiing, sailing, music, country life, seeks male, good sense of humour, a great smile, easy going, who might be thinking of retiring. **AD#1448**

LOVES LIFE
Single female, 36 yrs, friendly, kind, sincere, witty, enjoys family, friends and life, seeks male, honest, confident, gentle with a strong sense of humour. **AD#1271**

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FRIENDSHIP
Single attractive female, retired, modern orthodox, seeks male, 70'ish, kind, honest, for friendship and companionship **AD#1315**

SHARE MY LIFE
Single female, professional, lives in the Toronto area, enjoys walking, movies, gardening, antiques, music, seeks single male, Jewish or non Jewish, kind, loving, passionate, down to earth, good sense of humour, for long term relationship. **AD#1290**

LOVE & LAUGHTER
Single female, unique, affectionate, self-assured, romantic, 5' 3", 115 lbs, brown eyes, brunette, non smoker, non drinker, enjoys hiking, tennis, reading seeks male, active, fun loving, strong sense of humour, intelligent, fit, emotionally, financially stable. **AD#1467**

GIVE ME A CALL
Jewish female, attractive, 5' 4", enjoys movies, dancing, reading, bridge, walking, seeks male, 55 plus, who is kind, honest, healthy, stable, non-smoker, with a great sense of humour, to share and enjoys life. **AD#1201**

WAITING FOR YOU
Single Jewish female, 5' 3", attractive, optimistic, sense of humour, outgoing, caring, sensitive, professional, good natured, enjoys theatre, travel, seeks male, 58-70 yrs, with similar qualities. **AD#1249**

FRIENDS FIRST
Single Jewish female, 46 yrs, easy going, honest, sincere, outgoing, good sense of humour, enjoys sporting events, cottage life, dining, good conversation, seeks male, with similar interests, to share life with. **AD#1171**

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Men seeking Women

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ROMANTIC AT HEART
Single white male, 58 yrs, self employed, enjoys travel movies, good conversation, quiet romantic, evenings seeks female, with similar interests and qualities. **AD#1117**

YOUNG AT HEART
Divorced with 3 children, visit with them every other weekend, 43 yrs, 5' 10fi", 200 lbs, balding, brown hair, brown eyes, good looking, enjoys movies, sports, dancing, and having fun. Seeking female, to go out with casually and see where it goes. **AD#1580**

SOFT LIPS, SHARP MIND
Attractive single Jewish male, 39 yrs, seeks an adventurous, serious female, for romantic dates and steamy nights. **AD#1166**

FUN LOVING
Single Jewish male, 6' 2", 180 lbs, slim, muscular build, seeks female, sensual, spontaneous, fun loving. **AD#1180**

LOOKING FOR YOU
Single male, "Harry", seeks a lady he met on November 13th, you were originally from the Montreal area and now lives in Spadina & Bloor area. Was too shy then, but hopes to find you now. **AD#1069**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, dining and dancing, movies, sports, and musch more. Seeking female, 30-35 yrs, professional, sensitive, attractive, honest. **AD#1252**

BE MINE
Widowed Jewish male, youthful 50's, 5' 7", fit, slim, lawyer, international entrepreneur, physicist, world/life explorer, fearless, areodite, omnipotent, exciting and cultured, seeks highly intelligent, compassionate, gracious, non-conformist, educated, slim, fit, adventurous, youthful female, who's seeking a fascinating man. **AD#1142**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing, country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 45 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship. **AD#1534**

EASY GOING
Hebrew male, easy going, humourous, romantic, caring, seeks female, with similar qualities. **AD#1583**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests. **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook. **AD#1551**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat, sense of humour, and eclectic tastes, holistic and spiritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in everyway with similar interests. **AD#1061**

GIVE ME A CALL
Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 18-44 yrs, with similar interests. **AD#1582**

A SPOONFUL OF SPICE
Male, 43 yrs, handsome, genuine, sincere, romantic, seeks female, to serve up a red ribbon recipe, with a spoonful of spice, with a dash of sizzle, rounded out with a large cup of tender loving care. **AD#1593**

LOVING & CARING
Single male, 5' 10", 178 lbs, handsome fit, medium build, affectionate, passionate, easy going, enjoys movies, sports, dining and dancing, outdoor activities, travel, seeks female, similar qualities, and interests, no head games, down to earth, passionate. **AD#1226**

LOVE & LAUGHTER
Single male, passionate, romantic, sincere, good sense of humour, educated, enjoys outdoor, activities, and life, special experiences, seeks female for casual, non committal relationship. **AD#1470**

ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys. **AD#1418**

EASY GOING
Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship. **AD#1125**

LOVING AND CARING
Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities. **AD#1636**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship. **AD#1282**

LOOKING FOR YOU
Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family. **AD#1626**

SEEKING SOULMATE
Single male, Jewish, 43 yrs, brown hair, brown eyes, medum build, no dependents, no pets (allergic), kind, honest, sincere, family oriented, non smoker, enjoys movies, travel, sports, long walks, seeks female, Jewish, 33-45 yrs, non smoker, attractive, honest, petite, 5' 4" or less, with similar interests. **AD#1577**

YOUNG AT HEART
Male, 70's, looks, thinks, feels, acts like early 50's, Jewish, 5' 5", 145 lbs, brown hair, blue eyes, business, professional, university graduate, non-smoker, social drinker, sense of humour, affectionate, romantic, passionate about life, enjoys music, theatre, sports, movies, seeks female, 50 yrs plus, with similar interests, to share passion about life and each other. **AD#1203**

MARRIAGE MINDED
Single male, semi-retired, active, healthy, secure, educated, seeks female, for marriage, and to enjoy all the adventures of life. **AD#1576**

HONEST AND SINCERE
Single Jewish male, 34 yrs, business owner, athletic, honest, sincere, good looking seeks female, who is nice, warm affectionate, open-minded and humble. **AD#1286**

TIMELESS LOVE
Single male, 50 yrs, 5' 11", brown hair, brown eyes, handsome, successful, caring, supportive, romantic, passionate, sensual, openly honest, with feelings, enjoys movies, dinner, dancing, long walks, outdoors, cooking, quiet evenings, seeks attractive, female, 38-48 yrs, affectionate, emotionally healthy, passionate about herself and the man in her life. **AD#1196**

GREAT TIMES TO BE HAD
Single white male, 58 yrs, self employed, business man, fun to be with romantic, enjoys travelling, great conversation. quiet times, leisurely and brisk walks, movies, seeks female, romantic, attractive, easy to talk to, for a great time. **AD#1148**

READY FOR LOVE
Single male, professional, 46 yrs, handsome, outgoing, nice guy, wide variety of interests, seeks female, intelligent, sensitive, stable, ready for a serous mature relationship. **AD#1165**

ROMANCE FOR TWO
Single male, 58 yrs, white, self-employed businessman, romantic, enjoys, quiet times, travelling, great conversation, movies, seeks female, 48-54 yrs, with a great sense of humour, who enjoys travelling, walks and good conversation. **AD#1148**

HOPELESS ROMANTIC
White South African male, 1939 model, 5' 11", 160 lbs, slim, blue eyes, healthy, young, casual, down to earth, seeks female, caring, humourous, good personality, physically/emotionally stable, and financially secure. **AD#1220**

HEART OF GOLD
Single white female, 34 yrs, good hearted, sincere, easy to get along with, seeks female, nice, sincere, good sense of humour, good conversationalist, loves to socialize. **AD#1267**

FAMILY ORIENTED
Traditional Jewish male, 51 yrs, 5' 7", dark hair, green eyes, not overweight, recently divorced, with 3 children, 1 living with me, honest, humourous, type B personality, seeking attractive Jewish female, 35-40 yrs, intelligent, slim, non smoker, traditional values, and children are welcome. **AD#1269**

I LIVE IN BARRIE
Divorced businessman, 40 yrs, part-time Dad, humourous, social drinker, in Toronto weekly, enjoys skiing, travelling, dining and activities with kids, seeks female, 31-39 yrs, good looking, slim, active, loving, nurturing, enjoys boating, water skiing, to share dreams and ambitions with. **AD#1163**

GIVE ME A CALL
Single male, 6', brown hair, brown eyes, educated, enjoys dining and dancing, movies, sports, outdoor activities, good conversation, seeks female, seeks Jewish female, 29-35 yrs, for loving relationship. **AD#1439**

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Olympic coach trains fighters at Bathurst JCC

By PAUL LUNGEN
Staff Reporter

TORONTO — There was a time in Canadian sports history when Jews were among the top boxers in the game. Sammy Luftspring, Maxie Berger, "Baby" Yack and Albert Roher were among the more notable Jewish practitioners of the sweet science.

In the Former Soviet Union (FSU), it was pretty much the same, only more so. National champions who were Jewish abounded, including Leo Segilovitch, Leonid Shenkman, Leonid Bogouslovsky, Vladimir Kogan and Yakov Brown. In the 1950s, during the heyday of Soviet boxing, hardly a year would go by without a Jew rising to the national championship in one weight division or another, said Boris Gitman, himself the 1952 lightweight champion of Ukraine.

Becoming the best in the FSU was no mean feat when you consider that at the sport's peak, there were more than 350,000 registered boxers and more than 12,000 coaches.

In Canada today, there are only three full-time coaches, Gitman said.

Boxing today ain't what it used to be, either here or in Russia, but that doesn't mean it's extinct. Gitman, for seven years national coach of the FSU, has a stable of fighters he trains regularly at the Bathurst Jewish Community Centre (JCC) who rank among the best this country has to offer.

Boris Gitman

Mark Simmons is Canadian and Commonwealth heavyweight champ, silver medalist at the 1999 Pan Am Games and a finalist at the 1997 World Championships.

Troy Amos Ross is Canadian light-heavyweight champion, silver medalist at the 1997 Commonwealth Games and a bronze medalist at the 1999 Pan Am games. Both Amos and Simmons were members of Canada's Olympic team at Sydney.

Gurik Kagramaniants, a 16-year-old junior, is Ontario bantamweight champion and is ranked second nationally.

Eugene Bloomenfeld, the only Jewish fighter in the bunch, is an up-and-comer and, though unranked, has the potential to be a national light-middleweight champion, Gitman believes.

The fighters meet three times a week at the JCC where Gitman puts them through their paces, letting them spar lightly, while trying to impart the strategic and tactical elements that go into making a top fighter.

It's something Gitman has done with hundreds of boxers all around the world in a coaching career that has spanned about 40 years. In the system perfected in the FSU, boxing was seen as a science – if not the "sweet science" of local fight aficionados.

"It's not just technique," said Gitman who works part time in the JCC health club. "You must know body structure, physiology and psychology."

Like other coaches in the FSU, Gitman studied at university, where the subject matter went way beyond the jab and the uppercut. Courses in physiology, anatomy, biomechanics, biochemistry and sports history were all on the curriculum.

There were 17 physical education and sports universities in the FSU, plus faculties of sports in other schools.

At the school Gitman attended in Lvov, Ukraine, military lectures and training were part of the curriculum. By the time he graduated as a master of sport, he had also jumped as a paratrooper.

Graduates were expected to have a working knowledge of many sports beyond their "major." Gitman's specialty was boxing, not too surprising when you consider that he was always a scrapper.

Born in Odessa in 1934, Gitman spent the war years fighting for survival.

"During the war, when we evacuated the Ukraine and anti-Semitism was high among the local people, the Jewish kids would organize," he said. "They were together always and we defended ourselves.

"I fought all my life, for me, my brother and for my friends."

After the war, at age 14, he was introduced to boxing by a youth coach. He loved the sport and embarked on a career that would see him fight 106 times, winning 98.

After studying sports for five years, he was assigned by the authorities – you went where you were told, he explained – to Kishinev, Moldova, to serve as a coach. He spent 12 years in Kishinev, married Inna Greenberg there and was Moldovan boxing champion four or five times.

By the time he was re-assigned to Magadan, in the Siberian wilderness near Alaska, he had assembled a large group of top boxers. "The best I took to Siberia," he said.

Boris Gitman (centre) works with two of his fighters at the Bathurst JCC.

In that remote Siberian outpost over the next 13 years, Gitman recorded his greatest coaching successes.

One of his proteges, featherweight Viktor Ribokov, went on to become European champion four times, Soviet champion eight times and world champion on one occasion.

Another of his boxers, Igor Visotsky, twice beat Cuban Olympic champion Teofilo Stevenson.

In 1980, Gitman left the Soviet Union and, thanks to an offer from local boxing impresario Irv Ungerman, moved to Toronto. By 1982, he was working in the JCC's Nautilus Centre while at the same time trying to get back into the fight game. He sent letters to the International Boxing Association, seeing if he could land a coaching job.

In 1984, he was offered the job of coaching the Jamaican team in the run-up to the Los Angeles Olympics. He grabbed at the offer, but instead of travelling south, he had the Jamaicans come north to train at the Driftwood Community Centre at Jane and Finch. One of his fighters, Dwight Fraser, finished fourth in the welterweight division at the L.A. Games.

That strong showing helped get Gitman his next job. The South Koreans, who were looking for a coach to lead their team into the 1988 Seoul Olympics, made him an offer he couldn't refuse. Gitman moved to South Korea later that year.

"It was an unbelievable opportunity," he said. Five assistants were assigned to him, and "I had 33 boxers in a year-round training camp. Never in my life did I see such facilities as over there."

More importantly, the South Korean boxers were highly disciplined and had been trained to defer to authority. One boxer broke his hand while sparring, but never complained or mentioned it to his coaches, Gitman said. In South Korea, the coach's word was treated as gospel and the boxers would do anything he asked without question.

The hard work and dedication paid off at Seoul where South Korea grabbed three gold medals and lots of others, Gitman recounted, adding that the Koreans never again attained those lofty results.

Back in Toronto, Gitman continued his coaching, training seven fighters he brought over from the FSU. They fought professionally in Toronto, the United States and the Bahamas, winning all their matches.

Last year, Gitman served as one of three coaches with the Canadian team at the Sydney Olympics. Canada's medal-less ring result was widely seen as a major disappointment.

For his part, Gitman is not surprised at Canada's poor record. The difference between the disciplined and obedient Koreans and the Canadians was enormous, he said.

In Sydney, Canadian athletes declined to train, even when their coaches said they should. "The athletes were free to do whatever they wanted. I couldn't believe it… I'm the coach," he said.

Canadian boxers are "nice boxers," very talented, but with no discipline at all, he said.

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'Assuring' Israel's existence

A new book, which I have not read but plan to add to the teetering stack on my night table, pinpoints the exact time Jews were "permitted" to exist. The year was 425 CE, not long after Christians slaughtered the Jews of Alexandria in the first recorded pogrom. St. Augustine, among the most influential of the church fathers, issued the following edict with respect to further action against Jews: "Do not slay them."

As I was saying...

By RON CSILLAG

According to James Carroll, author of *Constantine's Sword: The Church and the Jews,* Augustine's followers put a perverse spin on the order. The Jews, they reasoned, would be permitted to live – but also to suffer. Jews would "be allowed to survive but never to thrive," writes Carroll, a left-leaning Roman Catholic priest, so that their manufactured misery would be "proper punishment for their refusal to recognize the truth of the Church's claims."

Moses Mendelsohn, the 18th-century Jewish philosopher, noted that if not for Augustine's "lovely brainwave, we would have been exterminated long ago." Of course, it also set the stage for two millennia of the most vile Christian anti-Semitism, and provided cover for Torquemada and Hitler.

So we were allowed to exist, if only to be knocked around.

I raise the above in light of the statement issued by the Canadian Council of Churches (CCC) this month on the Middle East. This is not meant to imply the statement in any way sanctions violence against Jews or Israel. It does, however, even in its re-written and disinfected version, sanction mealy-mouthed indifference.

First, the statement's draft version: When Rabbi Reuven Bulka, who chairs the religious and inter-religious affairs committee of Canadian Jewish Congress, examined it, he "saw red," he recalls. For one thing, it called on Jerusalem to be a holy hub for all religions. "The clear implication," Rabbi Bulka says, "is that Jerusalem isn't that now, and hasn't been for the first time in years." The document, he adds, was so incendiary that the United Church of Canada's representative on the Canadian Council of Christians and Jews resigned in protest.

The CCC statement, signed by leaders in the Roman Catholic, United, Anglican, Baptist, Orthodox, Presbyterian, Evangelical Lutheran and Salvation Army denominations, then went back for a re-write. Laudably, Jewish leaders, including CJC, were consulted. A second draft, much more palatable to Jews, was rejected. The third version, issued a month late, omits all reference to Jerusalem, but adds: "A just and durable peace between Israelis and Palestinians is only possible if both states are guaranteed a peaceful existence within secure borders." (A strange turn of words; since when is there a Palestinian "state?") A just and lasting peace "demands the speedy implementation of relevant United Nations Security Council resolutions, the withdrawal of Israel from settlements in Gaza and the West Bank, and the provision of territorial integrity for a Palestinian state."

Israel, meantime, "must also be assured of its right to exist in peace and security within internationally recognized borders. Israel's legitimacy as a contemporary state, long accepted in international law, must also be affirmed within the movements of the region and throughout the world."

While the statement acknowledges the need to resist the promotion of hatred, "wherever it occurs," there's no mention of where it *does* occur: in Palestinian classrooms, where children as young as three are indoctrinated in hatred of Jews.

There's no mention of Israel's willingness to make dramatic concessions, over and over; no mention of their being spurned, over and over, by the Palestinian "leadership."

But Israel is permitted to exist.

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8 - 1/2 tsps. olive oil
coarse salt and freshly ground pepper

Heat oven to 300°F. Wrap garlic heads in foil, and roast, about 1 hr. Let stand until cool enough to handle. Slice off tip of each head, just enough to expose cloves; press out garlic in small bowl, using tip of knife to help. Discard garlic skin. Add 4 - 1/2 tsps. olive oil and smash garlic.

Raise oven temp. to 475°F. Peel & slice each potato crosswise into 1" thick pieces. Spread generous amount of paste on each slice; reassemble potato, pressing so potato slices stick together. Set potato on piece of foil; drizzle with 1 tsp. olive oil, add salt & pepper to taste. Wrap potato tightly in foil; repeat process with other potatoes. Bake potatoes in roasting pan or on baking sheet approx. 1 hr & 10 mins, until soft.

TRAINING HARD: A soldier in the Egoz fighting unit undergoes training in specialized anti-guerrilla warfare. Egoz is the fighting unit that fought the Hezbollah and their allies in south Lebanon. [Israel Sun photo courtesy IDF Spokesman]

The Canadian Jewish news

CROSSWORD PUZZLE

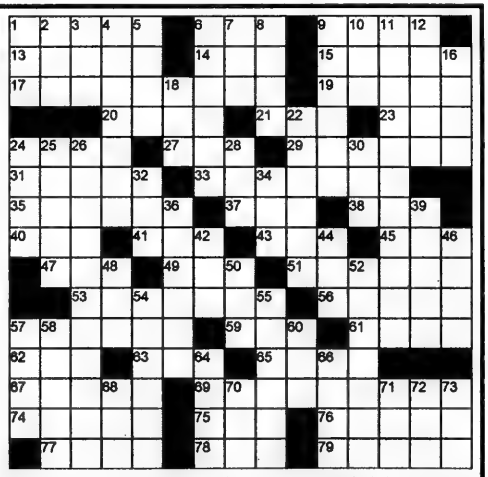
"Jews in the News"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across
1 Pacific island
6 Use a *chupah*
9 NY gallery
13 Monte Hall's "Let's Make ___"
14 Madison, for one
15 Like many Jewish businesses on *Kristallnacht*
17 "Nightline" newsman
19 Did fall work
20 Zionist thinker Pinsker
21 Manhattan or Maui: abbr.
23 Finale
24 Baba ___ (Gilda Radner character)
27 Oomph
29 Quisling betrayed her to the Nazis
31 Peretz literary device
33 Where Wiesel was born
35 File cabinet resident
37 Abraham's nephew
38 Adjective for Methuselah
40 Eleven, to Singer
41 Ben, to Jerry Stiller
43 I for Einstein
45 Women's ___ (Friedan issue)
47 A tide
49 Carl's journalism partner
51 Where Hyman Roth made part of his fortune
53 Feingold or Lautenberg
56 Prepared onions to go in latkes
57 Reform Judaism giant
59 Tenth letter
61 Give up, as land for peace
62 38-across, to Singer
63 Capt. inferiors
65 Many a Streisand song
67 "___ *tov!*"
69 "20/20" newsman
74 "Three Men and a Baby" star Guttenberg
75 Point
76 Say "shalom"
77 Times
78 Scale notes
79 Meg Greenfield work

Down
1 Performed *shiva*
2 Ending for orange or lemon
3 Sea Isr. is on
4 Athletics' center
5 Soothing herb
6 Koch predecessor
7 Night before a holiday
8 Place to get a corned beef sandwich
9 James's *Godfather* father
10 "Son ___ gun!"
11 "60 Minutes" newsman
12 Sports medium
16 Whirlpool
18 Bette Midler's music
22 Grab
24 Andrea Mitchell, to Alan Greenspan
25 Play ___ in (influence)
26 CNN newsman
28 Peres or Sharon
30 Sao Paulo rival
32 "I did it!"
34 Miss Piggy exclamation
36 Rubin or Reich
39 Enjoyed a seder
42 Neither/___
44 "I've been ___!"
46 Said, as goodbye
48 Hanks flick
50 ___ of Haifa (view from Acre)
52 Israelis, in the Six-Day War
54 Ball stars
55 Files, as a complaint
57 Legs, old-style
58 Send to cloud nine
60 Golem's comment
64 Prayer spot
66 Just beat
68 Adolf's mistress
70 "___ Today"
71 Director Craven
72 Teacher's org.
73 Place for a *chazer*

(Answers are on page 36.)



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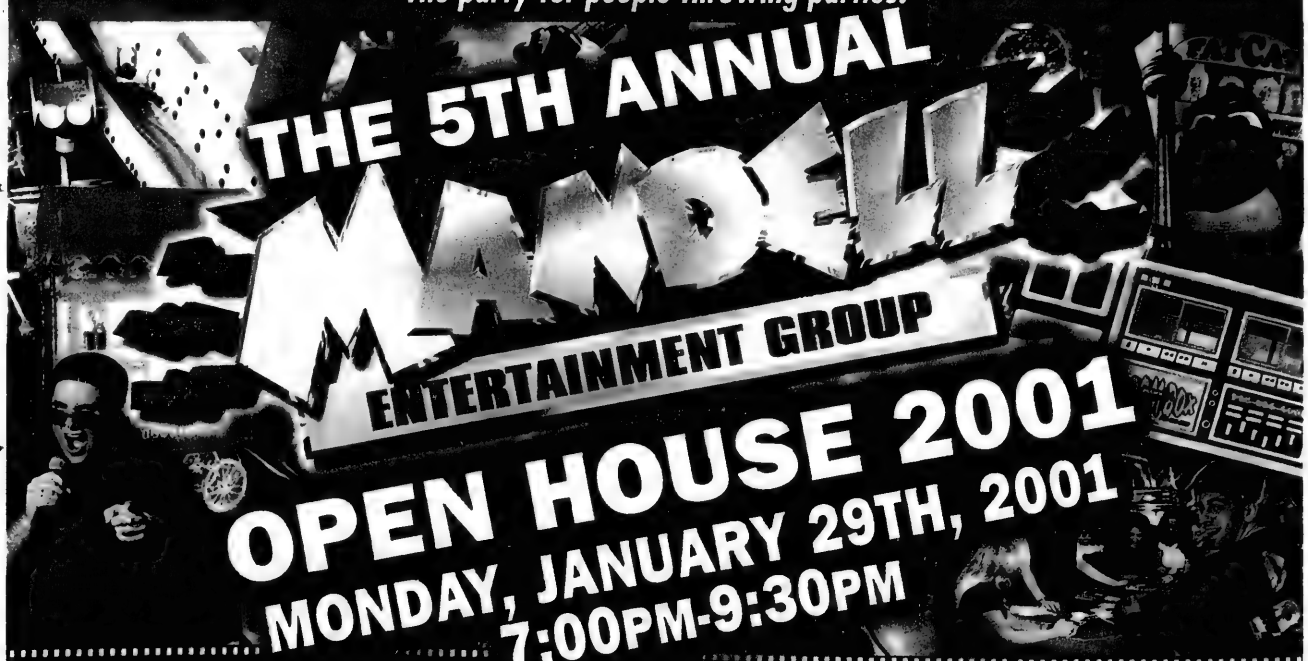

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This Week

National

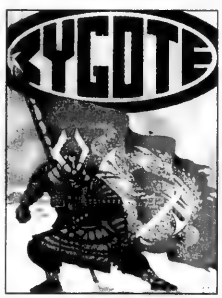
Don't expect school funding, this term, Tory MPP says. *Page 3*

Brothers raise awareness about kidnapped soldiers. *Page 5*

Health & Lifestyles

Researchers find gene that causes dysautonomia. *Page 28*

Arts & Travel



Zygote takes 'baby steps' on the road to success. *Page 36*

Business Profile

High tech incubator is entrepreneur's baby. *Page 40*

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Leaders look past election

Barak vows not to join Sharon-led unity government

By YOSSI VERTER
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak said for the first time last weekend that he would not join a national unity government led by Ariel Sharon, since he would find its policies too extremist.

Speaking to a group of writers and performing artists at his official Jerusalem residence, Barak also reiterated that he would not step aside to allow Shimon Peres to run, and indicated that he would not leave politics if defeated on Feb. 6.

Referring to belligerent statements made by Sharon's likely coalition partner, MK Avigdor Lieberman, Barak said that Sharon, if elected, would form a "Tehran-Aswan government." (Lieberman has mentioned the Iranian and Egyptian cities as potential targets for Israeli retaliatory attacks.)

Ehud Barak

Ariel Sharon

Barak expressed confidence that his campaign would coalesce during the last five days before the elections and said the current gap is really less than the surveys indicate.

Meanwhile, Sharon confidants are concerned about hostile responses in the Arab world and beyond, if the Likud candidate is elected. Hoping to ease the transition to power if he wins the election, Sharon is planning to send former United Nations ambassador Dore Gold and former ambassador to Washington Zalman Shoval abroad for consultations in North America and Europe.

Sharon told Channel 2 television news on the weekend that the Palestinians and the Arab states have turned to him and asked him to create "lines of communication [because] in the final analysis, everyone wants to attain peace."

Sharon added that during last week's meeting in Vienna, his three delegates told Yasser Arafat adviser Mohammed Rashid that he wants peace, but will not hold talks while violence continues.

Continued on page 29

Earthquake victims receive aid

Even as news of the earthquake in India shocked the world, major Canadian Jewish organizations from coast to coast joined in the relief effort for the victims of the earthquake that recently struck El Salvador. Seen above are personnel from Latet (meaning "to give" in Hebrew), the Israeli humanitarian aid organization, loading emergency supplies at Ben-Gurion Airport for delivery in El Salvador. Relief efforts for the victims of the Indian earthquake are now underway in Canada and Israel. Israel announced it has sent a military field hospital and a staff of 165 to India. *[Latet photos]*

Greater Toronto Area

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Havdallah: 6:16

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CJN Chess Challenge winners — please see pages 24 and 25

The News in Brief

CANADA

Golden Steps Down

TORONTO — Anne Golden, president of United Way of Greater Toronto for 14 years, has left the organization to head the Conference Board of Canada, starting Sept. 30. Under Golden's tenure, United Way grew dramatically and doubled the number of charities it funds. Last month it announced a record $70 million raised in the 2000 campaign.

New Shul Anticipated

VANCOUVER — The Burquest Jewish Community Association, which has been meeting in various venues for 27 years, has closed a deal to take possession of a former Jehovah's Witness meeting hall for use as a synagogue. Burquest is named for the Jewish communities of Burnaby, Coquitlam, Port Coquitlam and New Westminster, but members include those from points further.

ISRAEL

Sharon Responds

JERUSALEM — Opposition leader Ariel Sharon defended remarks he made in a *New Yorker* magazine interview calling Palestinian Authority President Yasser Arafat a murderer and a liar. Sharon said his personal views of Arafat were already known.

Boycott Call

JERUSALEM — The leader of Palestinian militias in the West Bank has called for a boycott of Israeli goods. "The Palestinians are the second largest export market for Israel after the United States," Marwan Barghouti said on Palestine Radio. Barghouti admitted, however, that the boycott would also hurt his own people because of the poorer quality of Palestinian goods.

WORLD

Kalejs Hearing

MELBOURNE — A hearing to determine whether Nazi war criminal Konrad Kalejs will be extradited to Latvia convened here last week. Latvia is seeking Kalejs' extradition to stand trial in Riga on charges of genocide and crimes against humanity. Kalejs is a former officer in the Arajs Kommando, a Latvian unit that assisted Nazi forces in murdering Jews. He was removed from Canada in 1997 after an immigration adjudicator determined he had been involved in crimes against humanity.

Bush Rapped

WASHINGTON — Some pro-choice Jewish groups denounced President George W. Bush's decision to bar federal funds to international family planning groups that offer abortion services and counselling. The National Council of Jewish Women and American Jewish Congress said the move would harm women's health programs.

Denied Pardon, Pollard Turns to Courts

WASHINGTON — With a presidential pardon denied, Jonathan Pollard's best chance for freedom after 15 years behind bars is once again through the court system, say advocates for the convicted spy.

Pollard's new attorneys are expected to push to set aside his guilty verdict and hold a new trial.

Pollard's supporters had hoped that former president Bill Clinton would include him among his final presidential pardons, and release the former U.S. Navy intelligence officer.

Many even anticipated that Clinton, who rebuffed heavy pressure from former Israeli prime minister Benjamin Netanyahu on Pollard's behalf, would issue the pardon as a "gift" to boost beleaguered Prime Minister Ehud Barak's chances for re-election in Israel's Feb. 6 election.

It is widely believed that Clinton was swayed by the intelligence community's opposition to freeing Pollard, and the new administration of George W. Bush is expected to be even more beholden to the defence establishment.

Nevertheless, on his first workday as president, Bush was immediately beseeched by New York Congressman Anthony Weiner to "show compassion" and grant Pollard clemency.

OU Resignation

NEW YORK — The Orthodox Union's executive vice-president has resigned, apparently under pressure. Rabbi Raphael Butler had come under fire for not disciplining Rabbi Baruch Lanner, a leader in the OU's youth group who has been accused of sexually harassing, molesting and physically abusing scores of teenagers. Rabbi Butler was accused of knowing of the alleged abuse by Rabbi Lanner, but not acting on it. Rabbi Butler said his resignation is an attempt to prevent divisiveness within the OU.

Rabbi Sentenced

SAN FRANCISCO — Rabbi Bentzion Pil, founder and former director of the now-defunct Jewish Education Centre, was sentenced last month to nine months in a halfway house and three years probation, and fined $10,000. In 1999, Rabbi Pil pleaded guilty to a single count of illegally structuring $1.7 million worth of bank deposits, and intentionally evading federal reporting laws on currency transactions.

Bulgaria's Role

SOFIA — A new documentary recounts how Bulgaria's Jews were rescued during the Holocaust. The rescue of 49,000 Jews by legislators and church leaders who urged Bulgaria's king to resist deportations, is the best-kept secret of World War II, said the director of *Beyond Hitler's Grasp.*

Art Compensation

LONDON — The British government will soon make its first payment to heirs of a Holocaust victim whose Nazi-looted art now hangs in a British museum. The government will pay $185,000 to the son of a German Jewish banker shot by the Nazis in Duesseldorf in 1937. The family was forced to sell the painting, Jan Griffier the Elder's *View from Hampton Court*, after the banker was murdered.

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No school funding this term: Tory MPP

By RON CSILLAG
Staff Reporter

TORONTO — Government funding of Jewish day schools won't happen anytime soon, but neither is the matter closed, Thornhill Tory MPP Tina Molinari told a group of advocates at a closed meeting last week.

Funding Jewish and other faith-based schools won't happen during Premier Mike Harris's current term in office, Molinari said, adding, however, that parents and lobby groups should set their sights on the next Conservative government.

That means Queen's Park won't move on the Jewish community's top provincial issue for at least the next 2½ years.

Tina Molinari

Harris announced last week he will run again and seek a third consecutive majority. The next election is expected in 2003.

Some of the 30 or so advocates who attended last Tuesday's round-table discussion at the Rosemount Community Centre, which was closed to media, told *The CJN* that Molinari said government funding is out of the question for the remainder of Harris's current term, but that concerned groups should look to the future.

Harris last week announced plans to craft his party's next platform. Dubbed Seizing Tomorrow's Opportunities, the plan involves consulting Conservatives for a successor to the Common Sense Revolution, which got the party elected in 1995, and Blueprint, the 1999 platform.

Molinari told *The CJN* the meeting was part of consultations the Tories are planning leading up to the next election. It was "an opportunity to make sure something is included in the [next] platform. People need to make sure they become involved in the consultation process and say, 'This is what we want to see in your promises, this is what we want to see you commit to, these are the things that are important to us.'"

Asked whether the funding of private schools could become a Tory promise in the next platform, Molinari said, "I think it can. [But] it has to be sold as a choice, that it's a parental choice, and that people have a right to choose where they want their children to go."

But she also said proponents of school funding should drop the arguments that providing tax dollars for Catholic schools but not for other faith-based schools is discriminatory.

"I don't think those work because the effect quite frankly could be that the Catholic school boards will not continue [funding.]"

Funding for private schools "has to be presented in light of the whole issue around choice and the benefits independent schools are having on students."

She said she "will be bringing the issue forward."

Georganne Burke of Jewish Parents for Equality in Education Funding (JPEEF) said she was disappointed by Molinari's message, but "I appreciate her honesty.

"She was trying to be realistic and not give anyone false hopes. I was disappointed but not surprised."

The meeting was also attended by other Jewish advocates, including representatives from Canadian Jewish Congress, B'nai Brith Canada and the newly formed Ontario Association of Jewish Day Schools (OAJDS). Mainly, it was called for affected parties in Molinari's riding, including parents of children at a private Muslim school.

Thornhill is at least one-quarter Jewish and is home to several large day schools.

CJC Ontario region executive director Bernie Farber, who attended the meeting, was less inclined to give the Tories the benefit of the doubt. He said the community should adopt "more aggressive" tactics in the wake of Molinari's message.

Asked to elaborate, he said, "That's open to discussion."

While Farber feels Molinari is committed to the funding issue, he said, "For me, it was déjà vu all over again. This whole matter was answered in 1985 with the Shapiro Report [which recommended the province fund all private and independent schools.]"

Molinari said there was not enough support in the Tory caucus on the issue, Farber stated.

"When I heard there is no possible way this is going to happen this term, I was convinced they're just spinning their wheels. This was another attempt at stalling."

One community leader who attended the meeting, and asked not to be identified, took a less harsh view.

The meeting focused on "how the community should work with the government as opposed to being confrontational. [Molinari] wanted us to hear what approach will work. She was asking us to work with her.

"My sense is that she's very committed, very sincere."

Molinari also addressed "partial" funding – money earmarked for health care provision, transportation and textbooks.

Ontario's last provincial budget allocated $11 million for limited health services in private schools. "The implementation now is taking place," Molinari said. "There have been some stumbling blocks because it's never been done before."

Health assessments are being done in private schools, "and as soon as that assessment is complete, the money will flow to the schools."

While there was a sense of disappointment among the meeting's participants that the funding battle will be stretched out for several more years, there was a feeling that at least the government is listening.

"As long as we get the sense that we have someone to talk to, then we'll continue talking," the community leader said. "If we feel we're being stonewalled, then we'll revert to other tactics."

The OAJDS, which will bring together all the 40 or so Jewish day schools in the province, will meet Feb. 27 to elect its first board of directors and draw up bylaws and a mandate.

In related news, a recent year-end poll commissioned by *Maclean's* magazine and the Global Television Network found that 46 percent of respondents agreed with public funding for all religious schools, with 31 percent disagreeing.

As well, Wayne Levin, a founder of another grassroots group, Parents for Educational Choice, has launched a new Web site that questions current lobbying efforts by the Jewish community. The site, headed Concerned Parents of Jewish Day Schools, is at www.total.net/~levin.

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'Room left to dream'

From the editor's desk

The Encyclopedia Judaica records eight different entries for individuals whose last name is Luzzatti or Luzzatto. There is also a generic entry about the family in which 10 people who bear the Luzzatti name are mentioned.

"The name is probably derived from Lausitz [in Germany] from where, according to tradition, the family emigrated into Italy in the mid-15th century, settling in the Venetian territories."

The Encyclopedia describes the Luzzatto family as "one of the most important, oldest and most respectable in Italian Jewry."

Moshe Chaim Luzzatto (1701-1746) was a scholar, thinker and poet whose writings have had a profound impact in a number of intellectual and spiritual areas including theology, ethics and kabbalah; his works are widely studied and revered.

Samuel David Luzzatto (1800-1865), philosopher, poet, commentator and translator, was also widely renowned for his vast learning, teaching skill, rational thought and elegant writing. *CJN* readers may recall an an insightful essay in our pages last year by Rabbi Shlomo Jakobovitz about him.

Luigi Luzzatti (1841-1927), an Italian statesman and economist, was the first Jew to become prime minister of Italy.

Jewish scholarship, literature and education owe a great deal to the creative stirrings of the various members of the Luzzatto family.

The Encyclopedia states that today, the Luzzattis "are found in most important Italian cities and scattered throughout the world."

One modern day Luzzatti, Emanuele, a near octogenarian, is one of Italy's most versatile and renowned artists.

A small sampling of only one aspect of his work can be viewed until Feb. 23 at the Istituto Italiano di Cultura in Toronto in a display called The Wonderful World of Emanuele Luzzati.

The exhibit, organized in co-operation with the Istituto Italiano di Cultura of Los Angeles and the Galleria Nuages of Milan, features 14 original collages made for the most recent Italian-language edition of Grimm's Fairy Tales.

Among the many timeless fairy tale characters visitors will recognize in the exhibit are, Cinderella, Rapunzel, Sleeping Beauty, Snow White and the Seven Dwarfs, Blue Beard, and Hansel and Gretel.

Luzzati's images are unique, full-bodied personages who fill the canvass with expressions and emotions that surely entertain children but at the same time, also, reach out to those children's parents.

The bold, playful use of colour is what one first notices in Luzatti's pictures. The detail is rich; the patterns are complicated. He uses a variety of materials – pencil, paint, pastel, fabric and paper – to provide texture, depth and an imaginative force to his work.

The witch in the Hansel and Gretel drawing is terrifying. She is twice the height of the children and more than three times their width. Her hair is askew; her three misshapen teeth protrude like fangs, and she veritably radiates frightfulness. The two children are crying, helpless and clearly at her mercy. The picture is marvellous.

Snow White lies immobile in a casket-like bed. Her face is ashen, the fading ruddiness of her cheeks a lingering proof of her still discernible beauty. The dwarfs are at her side, clearly distraught and struggling to keep their emotions in check. Yet their costume-like clothing is obviously intended by the clever artist to be a fairy tale relief to the contrasting adult world of grief and mourning.

Luzzati's skill is evident in every corner of the canvasses. The lively images draw on his massive and varied artistic talents as a painter, ceramist, cartoon animator, book illustrator and set and costume designer. There seems always to be new details popping out of the inter-related, intricate details of the figures in the drawings.

In some cases, he makes the drawings seem as if they had been drawn by a child. But the details are too rich; the placements of complementary materials too precise, and the visual insights too evocative of life's lonelier experiences for an adult not to have produced them. This is indeed part of his genius – that both child and adult will find some point of reference in them.

Of that special quality in art, Luzzati himself once stated: "In every subject there must always be a touch of ambiguity, so that it seems real, but never entirely, and there is always room left to dream." "Room left to dream" is what Emanuele Luzatti provides the viewer of the small exhibit of his works currently at the Istituto Italiano di Cultura in Toronto.

In the heart of winter, isn't that wonderful?

For more information about the exhibit, call 416-921-3802.

MBD

SEE JN

RAMBAM STUDY CELEBRATION: The Toronto Jewish community celebrated the completion of the 18th cycle of the study of one of Maimonides' great works, the *Mishneh Torah*, on Jan. 14. Under the directive of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, Jews worldwide have been systematically studying the Rambam for almost 17 years.

Brothers share their pain with the community

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Avi and Eyal Avitan want the Jewish community to share their pain.

The two brothers, from Israel, were here recently on behalf of another brother, 21-year-old Adi, who along with 21-year-old Benny Avraham and 26-year-old Omar Souad, was kidnapped by Hezbollah on Oct. 7 from the Israeli side of the Israel-Lebanon border while on routine patrol.

The three soldiers were taking part in an "operational activity" on Mount Dov at the time of their disappearance. It is believed the guerillas entered Israel by crossing the Lebanese border.

A fourth Israeli, 54-year-old businessman Elchanan Tannenbaum, was abducted while he was in Europe on business.

The Avitan brothers made the trip to Toronto, they said, to raise government and public awareness of the plight of those who were kidnapped in flagrant violation of international law. The brothers also went to Montreal.

Avi and Eyal, ages 27 and 24 respectively, have received no information about the condition or whereabouts of their brother or the other hostages, and Hezbollah has denied permission to the International Committee of the Red Cross to visit them.

Prior to a recent community rally held at Beth Tikvah Synagogue that called on world leaders to work harder for the Israelis' freedom, Avi and Eyal said that after 104 days, their family – their parents and a fourth brother – still don't know if the hostages "are crying, or praying for a miracle. Where are the humanitarian agencies when we need them?" they asked.

Eyal said that since the kidnapping, "All life has stopped. We only do one thing – we try to get world attention to bring them home. We try to keep the situation in the light. We know from other kidnappings that this pressure can help."

Their parents have gone to France to meet with Foreign Minister Hubert Bedrine, and were also to have gone to Geneva to see representatives of the Red Cross and United Nations, Eyal said.

While here, the brothers met with Defence Minister Art Eggleton, who said that he and Foreign Affairs Minister John Manley would ask Lebanon for information.

In Israel, Eyal said, articles appear in the newspapers every day, rallies are organized – some have attracted up to 1,000 people – and many Israelis have put stickers on their cars that read, Your Mother is Waiting at Home.

"Our bodies are here, but our hearts are with them. Are they hungry? Are they thirsty? Are they in pain? Do they know that we are doing all we can to bring them home safely?" Eyal asked.

Avi and Eyal Avitan

Eyal wants people to continue talking about Adi. "We want [people] in every corner of the world to feel what we're feeling. We are asking everyone to cry out for us."

Speaking at the rally, Rabbi Wayne Allen, spiritual leader of Beth Tikvah, told the capacity crowd that even at this distance, they are holding the hostages' hands. "We cannot forget their plight and we must do everything possible to insist that Canada intervene on their behalf."

Glen Nelson, a Lutheran minister and a participant in the Christian-Jewish Dialogue of Toronto, and speaking as one who is neither Jewish nor Muslim, said, "I am in no position to judge, but we do live in the same world, and we speak to both people.

"In the pursuit of national politics, the imperative must be mutual recognition of the rule of law. Acts such as kidnappings, are not acts against an enemy; they are acts against all of us trying to live together in a crowded world.

"As a feeling citizen and a father, I stand here to join your prayers for the release of these young men."

We are not diplomats, nor are we versed in the language of international law, said Rabbi Moshe Shulman of Shaarei Shomayim Congregation. "We are ordinary Jews praying for the missing soldiers simply because we care."

For 2,000 years, said Rabbi Michael Stroh of Temple Har Zion, Jews have depended on the kindness of strangers. "Sometimes there has been kindness, and sometimes there has not.

"The purpose of the Zionist movement was to find a place for Jews to live where we did not have to depend on this kindness."

We understand that ultimately, we are dependent on our endurance, our survival, and the ability to defend ourselves in our land, he said. "It is understood that it is our obligation to use our power in accordance with Jewish ethical values."

Richard Luft, 18, a representative of the Zionist youth movement, presented letters of support, written by Toronto students, to the brothers.

"Israel relies on the outside world to apply pressure. This rally is the greatest act we can take. We are sending a strong message that we want action.

"The most important role we have as Jews is to support one another," Luft said. "Young adults are protecting our homeland, and we look to them as role models. They are incredible people, to which we aspire."

At the Montreal press conference, Eyal made a personal appeal via Radio Canada International's Arabic service to the Hezbollah. In halting English, he said he knew they are human, too, and asked simply for basic information on Adi's condition.

Israeli Consul General Shlomo Avital did not say whether his country is ready to trade Hezbollah members imprisoned in Israel for the three soldiers.

Avital said there are "rumours" about the fate of the soldiers, mostly originating in the Arab media, but nothing that has been independently corroborated. The latest was that they were wounded, one of them seriously enough to have had to undergo surgery, he said. Avital said the Hezbollah is violating international law, including the Geneva Convention, by holding Israeli citizens hostage inside Lebanon. He said Israel is holding Lebanon responsible for the lives of the soldiers.

— *With files from Janice Arnold in Montreal.*

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Greater Toronto Area

Yitz Feldman dies in Israel

By LEILA SPEISMAN
Staff Reporter

TORONTO — Lawyer Irving (Yitz) Feldman, a dedicated and well-respected community leader, died recently in Israel. He was 68.

A committed religious Zionist, he and his wife of over 45 years, Bella, made aliyah last year.

Born in Toronto, Feldman attended Harbord Collegiate, the University of Toronto and Osgoode Hall law school.

He considered communal work his hobby, Bella Feldman told *The CJN*.

Obituary

He was active at Eitz Chaim Schools, serving as co-president from 1979 until 1993, and then as chairman of the board until shortly before he left for Israel.

Ira Berman, now executive director of Eitz Chaim, said Feldman was "really hands-on. He was on the phone on a daily basis, either with me or with [former executive director] Joe Goldwasser."

Feldman, he said, was a man of strong convictions, who stuck to those principles. "He wasn't wishy-washy."

Feldman was also a strong supporter of Ner Israel Yeshiva and of Yeshivat Or Chaim/Ulpanat Orot Girls School, which he helped found.

His involvement in education culminated with his serving as chair of the Board of Jewish Education.

Alan Reitzes, now executive director of UJA FEDERATION of Greater Toronto, worked with him in his previous position as director of community planning and allocations. "He was a man of strong convictions. He was passionate about the community, Jewish unity, education and Israel."

During Feldman's tenure, Reitzes said, an aliyah committee was formed, and he helped develop a program in which United Israel Appeal and the federation worked with new olim in Israel.

Yitz Feldman

Rabbi Irwin Witty, former executive director of the Board of Jewish Education and a personal friend, said Feldman was "a remarkable person in many ways. He exhibited tremendous leadership qualities, as well as a sense of decency and balance. He was articulate and insightful."

While Feldman was committed to Orthodox Judaism, Rabbi Witty said, he had the interests of the whole community at heart.

Feldman was on the board of Shaarei Tefillah Congregation, and when the family moved farther north, he became active in Clanton Park Congregation, eventually serving as president.

He believed in a strong central kashrut agency, and served as chair of the Kashruth Council of Toronto (COR) from 1977 to 1999, when he retired. After that, he was named honorary chair.

Religious Zionism was one of the linchpins of his life, and he was involved with Mizrachi locally, nationally and internationally. He was a member of the national Mizrachi Hapoel Hamizrachi executive and became a national vice-president.

As a youngster, Feldman contracted polio, and for the rest of his life walked with a crutch and was frequently in pain. This did not appreciably slow him down, however. Rabbi Witty remembers that "despite his physical difficulties, even in inclement weather, when others looked for excuses not to come to meetings or whatever, he was always there."

Kurt Rothschild, president of World Mizrachi, worked closely with Feldman. "We were soulmates," he mused. "We shared the same ideals, worked for the same causes."

He called him "courageous. He carried on in spite of the pain he was in." Rothschild praised him as a man of "great integrity."

The fact that he was "elevated to the highest office in the community speaks volumes about him," Rothschild said. Feldman was president of Toronto Jewish Congress, as it was then called, from 1983 to 1985.

He was active in Canadian Jewish Congress, serving on the national executive and as an officer of CJC's Ontario region.

He received the Amudim Award from the National Society of Hebrew Day Schools, an award of merit from the Beth Hatalmud Institute in New York, and the Torah Heritage Award from Eitz Chaim Schools.

In 1979, he was appointed Queen's Counsel.

The Feldmans' oldest son, Yaakov, noted that his father "raised us all in the ideal of living in Israel, not just by paying lip service, but encouraging us to live here, and actually moving here himself."

His father, he said, was a "combination of a Torah observant Jew who gave above and beyond for the betterment of the entire community."

Daughter Miriam said that "along with five million other lessons," he especially taught the importance of tzedakah and tzniut, modesty. "We try to follow in his ways."

Meyer Feldman, one of Yitz's brothers, told *The CJN* that "his life was a challenge for others to emulate."

Asked about what she felt Yitz Feldman was especially proud of, Bella Feldman said that "he was happy to be alive and to do things. He accomplished what he set out to do."

A memorial gathering for Feldman is being planned by the Board of Jewish Education, UJA FEDERATION, Mizrachi, Eitz Chaim, COR and Clanton Park Synagogue.

Feldman is survived by his wife Bella; children Yaakov, Miriam and Yisroel, 16 grandchildren, all of whom live in Israel; and brothers Meyer and Larry.

Rabbi Zelig (Zigmund) Wolkenstein remembered as executive director of JPL. See obituary, page 21 .

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Photo: Itamar Grinberg

Photographed in Tel Aviv, on January 22, 2001

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Western governments also have a duty

Israel has not known one single day of true peace since it was born some 52 years ago. Thankfully, it has not had to fight an "all-out" war since 1973; unfortunately, however, it has had to cope constantly since then, and on a number of fronts, with varying degrees of "low-grade" wars, if that phrase is not itself oxymoronic.

It is very difficult for us in the West to relate to, let alone understand, the impact upon a people of having to live, each day, under so awful and burdensome a weight. How would we in Canada fare?

It is also very difficult for us in the West to relate to, let alone understand, the nature of the hatred and the dangers that are constantly directed at Israel from every direction. For Canadians, neither our language, our culture, our values, nor, in a sense, even our borders, are barriers to friendly, mutually beneficial relations with our neighbours. Yet Israel has never in 52 years heard friendly words from any of the "ordinary folk," the grassroots of the population of its five adjacent neighbours – or even from the people of Egypt and Jordan with whom it has signed peace treaties.

To the contrary. The recurring 52-year message has been hostile, to say the least.

Last weekend, the leader of the Hezbollah in Lebanon, Sheikh Hassan Nasrallah, warned that his soldiers would kidnap more Israelis if Israel does not accede to his demands for a prisoner swap. "I tell Barak that if you refuse our just and fair conditions… we will have to work anew to take more of your soldiers and officers hostage," Nasrallah threatened. How would we in Canada respond to a comparable threat?

Nasrallah has engineered, since October, the kidnapping of three Israelis from Israeli soil and one Israeli who was lured to Lebanon. These missing men are: Adi Avitan, Benny Avraham, Omar Souad and Elchanan Tannenbaum. They join four other Israelis missing since 1982 and 1986: Zachary Baumel, Zvi Feldman Yehuda Katz and Ron Arad. Israel and the West know nothing of the condition of these men.

We are aware that western governments, including Canada's, have made inquiries in the past about the well-being of these Israeli captives. It is now time to reinvigorate those past efforts. We therefore call on western governments, especially our own, to speak to and bring pressure to bear on Lebanon, Syria and Iran to help bring these captives to their home.

Western governments too, not only Israeli, have a duty of care to the rule of law.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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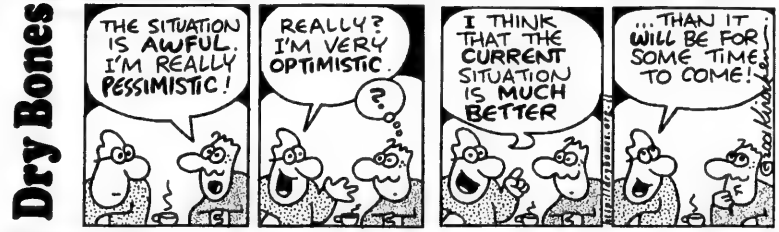
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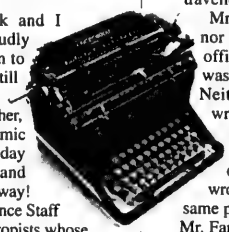
Birthright Israel works

If anyone ever asks if Birthright Israel works, tell them to give me a call. I came back Jan. 10 with the latest contingent of Canadian students. I had the privilege to be asked by our community to lead the Maritime/Ottawa/Hamilton group. I witnessed and participated in an unbelievable experience with these students, some of whom may well be among our leaders of the future.



My co-madrich, Rena Rodak and I listened, hugged and watched proudly as many of our participants began to identify themselves as Jews. I am still on a spiritual high from this trip.

We were blessed with great weather, wonderful participants and a dynamic guide to whom one could listen all day long. The food, accommodation and transportation was first class all the way! Kudos to the Canada Israel Experience Staff for their efforts, and to the philanthropists whose generosity and vision helped make the trip happen.

Under the auspices of Ottawa's Vaad Ha'ir, a committee has been formed to educate the community on the program and to offer qualified Jewish participants aged 18 to 26 a once-in-a-lifetime opportunity.

The Birthright Israel program works. I saw it happen. Please spread the message. The word has to get out!

Howie Osterer
Ottawa

* * *

JVS settlement has fundamental flaw

The Toronto Board of Rabbis acknowledges with pleasure the end of the labour dispute at Jewish Vocational Service of Greater Toronto (JVS).

We believe, as a matter of fundamental principle, a Jewish communal agency should neither conduct business nor offer non-emergency programs and services on Shabbat and Yom Tov. Nor should it require Jewish employees to work on these days.

Therefore, we express our profound disappointment that, as a result of the current negotiation, JVS will now require compensatory time from its Jewish employees who choose to observe more than seven days of Jewish holy days and festivals, and that JVS will continue to offer non-emergency programmes and services on Shabbat and Yom Tov.

Toronto Board of Rabbis

* * *

Syrtash answers Farber

In response to the letter by Bernie Farber (*CJN*, Jan. 18) about my Jan. 11 article on the federal election, may I say that if Mr. Farber was incorrectly quoted or "paraphrased," he should take issue with the *Globe and Mail*, not with me.

In the middle of an election campaign, readers could infer that the comments by the Ontario Executive Director of the Canadian Jewish Congress meant that Mr. Day was "soft" on Holocaust deniers.

For Mr. Farber then to accuse me of "hyperbole" and suspicious motivations is unfair and similar to the use of manipulative character assassination so well mastered during the election by the Liberals and fellow travellers.

Mr. Farber also objected that neither *The CJN* nor I "let it be known" that I was a campaign official for an Alliance candidate, as if there was something sinister about this "omission." Neither Senator Grafstein nor I was asked to write an article on behalf of any organization or political party. I voiced my personal views which, incidentally, included criticism of the Alliance. Senator Jerry Grafstein wrote an excellent accompanying article on the same page.

Mr. Farber voiced no objection to *The CJN* about Grafstein's failure to identify himself as a Liberal member of the Senate.

John T. Syrtash
Thornhill, Ont.

* * *

Why wasn't Pollard pardoned?

I was very upset that former U.S. President Bill Clinton did not pardon Jonathon Pollard. I was even more disturbed that the world Jewish community hardly said anything about the matter.

I really cannot understand this. Although we know Pollard broke the law in his country, life imprisonment for his offence is tragic. There have been cases of convicted terrorists and spies whose actions seriously threatened world peace getting off with five or 10-year sentences.

Will someone out there explain to me what is going on?

Ian Belfer
Montreal

* * *

Why praise Bouchard?

I am at a loss to understand why Jewish leaders are doing cartwheels in praise of retired Premier Lucien Bouchard. The fact that he condemned the racist remarks of one of his party members hardly makes him a hero in my eyes. Here is a man who, for his own advancement and ego, switched from party to party and accepted high profile positions and postings. For his own self-aggrandizement, he sought to destroy the best country in the world. All Canadians, including Jews, should celebrate his departure.

Bert Raphael
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

What are Iraq's intentions?

An Iraqi-Syrian signal to Israel

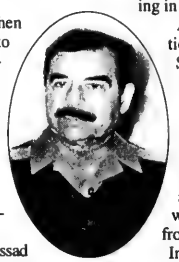
By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

The most important development in inter-Arab military affairs of direct relevance to Israel emerged only recently.

The manoeuvre, Iraq's concentration of troops on its border with Syria, was agreed upon and co-ordinated between Iraq's Saddam Hussein and Syria's Bashar Assad. The Americans who discovered it warned Damascus that it was playing with fire and that the entire region could take a dangerous turn for the worse.

The Iraqis have concentrated troops on the Syrian border twice in the past few weeks. The first time, the Iraqi force consisted of four to five divisions. A short while later, the troops were withdrawn deep into Iraqi territory, and Baghdad explained it all as an exercise. It is not known if the movement included any surface-to-surface missiles – military intelligence suggests Iraq still has several dozen.

However, the concentration of Iraqi troops in this way should be seen as a strategic signal, preparing the ground for possible Iraqi military involvement. If the Iraqis resume this policy of concentrating forces on their border with Syria, or Jordan, that would further indicate their intentions.



Egypt used the same tactic when it tried to "accustom" Israel to seeing its troops move in the direction of the Suez Canal on the eve of the 1973 Yom Kippur War. Ariel Sharon did the same when he was defence minister – he transferred troops from the Negev to the border with Lebanon, and then returned them, on the eve of the 1982 Lebanon invasion.

Saddam Hussein and Bashar Assad have different reasons for agreeing to move Iraqi forces to their frontier. For Saddam Hussein, the current intifadah offers a wonderful opportunity to re-emerge as the champion of the Palestinians against Israel. He is the only Arab leader prepared to flex some muscle while making menacing gestures toward Israel. Other Arab leaders stress the need to avoid developments that plunge the Middle East into war. Saddam repeatedly threatens Israel's very survival. To avoid having his Arab neighbours misinterpret his intentions, he announced the movement of Iraqi troops well in advance, and the co-ordination of the redeployment with Damascus.

The Palestinians would, of course, welcome Iraq's intervention. Many of them believe Saddam is justified in claiming he defeated the United States and its coalition in the Gulf War. (Naturally, the "heroic warriors" make no mention of Iraq's heavy casualties or the extensive damage it sustained.)

To this day, Palestinian Authority Chairman Yasser Arafat has never apologized for supporting the Iraqi invasion and occupation of Kuwait. More than any other leader, Saddam is lionized by Palestinians, and posters bearing his photograph appear at every one of their demonstrations.

A concentration of Iraqi troops near the Syrian or Jordanian border would be a balm for Palestinians. When they threaten a regional "earthquake," they actually are alluding to an intervention by Saddam Hussein in co-ordination with Hezbollah setting Israel's northern border on fire.

Assad's consent to a concentration of Iraqi forces adjacent to his country's border has served other purposes. The manoeuvre was Assad's way of presenting a threat of his own to counter the Israeli threat to Syria. Recently, some key figures in Israel have begun to declare openly that if Hezbollah heats up the Lebanon-Israel border again, or if northern Israeli communities come under fire, Israel will, as Prime Minister Ehud Barak has warned, come up with a very tough response.

According to one school of thought, that response should take the form of Israeli strikes against Lebanon and its infrastructure. Others, however, think a major Israeli response should be directed first against Syria – or against Lebanon and Syria simultaneously.

Talk of such tough action comes not only from the top brass of the IDF, but from some political leaders.

Granted, neither the government nor the IDF is interested in a military confrontation. Nonetheless, it cannot be denied that if such a showdown did materialize, Israel is not thinking in terms of massive responses.

Assad's consent to the concentration of Iraqi troops on the Iraqi-Syrian border could be interpreted as a Syrian signal to Israel. In effect, Assad is saying: "If you are contemplating launching any strikes against Syria, you should realize you will be getting more than you bargained for. If you strike Syria, the war that develops will go beyond a military confrontation between Syria and Israel."

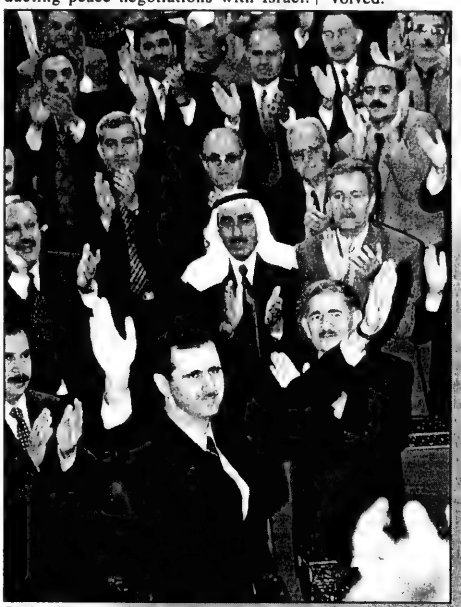
In the event of such a clash, Iraqi military involvement on Syria's behalf would be extensive, even if relations between Damascus and Baghdad are presently far from idyllic.

During the Yom Kippur War, Iraq sent two divisions to the Golan Heights, and the possibility of active Iraqi involvement should be taken into account in any Israeli projections of a flareup in the Middle East. A massive clash along Israel's northern frontier could go far beyond the limits of an armed confrontation between Israel and Hezbollah, or between Israel and Lebanon, or even between Israel and Syria.

Baghdad wolf woos Arab fold

By ZVI BAR'EL
Ha'aretz Daily Newspaper Ltd.

Iraq has good relations with three regional states that have full diplomatic relations with Israel – Turkey, Jordan and Egypt. It champions the Palestinians, who have been conducting peace negotiations with Israel.



Syrian President Bashar al-Assad cheers the deputies on his arrival in parliament last year, taking the office his late father had held for the previous three decades.

[RNS/Reuters photo]

There are growing international moves to end sanctions against it. All of this raises the question: How serious are Saddam Hussein's threats against Israel, and how much help would Iraq be likely to give Syria in any military confrontation with Israel?

"Even aside from questions of ability, Syria is not in a position now where it would want to start a war," said an American diplomat familiar with the situation in Syria. "Syria has refrained from giving Israel any excuse to attack, and we are convinced its recent military manoeuvres relate to a defensive plan should Israel attack.

"Syria is in the middle of a cautious process of internal change. This is mainly focused on its economic structure and on adopting a more open approach to opposition groups that are willing to accept government red lines. In our opinion Syria also does not want to turn Lebanon into an Israeli battlefield again – or, more accurately, we are seeing signs Syria wants to renew diplomatic negotiations.

On the possibility of an independent military initiative from Iraq, the diplomat said: "We've become used to the fact you can expect anything from Iraq ... But you must remember, even when he invaded Kuwait, Saddam thought he was operating within an Arab consensus – or at least that he could mobilize such a consensus. Furthermore, he could have interpreted America's lack of determined action as confirmation, or at least tacit consent, that if Iraq invaded Kuwait, the Americans wouldn't get involved.

"Iraq cannot deceive itself today on the Arab consensus against war with Israel, or the determined stand of its friends in Europe that support the peace process. This consensus was evident at the Arab summit, when only Yemen backed Iraq's call for a jihad against Israel.

"Furthermore, Iraq is now making every effort to return to the Arab fold. It renewed diplomatic relations with Egypt last month, and its vice president visited Egypt last week for the first time in 10 years. It has excellent relations with Jordan, to which it sells subsidized oil, and for which it is the principal export market.

"Last week, Turkey appointed an ambassador to Iraq, and the two governments have announced plans to connect their countries with a rail link and resume the flow of oil. Meetings with Iranian officials are frequent. Even Kuwait has called for helping the Iraqi people.

"The Syrian commercial office that opened in Baghdad this week is one more sign of normalizing ties with Damascus. Iraq saying Syria will be an outlet for its oil also signifies a change in their formerly hostile relations. Syria has said it will not violate sanctions against Iraq, but the UN sanctions committee is unlikely to refuse Damascus permission to serve as a conduit for Iraqi oil. In any case, the entire sanctions policy is likely to be re-evaluated soon."

Good news

At a time when good news is rare, the surprising source for it is, of all places on earth, the Russian realm.

In a recent address, Rabbi Richard Hirsch, who for many years directed the World Union for Progressive Judaism, had the following to say:

Rabbi Gunther Plaut in Toronto

"The story of the Jews of the former Soviet Union (FSU) is one of the greatest stories on earth. It is a story of recreation and rebirth of biblical proportions. The twin blows of the Holocaust and communism should have destroyed eastern European Jewry. They would have obliterated a weaker people. No community could have endured what the Jews did, and not only survive, but prosper.

"What a people! Our will is indomitable. The existence of the Jewish people testifies to the existence of God.

"Lenin warned that Jewish national culture is the slogan of the rabbis and our enemies. Stalin predicted that the Jewish nation is coming to an end. Even many Jews were convinced. After the Bolshevik revolution some admitted: Marx triumphed over Moses.

"There is a great awakening in the lands of the communists. Jews are coming out of the woodwork. In Russia, the Baltic states, Hungary, the Czech Republic and what is now called Middle Europe, while the signs of horror and destruction are still so clearly visible — we are also witnessing Jewish revival. That, in and of itself, is a miracle, even as we mourn the death of what could have been. Jews are discovering their Jewish roots and returning to Judaism.

"We are witnessing history. We have an urgent task now to revive Jewish life where destruction and decay reigned before. There is no greater obligation than to save Jewish lives and sustain Jewish life.

"Saving Jews is not only a question of physical survival. It is not even primarily a question of physical survival. For sure, the need to feed, heal, clothe and shelter our people is paramount. There is desperation and destitution in the FSU that require massive engagement by us, the most prosperous world Jewish community that ever existed. In the absence of the basic necessities of life, there is no life.

"Our history has taught us conclusively that the primary Jewish institution ensuring Jewish survival is the synagogue. That is not to say that all of the other institutions of Jewish life play a minor role — not at all. Some are making a huge and critical impact. But the indispensable institution, the portable vehicle that we have carried with us wherever we have journeyed since the destruction of the Jewish commonwealth, that symbolized and preserved the Jewish faith and the Jewish people, has been the synagogue."

To which I say, "Amen." When the religious movement to which you belong asks for your help in this sacred task, resolve to do your share.

Homestyle oneg Shabbat

A new and very special tradition started this year at the Atlantic Provinces Jewish Student's Federation (APJSF).

With many thanks to the generosity of members in the community and the Atlantic Jewish Council, the APJSF is now able to hold two complimentary Shabbat dinners a month in Halifax. This is a very exciting program for students here; the encouraging attendance recently is evidence of its need and popularity. From the start, it has brought many new faces to the APJSF and brought about friendships from within.

Darcie Richler in Halifax

The program was created after numerous discussions and debates this year about how to raise student involvement in the community and student-related events. The APJSF executive decided that the idea of a bi-monthly Shabbat dinner was the most ideal, especially if the cost could be minimized. For many students living on their own, Shabbat can be more difficult to observe, and even the smallest Friday night dinner and oneg Shabbat may simply not be an option. A Shabbat dinner would not only be enjoyable but also a necessity for the growing student population in Halifax looking for Jewish content in their lives.

After the funding for the program came through, two inspiring people came forward to offer everything else: Isabela and Tibor Kovari, new members of the Halifax community. Tibor is cantor at the Beth Israel Synagogue and Isabela works with younger children and teaches Israeli dance. The energetic and youthful couple have opened up their home (and kitchen) every other Friday night to starving students. The first Shabbatot started out with only a few in attendance, and the more recent have had as many as thirty.

My first evening there a few weeks ago was a real eye-opener. The dinner filled a void for the students that they did not even realize they had. From the moment I walked in to the moment I left, I felt the wonderful sense of home. The food was delicious, and though food, in our culture, has always been important, there are other components that are crucial as well. Isabela and Tibor took care of them, welcoming every person who walked in and having no qualms about finding places for the large group in the quickly filling room. Soon their cozy dining room was packed with long tables, chairs and happy, well-nourished students.

Although Isabela and Tibor prefer that people call ahead to reserve a seat, they did not fret about people who showed up without RSVPing. I should not say that this should ever be a habit for any well-mannered individual, but it was very impressive how prepared our hosts were for this possibility (my Mother's read on this: Kids, please don't try this at home!). In fact, Isabel and Tibor's hospitality was appreciated by all and in many ways is the drawing card to their dinners.

Guest speaker for the evening, Rabbi Benji Jacobi, enlightened us on Jewish mysticism and folklore within our modern-day society. Rabbi Jacobi is an engaging individual, and we were all pleased to meet him.

What I enjoyed most about the dinner was the informal environment in which it took place. Perhaps this is why so many students are gravitating towards it. Isabela and Tibor have made the students feel very comfortable, and they have gone that extra mile in improving the quality and quantity of former Shabbat dinner programs. They have formed a mishpachah for Friday nights that is growing every couple of weeks. And, as said before, students also enjoy seeing their friends and making new ones.

No one can agree about what the best part of the night is: the food, the conversation, the hospitality or the hosts. All that is agreed upon is that we are thrilled to have this new addition to our lives at school and we hope that it will only grow with time.

For those interested in joining us in further weeks for dinner and are not on our mailing list already, please email APJSF@hotmail.com. As a student, Shabbat might be difficult to observe every week, but in Halifax, every 2 weeks, the family awaits.

The value of camp

Summer is a little over five months away but this is the time when camps begin gearing up for the eight weeks of meals, programs and, most importantly, campers.

Winnipeg boasts two very successful Jewish summer camps, both of which have a lot to offer. The B'nai Brith Camp specializes in camping and outdoors, while my camp, Camp Massad, a Hebrew speaking camp, is most associated with creativity, drama and art. Every year, both reach their capacity, which says a lot about the value of attending an overnight camp.

Bryan Borzykowski in Winnipeg

I think that having such an experience is one of the most important in a child's life. The reason I wish to comment about summer camps is to show parents what camps can do for their children.

Before I go any further, however, I need to point out that I am biased because I have been to Camp Massad for virtually all my life. The basis of the article comes from my experience from Massad, but I think that what I am about to say can relate to other camps as well.

I honestly believe (and this might be a tad unsettling for some) that, at camp, most children transform themselves into people that their parents rarely get to see.

For example, at Camp Massad we write and produce plays that can be anywhere from two minutes to half an hour. I have seen kids who in the city are quiet and withdrawn, stand up in front of 200 people and recite lines and act as if they were stars on Broadway. When the kids say their last line and the crowd cheers, these children get a boost of confidence that can turn them into outgoing and self-assured individuals.

One of the most valuable parts of a camp experience are the friends you can make. Personally, I have made lifelong friends at camp, and I have seen other campers do the same. I could name many kids, who in the city are either considered loners or do not have many friends, come to camp for a few weeks and make tight bonds with people that can last well into the year. It is quite an amazing thing to watch and experience.

Other than the confidence, friendships and self-esteem that children experience at camp, other life lessons such as developing leadership skills and understanding group dynamics are fostered as well.

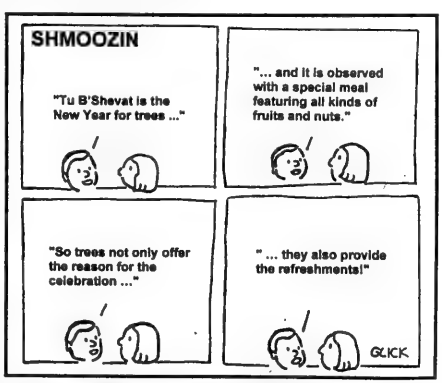
I have saved one of the most important aspects of attending a summer camp until the end. The Judaism that children learn from both these camps can create a strong Jewish bond that they may not receive from their Jewish education in the city. While Camp Massad does all of its programming and meals in Hebrew, both camps hold prayers and Shabbat programs.

Such programs with Jewish content are a priority. Many of the kids that attend camp attend Jewish school, but many do not, or they have left the Jewish education system at some point in their lives. Camp involves these kids in Jewish activities and, as a result, some Jewish affiliation is going to be instilled in these impressionable youth.

I could write a whole essay on this topic, and if I talked about the experiences that come out of a child progressing from camper to staff, I would create an entire novel.

Summer camp significantly shapes people's identities, and the turnout at Winnipeg's Jewish camps shows that many parents have recognized this fact. But for the parents who have not sent their kid to camp for whatever reason, remember that the knowledge and experiences gained from a summer camp are priceless.

Comments? E-mail me at cjnbryan@hotmail.com


SHMOOZIN
"Tu B'Shevat is the New Year for trees ..."
"... and it is observed with a special meal featuring all kinds of fruits and nuts."
"So trees not only offer the reason for the celebration ..."
"... they also provide the refreshments!"
GLICK

The Kirshner File

Israel considers separation from Palestinians

Shortly after calling the Feb. 6 special election, Prime Minister Ehud Barak succinctly spelled out the theme of his forthcoming electoral campaign. It would, he explained, be "a referendum on the path to peace and security... and separating from the Palestinians."

Sheldon Kirshner in Toronto

The last phrase, turning on the concept of unilateral separation, is of particular importance, since Barak has been emphasizing it for at least the past six months.

He has drawn attention to it in response to a series of disconcerting events: the collapse of the Camp David summit last July, the outbreak of the second Palestinian uprising in late September, the virtual breakdown of the Oslo process, and the decidedly frigid reception accorded to Bill Clinton's peace proposals by the Palestinians.

Of late, Barak has returned to this leitmotif again. After a cabinet meeting, he told reporters: "Our relations with the Palestinians have never been described as a marriage of love, and that is why we must try for a separation." Several days later, he invoked the spectre of Bosnia as he warned of the need for unilateral disengagement in case an agreement eluded Israel and the Palestinians.

Israeli commentators have speculated that Barak will opt for unilateral separation should the president of the Palestinian Authority, Yasser Arafat, declare unilateral independence, or should the security situation unravel.

Barak is not the only major Israeli politician who has dwelled on unilateral separation. Ariel Sharon, his Likud adversary, has urged Israel to prepare for it.

Unilateral separation, therefore, will be a salient issue in Israeli politics regardless of who wins the election. It will come about if Israel redraws its borders without consulting the Palestinians, dismantles isolated Jewish settlements in the heart of heavily-populated Palestinian territories (Areas A and B), reinforces checkpoints in the West Bank and Gaza, and severely restricts the flow of goods and labour to and from Israel.

Unilateral separation, though, is not a new idea. After a series of suicide bombings perpetrated by Hamas and Islamic Jihad in 1994 and 1995, the then prime minister, Yitzhak Rabin, instructed the police minister, Moshe Shahal, to draw up a plan for Israeli disengagement from the Palestinians. Rabin's intention was to "take Gaza out of Tel Aviv." In 1996, the police minister in Benjamin Netanyahu's cabinet, Avigdor Kahalani, also pushed for unilateral separation.

The scheme was opposed by right-wing politicians, loath to abandon Jewish settlements beyond the Green Line and fearful that unilateral separation would be an implicit approval of Palestinian statehood. The left supported it on the grounds that it could pave the way for the end of Israel's occupation of the West Bank and Gaza.

Unilateral separation did not appeal to the Israeli business sector, either. It expressed concern that Israel's lucrative trade with the Palestinians, worth about $2 billion annually, would be curtailed or cut off.

As for the Palestinians, they charged that unilateral separation would be tantamount to a colonial land grab, apartheid and a declaration of economic warfare.

The plan, in reality, was never more than a vision, and was shelved due to its prohibitive costs. Barak revived it because he dreaded Arafat's oft-repeated threat to proclaim unilateral Palestinian independence, and because he feared Israel and the Palestinians would fall short of signing a peace agreement.

Such an accord, as matters stand today, appears increasingly remote. The Palestinians were not terribly impressed by Barak's concessions at the Camp David summit. In particular, they rejected his definition of territorial contiguity. Reports suggest that Barak envisioned a future Palestinian state divided into three disconnected cantons. More important, the Palestinians insist on the "right of return" of Arab refugees to Israel. For its part, Israel rebuffed Clinton's proposal for joint sovereignty of the Temple Mount.

Given the seemingly unbridgeable gaps in their respective positions, neither Israel nor the Palestinian Authority is politically or psychologically ready for the extremely painful compromises that a final agreement would entail. Consequently, the allure of unilateral separation is all the more appealing today.

Elements of unilateral separation already have been put into place by Barak since the eruption of the current intifadah. The West Bank and Gaza have been subjected to costly internal and external closures, and Gaza's airport has been regularly closed.

In another sign that unilateral separation is on the front burner, Israel has announced plans to build a security fence along the length of the Green Line.

At this juncture, unilateral separation is nothing but a declaration of intentions, and it is by no means clear whether the Israeli government can or will implement it.

For better or worse, Israel's sophisticated economy is inextricably entwined with the Palestinians' Third World economy. The Palestinian market is an important one for Israeli industry, and about 85 percent of the Palestinians' exports are sold to Israel. Upwards of 100,000 Palestinian workers are wholly dependent on Israeli jobs, and in addition, Israel supplies the Palestinian Authority with electricity, water and gas.

A unilateral declaration of separation would cripple the Palestinians' fragile economy and thus heighten their impoverishment, desperation and rage. Given their close geographic proximity, Israelis and Palestinians are destined or doomed to live together.

Another point worth considering is that unilateral separation can only truly work if isolated Jewish settlements are dismantled. If they are not uprooted, these flashpoints will be a constant source of tension, and the Palestinian Authority – which fully controls only 18 percent of the West Bank at present – will be left with a unwieldy patchwork of disconnected land lacking any semblance of viability. This would be a formula for incessant strife and bloodshed.

Realizing that this potential problem poses an immense obstacle to the achievement of unilateral separation, Israel intimated recently that it will withdraw unilaterally from parts of the West Bank should peacemaking with the Palestinians grind to a halt. How this putative objective can be reconciled with Barak's – and Sharon's – promise of not evacuating settlements unilaterally remains to be seen.

A recent poll published by the Israeli daily *Ma'ariv* suggests that 70 percent of Israelis favour unilateral separation. Yet critics wonder whether it is really a plausible method of dealing with the Palestinians.

Ami Ayalon, the former director of Israel's internal intelligence service – the Shin Bet – has said that unilateral separation will have a "boomerang effect" on Israel. Meron Benvenisti, the former deputy mayor of Jerusalem, has described it as a pipedream and "a euphemism for collective punishment." Martin Indyk, the U.S. ambassador to Israel, has called it "a disastrous illusion." Dennis Ross, the former U.S. Mideast envoy, said last week that it will not endure as a long-term solution.

Be that as it may, Barak and Sharon seem intent on testing the waters of unilateral separation.

Bill Clinton's legacy

Bill Clinton – the 42nd president of the United States – left office on Jan. 20, falling short of achieving two key foreign policy objectives. As hard as he tried, he was simply unable to facilitate peace agreements between Israel and the Palestinians, on the one hand, and Israel and Syria on the other.

Bill Clinton

Yet Clinton came tantalizingly close to pulling it off. He and his dedicated emissaries worked tirelessly with four Israeli prime ministers to resolve the Arab-Israeli conflict. But in the end, he failed to overcome the hostility, hatred, misunderstandings, fears and mistrust that characterize this most intractable of disputes.

With the exception of Jimmy Carter, who brokered the 1978 Camp David accords and the 1979 Israel-Egypt peace treaty, there was never a president who was as intimately involved in this heroic diplomatic quest as Clinton. He coaxed Yitzhak Rabin and Yasser Arafat to shake hands at an impressive ceremony sanctifying the 1993 Declaration of Principles. He brought Benjamin Netanyahu and Arafat together after the 1996 Jerusalem tunnel riots. He encouraged them to move forward with the Hebron (1997) and Wye (1998) agreements. Last December, he unveiled creative proposals that may yet serve as a basis for further discussions.

Clinton worked with the late Hafez al-Assad to restart bilateral negotiations on the Syrian tract, and he convened a summit when Syria belatedly decided to resume talks with Israel. He was also there when Israel and Jordan signed a historic peace treaty in 1995.

Clinton never gave up. Give him an A+ for effort.

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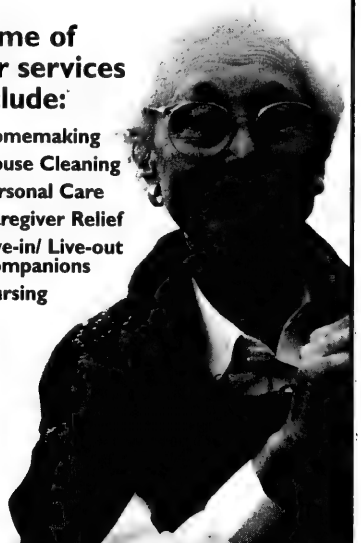

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A time to anticipate spring

By RABBI YEHIEL BEN AYON

Through A Sephardi Window

It is February. The sky outside is gray, winds chill with cruel regularity, a foot of packed snow and ice is lying on the ground, hidden below it are several more feet of solid frost. If there is a more uninviting place, then it must be on the far side of the moon. In this frozen land no plant life could possibly exist. Or could it?

February is winter's midpoint. A time to anticipate the end of the frost. From a little trickle at first, then as the sun's rays continue to warm the ground, the earth begins to come back to life. What was once a frozen winter wasteland now begins to bloom. Soggy soil will firm and support all sorts of seeds, flowers and weeds. A miracle of renewal will unfold again with the change in the seasons of the world.

Winter's midpoint is at once the cold rock bottom and the time to anticipate the coming warmth. It is precisely now that we observe Tu b'Shvat, literally, the 15th of the Hebrew month of Shvat, a day corresponding to winter's midpoint. As a date, it was first recorded in the Mishnah 2,000 years ago. In practice today, it is observed as a day celebrating the fruits of the trees.

Families and communities will gather for Tu b'Shvat festivities. There will be a meal comprised almost entirely of fruits. A cornucopia of dozens of fruit species, domestic, imported and outright exotic, will serve as the centrepiece. Surrounding them will be trays of candied citrus fruits, and of spiced and candied vegetables such as carrots, baby eggplant and yams. Others will be full of all sorts of nuts and dried fruits.

The platters are set on a bed of green leaves adorned with fresh flowers and garden vegetables. Candles are lit to add light and shade to this multi-coloured spread.

Two bottles of wine are also placed on the table – the first contains the lightest and clearest of white wines, the second is a bottle of dark wine, more black than red.

The seder now begins. Did I mention seder? Yes indeed! The Sephardim have a seder on Tu b'Shvat, just as one has a seder on Pesach. This seder is called Pri Eitz Hadar — The Fruits of Beauty. It is mystical, a ritual to recognize God's gift of fruits, one that attributes biblical verses to each species. During this seder (which means order), prayers and blessings are said, as each of the fruits is tasted.

Then come the "four cups." Yes, just like Pesach – but not quite! The first cup raised is of the clear wine; the second cup is also clear wine, but with a little dark wine diluting it. The third cup has even more dark wine in it, making it darker still, and the fourth and last cup is all dark. This is symbolic of the powers of nature, white being the weakening of nature during the winter season, a weakness that is gradually invigorated as the weather warms. Red wine represents this vitality.

For Sephardim, Tu b'Shvat is an important celebration in the cycle of the year, for it calls on us to gather fruits when they are the farthest from their season. It forces us to take notice of our bounty and be grateful for it, when it could so easily be overlooked. Tu b'Shvat speaks of forward focus and of optimism. It says that just when we are at our coldest, it will indeed begin to warm. As day follows night, summer will again come, and that thought alone is warming.

Of Berliners, Oppenheimers and Rothschilds

By ZE'EV GLICENSTEIN

Roots & Remembrance

From about 1840 to roughly 1900, one sort of Jewish immigrant was so familiar in North American cities that he was caricatured in novels, newspapers articles and comic strips.

According to the stereotype, he was a prosperous merchant, garbed in bowler hat, business suit and thick moustache. He manufactured or traded in pianos, fine watches, clothing, cigars, dry goods or other commodities. His name was Oppenheimer, Rosenheim, Stern, Frankfurter or Goldschmidt; he was invariably Reform and highly assimilated; and he was of German origin, one of an elite cadre of gentrified German Jews to reach America before the massive influx of impoverished Russian Jews began in 1880.

Dubbed "Our Crowd" by American historian Stephen Birmingham, these early German Jewish immigrants were brilliant achievers. In the United States, they included the Loebs, Kuhns, Gimbels and Guggenheims. In the musical sphere they were represented by the likes of Berlin, Rogers, Hammerstein, Hart, Kern and the Gershwins. In Canada, their number included the Hart, Myers, Nordheimer, Rossin and Hirschfelder families.

The -heim and -heimer group of names (Bodenheimer, Fechheimer, Hoffheimer, Kuppenheim, Lowenheim, Pappenheimer, Wertheimer) were especially plentiful. So were names ending in -burg and -burger, -feld and -felder, -stein and -steiner, -thal and -thaler. Other names commonly ended in -auer, -bach, -baum, -dorf, -hof, -stadt, -wald and -wasser.

Many prominent German-Jewish families had taken on surnames long before they were required to by law. Frankfurt was apparently the only major Ashkenazic community where all Jews had adopted permanent family names long before the Napoleonic era. Old Frankfurt families like Zunz, Oppenheimer, Bing, Worms and Rothschild have been in continuous possession of their names since the 16th century.

Some names derived from house signs, family crests or animal symbols (Adler, Hecht, Rothschild, Strauss, Wolf). Some derived from cities (Berliner, Frankfurter, Hamburger, Posener), territories or states (Frank, Hess) or scenic-geographic features (Greenfeld, Rosenberg, Rosenthal). Some names reflected occupational origins (Glaser, Goldschmidt, Schuster, Wechsler) while others derived from Hebrew personal, biblical or priestly names (Moses, Salomon, Levy, Kahn).

A small number, likely assigned by government officials, fall into the category of ridiculous or derogatory names. Toronto genealogist Henry Wellisch has documented instances of Aftergeruch (backside smell), Hinterviertel (hindquarter), Jammerlapp (crybaby), Kotspritzer (mud splasher), Saumeier (pig farmer), Schwewelduft (sulphur smell), and others more offensive.

Decades ago, historian Georg Meyer-Erlach examined a list of 10,623 German-Jewish soldiers who had died in World War I, and ranked the names according to their frequency of occurrence. His findings appeared in Jüdische Familien Forschung, a journal of Jewish family research published in Germany between 1925 and 1938. The top 20 names: Levy, Mayer, Cohen, Kahn, Stern, Wolff, Strauss, Rosenthal, Goldschmidt, Heymann, Lewin, Weil, Rothschild, Hirsch, Baer, Salomon, Rosenberg, Adler, Katz, Marx.

In America, however, as onomastic scholar Rudolf Glanz has documented, many German-Jewish families Americanized their names, turning Blum into Bloom, Goldschmidt into Goldsmith, Gutherz into Goodheart, Hecht into Pike, Marmelstein into Marblestone, Rindskopf into Reno, Sussengut into Seasongood. But not always did they obscure the genealogical trail when they did so.

In an article on "German-Jewish Names in America" (1970), Glanz related the case of David Feuerstein, a Michigan immigrant who took the name Flint in 1824, but later became known as David Gun to avoid association with a notorious horse thief. Some years later, when a rich uncle died without a direct heir in the East Indies, Gun "was in great distress for he could not legitimize himself." During a protracted lawsuit in Wayne County, he paid a fortune to lawyers in order to prove his rightful claim to the estate.

Jewish Life

An immigrant's journey

***My Love Affair With America – The Cautionary Tale of a Cheerful Conservative*, by Norman Podhoretz, US Free Press, $25.**

Books
Bernard Baskin

Some 30 years ago, Norman Podhoretz, longtime editor of *Commentary Magazine*, wrote an autobiographical account of his journey from an immigrant Jewish neighbourhood in Brooklyn to the sophisticated and polished world of New York literary society. He called his book *Making It*. Many readers were offended by his undeviating quest for recognition and success, for his unbridled ambition, and the satisfaction – not far removed from boasting – in having achieved his goal. He wrote that the road from Brownsville to Manhattan was "one of the longest journeys in the world."

Breaking Ranks and *Ex-Friends*, previous books in his long-running autobiography, made clear his reasons for parting with the political left and how he appraised and eventually parted from some of his former acquaintances.

Now, in his latest work, Podhoretz, a sage of 70, discusses his Yiddish speaking grandparents and refers to them as a raucous, disruptive and emotionally tangled crew.

These combative relatives spoke little English, and at the age of five Podhoretz entered school with an unmistakable Galitzianer accent. One day a teacher asked him, "Where are you going, little boy?" He responded, "I goink op de stez." This led to a class in remedial speech, which was of immeasurable benefit and, in time, to scholarships to Columbia University and Cambridge.

Podhoretz lambasts proponents of bilingual education, especially for Spanish speaking children. His heart goes out, he says, to today's immigrants, robbed of the chance to achieve economic and social equality and to love the "sound and music of the English language."

Among the author's memorable portraits is that of his maternal grandmother, a barely literate East European immigrant who had survived privation, war and anti-Semitism. For her, America was a haven, but not really a home. Upon hearing on the radio that "Uncle Sam Needs You" just as her son is being drafted into the army during World War II, she shrieks in Yiddish: "Who is he, that Uncle Sam? Him I would especially like to send six feet under!"

In his affection for America, Podhoretz berates shortsighted writers and intellectuals who delight in derogating American culture as Philistine and vulgar and who downgrade America's system of government. For him, America is different from all other countries in which Jews have lived because it has accepted them as no other. Despite the anti-Semitism that has always existed alongside a tradition of acceptance, the fact is that Jews have become Americans in a way that they had never been Russians or Poles. An optimistic and grateful patriotism, he insists, is the best antidote for creeping moral decay.

At the book's end, Podhoretz chooses the Passover hymn *Dayenu* ("That alone would have been enough for us") to indicate the manifold blessings of his country. The Exodus story provides an allegory of oppression and redemption, while it illuminates his larger thesis about the Jews and America.

For many Canadian Jews, especially of the second and third generations, whose experiences are not dissimilar from those of the author, despite the many differences between the two countries, and the author's conservative views, this absorbing work will be of special interest.

Tu b'Shvat and the Internet

By MARK MIETKIEWICZ

Next Wednesday evening is Tu b'Shvat, the traditional Jewish birthday of the trees.

Not a major holiday on the calendar, Tu b'Shvat has always has a special significance for school kids, for the pioneers of Israel and more recently, for members of the environmental movement. And perhaps because of a lack of formal liturgy associated with the day, many people have crafted new observances to commemorate it. You can find a wide range of celebrations for Tu b'Shvat on the Internet.

The name of the holiday comes from the day on which it occurs on the Hebrew calendar – the 15th of Shvat. The Hebrew letters that spell the number 15 can be pronounced as "Tu" **[http://www.jewish.com/holidays/tubishvat. shtml]**. Tu b'Shvat is not mentioned in the Torah, but it is one of the first issues addressed in the Mishnah. The 15th of the month of Shvat was established as the New Year for purposes of tithing fruit. Nowadays, the holiday has evolved into a kind of Jewish arbour day.

One tradition known to every schoolchild in Israel is the planting of trees on Tu b'Shvat. You can peek in on Noam and his kindergarten class as they do just that in Modi'in **[http://judaism.about.com/religion/judaism/library/holidays/tubishvat/bl_tubishvat_planting.htm]**.

And even if you couldn't make it to Israel for this year's holiday, you can still plant a tree – using your keyboard. The Jewish National Fund's Online Tree Planting Center lets you choose which certificate you'd like, with a personalized inscription and the number of trees at $18 each **[http://www.jnftrees.com/]**. At the same time, you may want to recite the *Tree Planter's Prayer*, which was composed by Rabbi Ben Zion Chai Uzziel and can be found at the JNF site **[http://www.kkl.org.il/plant/english/tefila. htm]**: "As for these saplings that we plant before You today, deepen their roots and increase their magnificence that they may blossom and be accepted among the other trees of Israel for blessing and for beauty. Strengthen the hands of all our brethren who labour in the work of the holy soil and who cause the wilderness to bloom…"

Actually, trees aren't alone in having their birthday on Tu b'Shvat. Israel's Constituent Assembly, now known as the Knesset, held its first meeting on Tu b'Shvat 5709 (Feb. 14, 1949). Every year, members of Knesset mark the day by planting trees. You can find out more at the Knesset's Tu b'Shvat site where you can plant a virtual tree in the Knesset's virtual forest **[http://www. knesset.gov.il/tubishvat/ eindex.html]**.

The Jewish Theological Seminary has put together a marvelous Tu b'Shvat page geared toward activities kids can do both alone and with their parents **[http://learn.jtsa.edu/topics/kids/together/tubshevat/]**. These include creating a Tu b'Shvat leaf mobile, discussing why trees need a birthday and planting a kitchen forest. The Torahtots Tu b'Shvat site has pages to colour, word find and other games **[http://www.torahtots.com/holidays/tubshvat/tubshvat.htm]**.

The first fruit tree to bloom in Israel is the almond or in Hebrew, the *shekadiah* with its white blossoms. And that also gives us the most famous song for the holiday *Hashekediah Porachat – The Almond Trees are White*. You can find the lyrics **[http://www.vjholidays.com/tubshvat/song.htm]** and listen to the delightful tune online **[http://www.playj.com/sportsnetwork/static/Artist_6877.html]**

And then there is the food. Tu b'Shvat is remembered around the world by eating almonds, dates, figs, raisins and (what always seemed to be rock hard) carob. If you want to put a bit more work into celebrating the food, here are some recipes to try out. The RFCJ archives has a large assortment of fruit-based recipes for the day **[http:// www.cyber-kitchen.com/rfcj/category.cgi?category=TU_b_SHEVAT]**. You can start off with Sephardi "Prehito" bulgur pudding followed by dates stuffed with lamb and compote with spiced wine. Top it all off with walnut carob halvah. If you're still hungry for more, check out Rosa Rasiel's menu: chicken tangine, fruit nut log and apricot balls **[http://www.ucook.com/news2.cfm?item_no=591]**. Virtual Jerusalem **[http://www.vjholidays.com/tubshvat/recipes.htm]** has Tu b'Shvat fruity chicken, raisin relish, chicken rimonim ("the pomegranates lend a beautiful colour and delicate flavor to the chicken").

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway@home.com.

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Jewish Life

Pragmatism or idealism?

By SHIRA HONIG
CJN Staff

Opinion

He had a beautiful voice.

"Amazing grace, how sweet the sound, That sav'd a wretch like me! I once was lost but now am found, Was blind, but now I see..."

I had been sitting in the Beth Sholom auditorium talking to another Out of the Cold volunteer, when he came up to us and asked innocently, "Do Jewish churches have the same hymns as Christian churches?"

He was young – in his 20s – good-looking, well-dressed. If he hadn't been watching *Ace Ventura: Pet Detective* with the other guests, I wouldn't have suspected he was homeless. We were wearing our blue volunteer name-tags, but he wasn't wearing his red guest one.

After we answered his question (no, Jewish songs are generally not the same as Christian ones), and briefly explained the differences between a church and a synagogue, he sat down and began talking: about his old Baptist church in Cobourg, about how he and his seven-year-old cousin used to hang out before the boy died of cancer, about music.

He talked a lot about music. He used to sing in his church choir, he said, and he now played saxophone and bass and was a member of a quartet called Threesome, which, he said, sang "love songs, gospel songs, sad songs."

That's when he serenaded us with *Amazing Grace*. He began in a baritone and shifted to a bass midway through. I listened for a while, but when he started singing *Lean on Me*, I joined in. Afterwards, we sat quietly for a moment, and then I told him about a wild version of *Amazing Grace* by one of my favourite bands, Béla Fleck and the Flecktones.

"Oh, yeah?" he said with interest. "Bring it."

I smiled and filed the thought away, thinking that I would bring the CD when I came back to volunteer next week.

But then he gave an embarrassed laugh, as if he had given too much away and asked the impossible.

* * *

You could see it in some of the volunteers' eyes – that look: determined, preoccupied. A lot to do tonight: go to the bank, pick up Becky, make dinner, start the laundry, eat dinner, call Joe about that proposal, meet with Cynthia, volunteer for Out of the Cold, prepare lunches, go to bed.

But for the guy I met, Out of the Cold isn't something sandwiched in between other errands: It is the difference between huddling under a bridge all night and sleeping in a warm, dry, albeit hard-floored, auditorium in Beth Sholom Synagogue.

There is a fine line between "us" and "them," and often the only thing separating us is luck. Yet we generally don't like to look over that line to the other side; the more we admit how blurry the line is, the more vulnerable we admit to being. And that's often too scary to contemplate. Instead, we tell ourselves not to get too friendly. If we get involved, so the logic goes, we get entangled in their lives and can't get out without a price.

That was the reasoning behind the other volunteer's advice to me: Don't bring the CD next week. You can't. It's the impossible.

But how could I not? He had told me about himself. He had spilled confidences. Call me naive, but I believed every word he said. And I believed the pain beneath the nonchalance when he said, "I don't want to hang out with those homeless guys over there," and laughed. He had trusted me. He had *sung the song* to me.

How could I not?

* * *

The eternal question: Pragmatism or idealism? Which wins out?

It bothered me that I had to make a choice, but I thought about it hard. In the end, I chose pragmatism. I justified my decision by saying that all he had needed was an opening. I had provided him with a safe environment – an attentive ear, a friendly smile. In the end, I had done the best I could do. I was there.

Perhaps I'll be there next week for him again. But even if I am and he is, the CD won't be.

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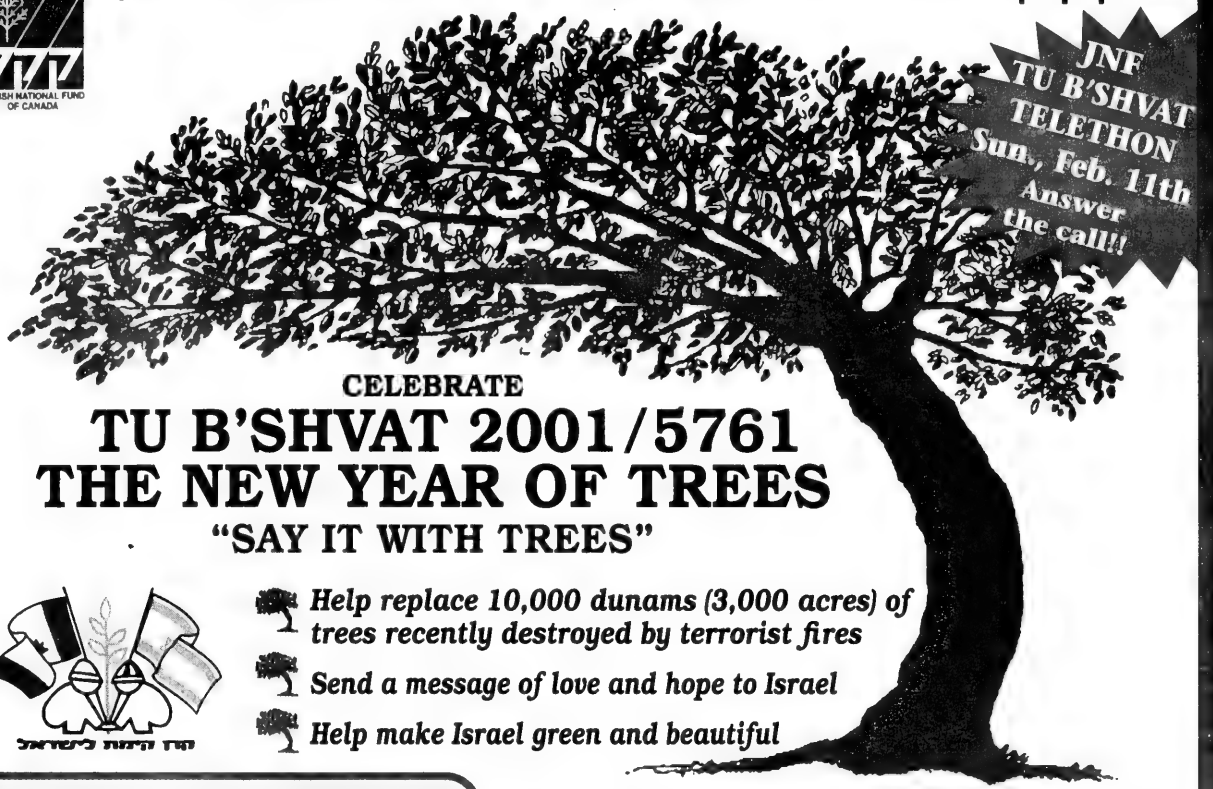

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Tu b'Shvat 5761

Mitchell Gold's peace plan

By ANNA MORGAN
Staff Reporter

TORONTO — Mitchell Gold would like to bring together all the spiritual elders from all over the world to plant a tree of peace in Jerusalem.

"Jerusalem shouldn't be for this group or that group," Gold said in an interview. "Jerusalem is for all people. It's for humanity."

Mitchell Gold with Butrus Butrus Ghali

Gold, a chartered accountant by training, has participated in seven tree-planting ceremonies around the world.

"The planting of tree ceremony requires understanding by both sides through education. It requires burying the weapons of war so that trees will grow from the weapons," Gold said. "If spiritual elders from all religions can get together to plant trees of peace all around Jerusalem, then that city can truly become a symbol for world peace."

The spiritual elders, Gold explained, would be determined by a process and consensus that would take place at a spiritual forum, which would be in place at the United Nations.

Gold has recently returned from the International Conference on the Culture of Peace in Madrid, Spain, and and a meeting with former secretary-general of the United Nations, Butrus Butrus Ghali, that took place in Paris, France.

On both trips, Gold presented his views on global responsibilities and duties.

We have to be responsible for more than just those who live within our national borders. "Our global duty is to the six billion people living in our planet," Gold said.

On March 23, 1999, the Parliament of Canada passed a motion (M-239) stating that "in the opinion of the House, the government should enact a tax on [international] financial transactions in concert with the international community," Gold said.

In Madrid, Gold proposed a similar tax which he called the one percent solution – a global tax or tithe to fund the pursuit of peace on numerous fronts, including education.

One of Gold's priorities is the International Association of Educators for World Peace (IAEWP), which has developed an education program focusing on the common core values between people. The IAEWP has consultative status at UNICEF and UNESCO, as well as with other agencies at the United Nations, he said.

"We've taken this program to over 100 different countries today. It is also in 40 or 50 different schools in Canada.

"Peace will come through education and when peace starts to make money." he said. To this end, Gold has a business plan to make peace profitable. He proposes to create a logo – "homeplanet."

All participating corporations would be able to market the homeplanet logo in the hope that consumers would learn to recognize the brand and what it stands for. This would become profitable for companies as they increase market share.

Ultimately, Gold hopes that the money raised from use of the logo and a global tax would be managed by the international body of spiritual elders and go towards promoting a culture of world peace.

Try some holiday treats

By RIVKA TAL
Special to The CJN

Growing up in Minnesota, we were taught that on Tu b'Shvat, Israeli children marched the country's length and breadth planting saplings.

But Tu b'Shvat is more than that. The source of this day is in the talmudic tractate Rosh Hashanah, which explains what new year for the trees actually means.

Tu b'Shvat is the day of the year when trees stop absorbing water from the ground, and instead draw nourishment from their sap.

This means that fruits that have blossomed prior to the 15th of Shvat could not be used as tithe for fruit that blossomed after that date. So it's a matter of Jewish law.

The Tu b'Shvat custom has evolved to eat the fruits for which the Torah praises the Land of Israel, as mentioned in the verse referring to the Land of Israel as a good land, "a land of wheat, barley, grape, fig, and pomegranate, a land of olives and date honey" (Deuteronomy 8:8).

The custom seems to manifest itself in a lot of eating of dried fruits. If you wish to join your Israeli compatriots this Tu b'Shvat, try the following recipes.

TU B'SHVAT FRUIT COMPOTE

This dried fruit compote contains no additional sugar, plus does not require cooking.

1 cup pitted dates
1 cup pitted prunes
1 cup dried apricots
1 cup raisins
1 cup dried apples
1½-2 cups apple juice
1 tsp. cinnamon
2 tsp. fruit-flavored liqueur
flaked coconut for garnish

continued on page 17

Tu b'Shvat 5761

The Toronto Community Forest is located at Yatir in the northern Negev Desert. On the left is Yatir in 1952, on the right is Yatir 40 years later.

JNF seeks help in replacing torched trees

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — For Yaen Vered, Jewish National Fund of Canada's shaliach, this year's Tu b'Shvat celebration is particularly significant.

This year the organization has to concentrate on replacing the acres of trees in the Galilee and the northern part of Israel that were torched during recent terrorist incidents.

Vered, who co-ordinates JNF's Tu b'Shvat activities, including a telethon on Feb. 11 chaired by Jo Ann Gold, said he is turning to the Jewish community for support of the organization's goal of replanting 10 trees for every one that was torched.

"Jews are not allowed to uproot or burn trees, even in the middle of war. We are not supposed to harm a tree. That is why we are in such pain.

"We want everyone to take their part in replacing the trees that were so cruelly torched," he said.

The telethon, said Gold, is a good opportunity for people to pitch in and get involved. "A small sum will purchase a seedling that will grow into a tree, and the purchaser will have put down some roots in Israel," she said.

Vered said he still feels something when he sees the trees he planted in Israel as a child. "I want people to have that same feeling."

Israel is the only country in the world, said Vered, that had more trees at the end of the 20th century than at the beginning.

"JNF has planted about 210 million trees in Israel since the Turks decided to make the land barren at the beginning of the century.

"We were lucky, however, that they did not take all the trees. We can still see some olive trees on the road from Tzvat to Haifa that have remained.

"Trees were destroyed in areas of the country that are Israeli without question. The damage was done in main-state Israel – within our established territories," he said.

Tu b'Shvat, which Vered said is symbolically a JNF holiday, is a celebration of renewal. "We are celebrating Israel's fruit, and we are celebrating the beginning of spring. It is an easy holiday to celebrate, because it is a holiday without restrictions.

"It is even more important because we have a problem to solve. We have to show the evil hands and minds that nothing will help them."

The organization is trying to make the telethon part of the holiday celebration, he said.

"We want as many people as we can get to take part in it. We are supplying kosher food and prizes, and we are trying to achieve an overall happy atmosphere. There is going to be a feeling of brotherhood – a feeling of doing things together."

Vered, who has gone out to many schools to present holiday activities, such as Tu b'Shvat seders and workbooks, wants students to get involved.

"We are supplying them with letters requesting that they buy trees, because we want every Jew to take part in the holiday.

"We've also had seders at York University, at youth groups and at synagogues. The parents and grandparents of these students were the ones that [helped plant the original trees]. We want the students to see the light that these people lit."

Try some holiday treats

continued from page 16

Cut fruit into small pieces. Combine and place in a medium-sized bowl. Cover with apple juice. Stir in cinnamon and liqueur. Refrigerate overnight. Spoon into small dessert dishes. Sprinkle with coconut, if desired.

TU B'SHVAT COUSCOUS FRUIT RING

1 package (1 lb.) instant couscous
20 pitted dates
20 almonds, halved
1 cup golden raisins
1 cup walnuts, ground
½ tsp. salt
grated peel and juice of 1 large orange
½ cup brown sugar, or to taste
2 tbsp. honey
3 tbsp. vegetable oil
1 tbsp. brandy or fruit-flavored liqueur (optional)
2 tbsp. pomegranate seeds (optional)

Prepare couscous according to package directions. Fluff with a fork. Press into a ring mold. Turn out mold on to a decorative platter.

Fill each date with two almond halves and arrange in a circle atop couscous. Combine remaining ingredients. Arrange in the centre of the couscous mold. Sprinkle with pomegranate seeds, if available.

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In remembrance of things past

By ANNA MORGAN
Staff Reporter

TORONTO — For Lore Dreyfuss Cymbalist, 90, it was a chance to show her children their German heritage.

But for Christiane Walesch-Schneller, a psychoanalyst and one of the organizers of a grass-roots German organization (the Förderverein), it was an opportunity for Jewish and non-Jewish survivors to mourn together in a way that has never happened before.

Lore, who was born in Breisach, Germany, travelled back to Germany with her two sons, Gil and Mark, and their wives, Ginny and Judy. The family was headed to the 60th anniversary of the deportation of the Jews from Breisach.

The trip was organized by the Förderverein, a group founded in November 1999 to commemorate the Jewish community by rebuilding Jewish sites. The group now has 150 European members and about 30 overseas members, most of them non-Jews.

While their first goal is to rebuild Jewish sites, "Our second goal is to establish new relations for survivors and their families," Walesch-Schneller said in an interview. "This is a big step forward.

"The aim is to commemorate the Jewish community, the families, and the murdered. We want to start with research – to collect memories, pictures and objects to put together the history and make it as vivid as possible."

The artifacts are to be eventually housed in a planned museum in the Gemeindehaus (Community House) in Breisach, which has recently been restored.

While the Cymbalists were in Breisach, they went to services at the Gemeindehaus, where Ralph Eisenman led the prayers.

Before Kristallnacht, the cantor of the Breisach synagogue was Michael Eisemann. After the synagogue was burned down, Michael continued to conduct services in his home, the Gemeindehaus, until he was eventually deported to Dachau.

After, Michael's son, Ralph, led the services until he managed to escape to Palestine at the age of 15 with the Kladovo-Transport, Ginny said.

"When Ralph led the services once again, in the same room, using the same old tunes, there wasn't a dry eye in the place," Gil said.

"In so many ways, it was a very emotional trip for my mother."

At night, Lore said that she would wake up and see things that weren't there anymore. The people and the city of Breisach Lore was born in were mostly destroyed.

Lore, who now lives in Sault Ste. Marie, Mich., lost 17 close family members in the Holocaust. She escaped Germany with her husband, Leonard, when they made their way to England by ship.

Lore and Leonard were in England during the Blitz, and by September 1939, they arrived in the United States and settled in Philadelphia, Pa. Not long after their arrival, Leonard served in the armed forces. Later, their two sons served.

Gil, who got married and settled in Sault Ste. Marie where he was stationed with the air force, said that for 60 years his mother never even bought a German product, let alone expressed any desire to go back to Germany.

But she changed her mind when they found out about this trip while exploring the family's genealogy.

"Yvonne Hill, the daughter of mom's first cousin, found us on the Internet," Gil said.

In less than a month, the Cymbalists found themselves in Breisach with other survivors and their memories.

One of the things Lore brought with her was a napkin ring. Lore's cousin, Else Dreyfuss, was a child who couldn't immigrate because she had TB. She and her mother were deported to Gurs where Else died in 1941.

During the war, Else learned to do beadwork and among the things she made was a napkin ring for Lore's mother, Bertha Loewenthal Dreyfuss.

When Bertha immigrated to the United States, she brought the napkin ring with her and it has been used for many years at the Cymbalist home. Lore brought the napkin ring and presented it to the Förderverein to be displayed in the planned museum.

The Cymbalists also spoke to high school students in Breisach.

"At first, I had a bad feeling towards all of them," Lore said. "You never know which one of their parents killed someone from my family. But really, these children had nothing to do with it. You can't blame them."

By the end of the meeting, Lore was impressed by the young people – their interest and their sincerity.

"They have a collective guilt about what their country did. They are dealing with their own survivor's guilt," Ginny said.

"So many initiatives, single people and groups, are getting together here in something we hope to develop as a model to be practised in other parts of the country," Walesch-Schneller said.

"We want to create language out of the silence that is common in German families. For us it is important to show that the [Jewish] families are not forgotten.

"We cannot change the past. But for our self-respect we want to open the house and our town for the survivors and their descendants so that they can feel welcome, explore their bitter past – and maybe the lighter moments as well."

Lore Cymbalist with her sons, Mark (left) and Gil, at the grave of Lore's father, Gustav Dreyfuss, in Germany.

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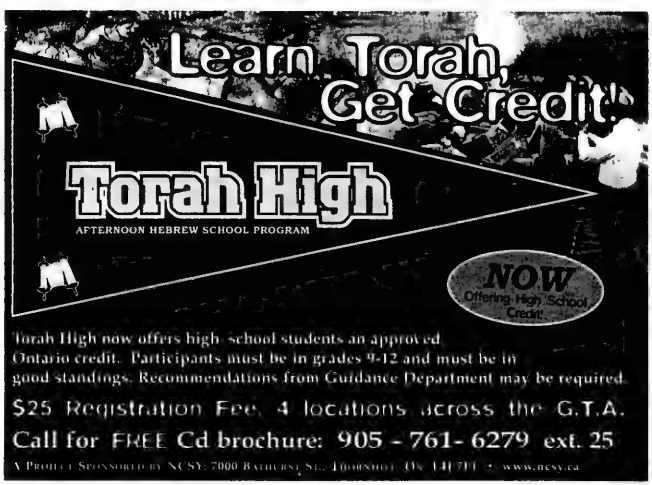
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Greater Toronto Area

Shul is second home for Beth David's new cantor

By FRANCES KRAFT
Staff Reporter

TORONTO — One of Cantor Marshall Loomer's earliest public performances was a boyhood duet at age 14 with renowned cantor Misha Alexandrovich.

On February 10 Loomer will become the chazzan at Beth David B'nai Israel Beth Am Congregation, the same synagogue Alexandrovich once served. "It's very humbling to know I'm standing where he once stood," said Loomer, 40, in a recent interview.

Cantor Marshall Loomer

The product of a traditional Jewish home, Loomer sang as a teenager in Beth Emeth Bais Yehuda Synagogue's choir and in the Toronto Jewish Folk Choir, but was a relative latecomer to the cantorate.

It wasn't until he was 32 and working in retail furniture sales that he began studying nusach and liturgical interpretation with Cantor Benjamin Maissner of Holy Blossom Temple.

"I worked very hard," said Loomer, whose initial intent was to work part-time as a lay cantor. With Maissner's encouragement, he did "a lot of catching up" in areas like Hebrew, music and modes of nusach, and has been making time for study ever since.

After two years as assistant cantor to Beth Emeth's Cantor Louis Danto, Loomer took a full-time position three years ago at the 350-family unaffiliated Adath Sholom Synagogue, where he served as cantor, spiritual leader and ritual director.

Rabbi Joseph Kelman, rabbi emeritus at Beth Emeth, served as Loomer's mentor as he dealt with life cycle events at Adath Sholom. Visiting hospital patients, nursing home residents and mourners brought particular satisfaction.

Last year, Loomer co-founded the Ontario Ritual Directors Association, an idea he and Beth David ritual director Asher Tannenbaum had both thought of independently. The organization, with which Loomer will continue to be affiliated, is developing standards for bar/bat mitzvah teaching.

Although Loomer's last official Shabbat at Adath Sholom is Feb. 3, he has also taken on some duties at Beth David in the past couple of months. (His predecessor, Cantor Yehuda Rottner, is now serving a congregation in Florida.)

Three weeks before his official move, Loomer's study at the 1,150-family Conservative synagogue already had personal touches – on his desk a CD of show tunes, and nearby, photos of his wife Karen, a graphic illustrator and designer, 14-year-old daughter Madeline, and family dog Barny.

In a way, Loomer's synagogue has always been his second home. As a kindergartner, he used to nap on the floor of the office at Beth Emeth while his mother Lorraine worked nearby.

His father Cy, a retired pharmacist, has been the volunteer librarian at Beth Emeth for 45 years. "Because of that, my access to books was tremendous," said the cantor.

Loomer's father introduced him to cantorial music.

"I played the recordings until the grooves were worn down," said Loomer, who also grew up listening to rock — most notably Frank Zappa, Carlos Santana and The Doors — and jazz. His brother, Martin, is a jazz musician, and their great-grandfather was a cantor in Poland.

Although he still enjoys a variety of music and likes to sing show tunes on occasion, Loomer is a traditionalist when it comes to services. He wouldn't be averse, however, to his daughter becoming a cantor if she chose to.

A member of the Cantorial Council of America (affiliated with Yeshiva University), Loomer, who sings in the tenor and baritone range, described his style as "interpreting the words rather than developing catchy tunes." Yet he wants to involve the congregation in singing and intends to introduce a number of chassidic melodies. He also plans to start a children's choir and institute davening classes.

As a teenager, Loomer attended Emery Collegiate Institute, where he studied violin, because of the school's reputation for its music program. An alumnus of Associated Hebrew Schools, he also studied voice at the Royal Conservatory of Music, and placed second in a Kiwanis festival after only six voice lessons.

Although he always enjoyed going to shul, Loomer didn't want to become a cantor in his younger years. His father thought it would be a good choice for him at the time, he recalls.

A number of people thought that he was too old to take that route at 32, but "it goes to show you," Loomer said, "that if you put your mind to something and work very hard, you can do it."

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Classes will be held at the Chabad Lubavitch Community Centre in Thornhill and in the lower village at Forest Hill Collegiate. For more information, call Chabad Lubavitch at 905-731-7000.

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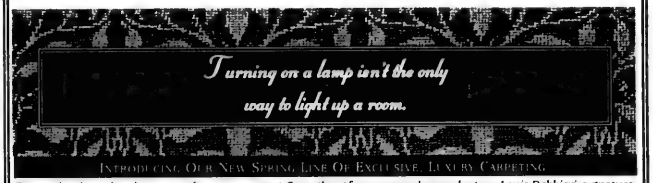

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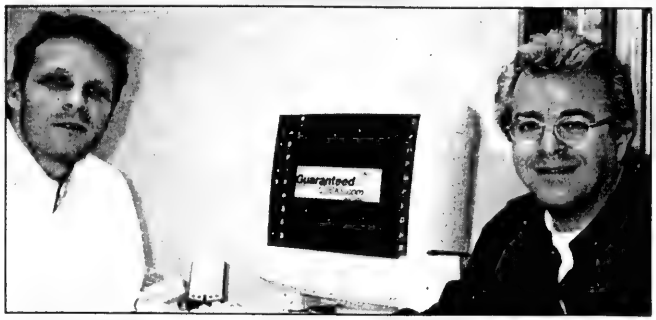

Terry Moshenberg, left, and Phil Halpern, of GuaranteedClicks.com, are as close as the click of a mouse. [Frances Kraft photo]

Non-profits can profit from free 'g-clicks'

By FRANCES KRAFT
Staff Reporter

TORONTO — Why is a local dot.com company offering to help non-profit organizations with "viral" marketing, using e-mails?

To the uninitiated, a viral e-mail sounds like a distinctly unpleasant prospect. But marketers Phil Halpern, Terry Moshenberg and Luca Tonarini are finding a niche for that very technology, which they are in the process of patenting.

The three partners developed it about 1 1/2 years ago at the request of a client who wanted to send a television-type commercial by e-mail. In December, they began offering their services to non-profit organizations that provide raw material, such as already-filmed television commercials, waiving their usual fee of approximately $3,000 plus royalties.

"Tzedakah is a nice thing, and who better to help than non-profit organizations?" said Halpern, director of business development and a partner in the four-year-old marketing and public relations agency LaunchPad.com [www.killercreative.com] and its more recent offshoot GuaranteedClicks.com [www.guaranteedclicks.com].

"What better way to grow their donor base and get their story out than using and exploiting the Internet?"

The commercials are packaged as video clips and sent as e-mail attachments. The clips, stored in highly compressed Microsoft files designed not to accept computer viruses, automatically take the receiver to the advertiser's Web site.

The company also develops original content and shoots commercials from scratch, noted Halpern, whose background is in marketing and finance, in an interview in their north Toronto office.

Their clients have included such familiar names as CityTV, Ameritech and Nortel Networks.

A "modest" live-action shoot can run as low as $15,000, compared to six figures to shoot – not even to air – a 30-second TV commercial, noted Halpern. Turnaround time can be less than a month.

"Everyone today is getting a kick out of watching cool, high-tech things," Halpern said. Success is measured by noting the volume of traffic generated at the Web site through the "guaranteed clicks" or g-clicks, the term they came up with for the files.

The first organization to benefit was Artists Against Racism, whose television public service announcement with Len Lesser (*Seinfeld*'s Uncle Leo) was one of several reformatted for the Internet.

If the clip is typical, it explains why someone might want to watch it instead of heading to the fridge, as some viewers do during television commercials. It's clever and edgy, and is likely to appeal to *Seinfeld* fans – legions of them – who would appreciate Lesser's sarcastically misanthropic monologue.

Some of the clips have been more provocative, pushing the envelope of what is permitted on television. The furthest they've gone, they said, is to show a delivery man puffing briefly on a joint.

"There's a demand for cool content," Halpern said, noting that more people have higher speed Internet access now.

"A neat little twist on that learning curve," said Moshenberg, the creative director, "is that it makes people who don't have high speed desire it." The g-clicks can be viewed without high-speed equipment, but the downloading time is affected.

Of course, if recipients aren't interested, they can delete the item or just not open the attachment. The kicker, for advertisers, is that e-mail recipients will forward clips they like to their mailing list.

"It's viral marketing," said Halpern. "We didn't invent it… It's all about permission-based e-mail as opposed to spam."

Once the process has begun, the distribution is "endless," said Moshenberg. "Friends, associates and colleagues are sending it to their friends, associates and colleagues."

Moshenberg and Tonarini (the multimedia director), both in their late thirties, and Halpern, at 48, are older than most of their Internet colleagues.

"The typical age is twenties," said Halpern. "But at the other end of the spectrum, seniors are discovering the web." Moshenberg receives e-mails from his wife's 93-year-old grandmother in Florida, he said.

"And obviously our generation will get older," said Halpern. "This is going to be everywhere."

RCMP veteran blazed trails for other women

By PAUL LUNGEN
Staff Reporter

TORONTO — In her nine years in the RCMP, Frances Aronovitch Starr stared down a pipe-wielding drug dealer, served as a bodyguard for Prime Minister Pierre Trudeau, met the Queen of England and had her cheeks pinched by Israeli Prime Minister Menachem Begin and his wife, Aliza.

Frances Aronovitch Starr

She also pulled a gun on a raccoon and, because of her diminutive stature, was asked to crawl through windows into dark basements where it was the mice she might encounter, not the bad guys, that really spooked her.

It was an exciting life for a young woman, one she wouldn't trade for anything. When she joined the force in 1975, she was a member of only the second cohort of women admitted into the service – and certainly the first Jewish woman to join.

Aronovitch Starr, 48, has recently added another first to her resume. In December she was named president of the RCMP Veterans' Association, the first woman to hold that prestigious position. Her appointment came after serving for five years on the executive of the Veterans' group.

"[Women's rights activist] Nellie McClung would jump out of her grave if she knew," Aronovitch Starr said of her latest move, heading what has traditionally been seen an old-boys organization.

A trailblazer in many respects, today Aronovitch Starr works as an investigator – another traditionally male occupation – with the RCMP as one of her clients.

It's all a little off the beaten track for a nice Jewish girl from Montreal, one whose police work opened her eyes to a world unlike anything she was familiar with.

"I was raised in Cote St. Luc. I didn't know that men got drunk, spent their pay cheques and beat their wives," she said.

If Aronovitch Starr's career path is unusual, there was a small indication early on that police and investigatory work appealed to her. Back in her 20s, she was working as a secretary for the head of MasterCard's security division when she was asked to co-operate with RCMP officers looking into a fraud case. Her work was sufficiently diligent that one of the RCMP officers suggested she apply to join the force.

The idea appealed to her. "I have a curious mind," she says, and she saw police work as a natural outlet for her skills.

Her family was supportive of the rather unusual move although her father wondered, if she was really interested in legal matters, why not apply to law school?

Instead Aronovitch Starr headed west to Regina where the RCMP holds its six-month boot camp for recruits. It was very much like joining the military, she said, with candidates put through their paces with strenuous physical training as well as academic work.

"The six months was the toughest thing I've ever done, but it was the most sustaining," she said.

Aronovitch Starr found that like her, the other recruits were idealistic, thinking "they'll change the world, make a difference and create respect for the law."

Graduation day, when she was given a gun and a badge "was such a proud moment," she recalled.

At the time, the female RCMP graduates faced skepticism, even some bias, from the entrenched male staff. However, Aronovitch Starr felt no discrimination because she was Jewish. She even recalls seeing a kippah-clad officer working in the force's drug squad.

As a constable in the RCMP's general investigations unit, she sought an assignment in the west. "I asked for the West. I got Hamilton, but I meant Vancouver."

She enjoyed the diversity offered in general investigations, where officers enforce various federal statutes. Occasionally she was assigned to the team that provided security at major international gatherings. It was at a G-7 meeting in Montreal one year that Aronovitch Starr, pulling the graveyard shift, heard a rustling in the bushes. She pulled her gun and was ready for the worst when a raccoon stepped out and looked at her with those typically quizzical, sad eyes.

On several occasions she served as one of Trudeau's bodyguards and driver. Other assignments while being seconded to the RCMP's VIP section included providing security for various heads of state and visiting dignitaries.

After leaving the force in 1984, Aronovitch Starr enrolled in university and earned a degree in psychology. She did some travelling and in 1994, she landed a position as a private investigator in a firm that includes herself and two associates, both of whom are former RCMP officers.

She performs due diligence work for corporate clients and she takes on divorce cases, tracking down hidden assets. She also does background checks for her old employer, the RCMP.

Aronovitch Starr has also worked with Stephen Spielberg's Shoah Foundation, helping in administrative tasks as well as interviewing 130 Holocaust survivors. Even though she told foundation officials she had experience interviewing the victims of violent crime, "I had to eat those words because it's totally different. I had never heard anything so horrific as a police officer."

Recently, Aronovitch Starr and her classmates held a 25th reunion. Some are still with the force, some took early retirement. Most who left the police are still working as investigators in some capacity.

Looking back on their lives, "we said, would we do it all again? We said, 'yeah, we would.' But we wouldn't go in with such naivete."

JPL exec. director dies

By FRANCES KRAFT
Staff Reporter

TORONTO — Rabbi Zelig (Zigmund) Wolkenstein, executive director of the Albert and Temmy Latner Jewish Public Library, died last week of a heart attack at age 55, while in Baltimore for a conference of the Association of Jewish Outreach Professionals.

The rabbi had a congregation in the basement of Shaarei Tefillah Congregation, until it merged a year ago with a small congregation run by Rabbi Avraham Bartfeld.

A Breslover Chassid, Rabbi Wolkenstein often referred to the teachings of Rabbi Nachman when running study groups.

Rabbi Shmuel Klein recalls his late brother-in-law as a soft-spoken man who touched the hearts of many. The funeral at Steeles College was standing room only.

Jerry Klasner, president of the library board, said Rabbi Wolkenstein's strengths were "as a teacher, an educator and a mentor, and how he went out of his way to help people."

An alumnus of Ner Israel Yeshiva, the rabbi was a principal at Ottawa's Hillel Academy Day School and rabbi of two American congregations before returning to his native Toronto. He ran the library for 23 years.

Rabbi Wolkenstein is survived by his wife Donna and children Michelle Braun of Montreal, Yossi, who lives in Flatbush, Chavi Lieberman, also of Flatbush, Yanky of Toronto and seven grandchildren, as well as his brother Albert, of Toronto.

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By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Jan. 29, is deadline for Feb. 8 issue and Monday, Feb. 5, for Feb. 15. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

This week's What's New column was prepared by Carolyn Blackman.

Friday, Feb. 2

FESTIVAL OF NATURE

Oraynu Congregation for Humanistic Judaism hosts an oneg Shabbat incorporating Tu b'Shvat, and including family activities. Banbury Community Centre, 120 Banbury Road. Cost $8 adults, $5 children. RSVP 416-385-3910.

Sunday, Feb. 4

BAMBOO CRADLE

Devorah Goldstein, subject of the *The Bamboo Cradle*, will speak at an evening sponsored by the Junior League of Emunah Women of Toronto, 7 p.m., Burgundy Room, North York Memorial Hall. Women only. Admission $25, students 21 and under, $18. Call 416-227-1096.

BETH TZEDEC MEN'S CLUB

Gordon Kushner will speak on Music in our Lives at the Beth Tzedec Men's Club. Brunch 9:30 a.m., program, 10 a.m.

BATTLE FOR JEWISH SOUL

Rabbi Michael Skobac, education director of Jews for Judaism, presents Battle for the Jewish Soul, Kehillat Shaarei Torah, 2640 Bayview Ave. Learn about the growing missionary threat and what we can do about it. No charge, 8 p.m. Call 416-229-2600.

BOOK SALE

Baycrest Terrace and Wagman Centre book sale, 10:30 a.m.-2 p.m., Assembly Room at Wagman Centre. Proceeds support the Lipa and Fanny Green Library. **Laura Bark**, 416-785-2500, ext. 2272.

HEALING SERVICE

A Jewish service for healing, 3-4 p.m., Lipa Green Building, led by **Rabbi Roy Tanenbaum** and musical therapist **Mary Rykov**. Open to public. Call **Etta**, 416-944-3359.

BOOK DISCUSSION GROUP

To the Lighthouse by **Virginia Wolfe** will be discussed by the Feminist Book Discussion Group, Older Women's Network, 2 p.m. at the Barbara Frum Library (NW corner Bathurst and Lawrence). Call **Ruth Goldsmith**, 416-782-6414.

BETH DAVID PROGRAM

Stephen Speisman will be the guest speaker at Beth David B'nai Israel Beth Am Brotherhood breakfast meeting, 9:15 a.m., cost $4. 416-633-5500.

TEMPLE SINAI PROGRAMS

Temple Sinai's adult education Sunday breakfast series continues with a review of **A.B. Yehoshua's** *Journey to the End of the Millennium*, 10 a.m. $3 admission.

Feb. 10-11, Winter Scholar-In-Residence Weekend features **David Solomon**, University College London (England). Sat. Feb. 10, Chevrat Torah lecture, Feb. 11, breakfast lecture.

Monday Feb. 5

CHUG TANACH

Prof. Martin Lockshin will present Jeremiah, Chapter 32, at Chug Tanach, which meets at Beth David B'nai Israel Beth Am, 8 p.m.

LEARNING DISABILITIES

The Learning Disabilities Association hosts an information panel for students entering college or university, North Toronto Community Centre, 200 Eglinton Ave. W., 7:30-9 p.m. Call 416-229-1680.

AGING WITH DIGNITY

Bikur Cholim of Toronto invites women to a forum on Aging with Dignity – a Religious and Clinical Perspective, 8 p.m., at the Wagman

Continued on page 23

On Campus

JCS receives Tzedek Hillel designation

By FRANCES KRAFT
Staff Reporter

TORONTO — Jewish Campus Services (JCS) of Greater Toronto is the first Canadian affiliate of Hillel International to receive the organization's Tzedek Hillel designation.

Becoming a Tzedek Hillel site affords the Toronto campuses recognition and support for their social service programs, said Michelle Lackie, University of Toronto-based director of the Centre for Jewish Campus Life.

Affiliation to become official in September

The affiliation will become official in September, but programs are well under way for this year, and Lackie has had the opportunity to attend Tzedek Hillel meetings at a staff conference in December.

Social justice programming on Toronto campuses this year has included sandwich making for the homeless. Social action co-chairs at the University of Toronto's Jewish Student Union, Elana Weintraub and Jennifer Rotberg, arranged with major grocery chains to have the food donated, and students packed about 100 lunches, Weintraub said.

Weintraub, a third-year student who served as a JCS intern last summer, thinks that being awarded the Tzedek Hillel designation is "great."

She was particularly impressed by some of the imaginative programming she heard about at the Hillel International leadership retreat she attended last August. "I think it further inspires students to get involved if there's a title [like Tzedek Hillel].

"We want to plan more programs, but our main initiative is to get other students involved," Weintraub said. Although her fellow students are "always so busy with academic work," she believes they do care. "Once we plan the programs, it's no problem getting people to help."

A recent lunch-and-learn program included a presentation by Rachel Lasry of Ve'ahavta, the Jewish humanitarian organization, about tikkun olam and tzedakah.

In September, JCS will get $5,000 U.S. in funding from Hillel International, with the understanding it will match the amount.

The second year, the international organization will provide $2,500, and JCS will have to provide $7,500, Lackie said. The expectation is that the funding will ease the transition toward the local campus being self-sufficient.

Although the bulk of JCS' funding comes from Toronto's Jewish federation, the student organization is undertaking a fundraising campaign, Lackie said.

Current plans include having "Tzedek fellows" from local campuses to come up with and implement programs.

Lackie is serving as JCS' main Tzedek staff person and will be expected to devote 10 hours a week to Tzedek Hillel as part of her portfolio. "It's definitely a big chunk," she said. "We'll just reconfigure."

Reading week program planned

Over reading week, there will be a three-day program called Just Do It, running Feb. 18 to 20. About a dozen participating students will stay in a Toronto hostel and do community work, meet people in the community and learn about the connection between Judaism and helping people.

Lackie came up with the idea after hearing about similar ones on other campuses. "It's an amazing program," she said. "It's very important to me to stay in Toronto. We don't need to go to New York to see what's happening there. It's on our own doorstep."

The Tzedek Hillel goal embodies "partnership, advocacy, service and education in everything we do," said Lackie. "If you just volunteer in a soup kitchen without any education, it's just a feel-good project."

Continued from page 22

Centre, 55 Ameer Ave. For information phone 416-783-7983.

WOMEN'S CENTRE

North York Women's Centre presents Stress Management 101, an evening with a chiropractor who will discuss the causes of stress and how to minimize its effects, 7:30-8:30 p.m., 201 Caribou Rd. (Bathurst and Lawrence). Cost $5.

Wednesday, Feb. 7

KIEVER MORNING MINYAN

At Kiever Synagogue, 25 Bellevue Ave., for erev Tu b'Shvat. Breakfast and speaker following services. All welcome. RSVP 416-593-9956.

Thursday, Feb. 8

MIDDLE EAST PEACE

Canadian Friends of Tel Aviv University, Canada-Israel Committee and Beth David B'nai Israel Beth Am present **Prof. Aharon Klieman**, Nahum Gold chair in diplomacy, Tel Aviv University, who will speak on Processing Middle East Peace, 8 p.m., Beth David. Free admission. Call 416-787-9930.

TEENAGE VALUES

Beth Emeth Bais Yehuda Synagogue presents its Mishmor Night, a monthly class co-ordinated with USY to promote Jewish values and challenges facing teenagers. Dinner served, 6:30-8:30 p.m. RSVP to **Allison Berg** 905-764-5513; **Jeff Serota** 905-731-8153, **Jordanna Hochman** 905-731-2425.

And What Else Is New

LEARNING INSTITUTE

The Jewish Learning Institute, an adult education program, is being launched at two locations. The first course, Jewish Mysticism, begins in February and runs for eight weeks. South location at Forest Hill Collegiate begins Feb. 6; north location at Chabad Lubavitch Community Centre begins Feb. 1. Cost $80 per course. Call 905-731-7000.

RELATIONSHIPS

Chabad Lubavitch presents a Shabbaton called Relationships: How Men, Women and Friends Communicate, featuring psychotherapist **Dr. Edwin Yisroel Susskind**, Feb. 9-Feb. 10, 770 Chabad Gate. For reservations call 905-731-7000.

JF&CS GROUPS

Jewish Family & Child Service presents the following groups: Losing a Parent as an Adult, beginning Feb. 1; PALS Social Skills Group for Children, beginning Feb. 1; When Relationships Hurt, beginning Feb. 5. For information call **Shawna Sidney**, 416-638-7800, ext. 215.

A NIGHT TO CONNECT

Shaarei Shomayim 40ish Jewish Singles, presents **Rabbi Yisroel Travis** performing Rabbi Shlomo Carlebach's songs and storytelling, at a Shabbat dinner, Feb. 9, 7 p.m. Cost $29.50 per person. Advance reservations and payment before Feb. 7. Call 416-789-3213; fax 416-789-1728; e-mail www.shomayim.org.

FREE LEGAL CLINIC

North York Women's Centre presents a free half-hour private session with a woman lawyer. Appointments can be booked Tuesdays 7-9 p.m. Call 416-781-0479.

SHABBAT SHIRAH

Toronto Jewish Folk Choir performs with conductor **Esther Ghan** at an oneg Shabbat program, Fri. Feb. 9, Temple Sinai.

TU B'SHVAT PROGRAM

The Family Resource Centre celebrates Tu b'Shvat with a program titled Feathers, Furs and Antlers, featuring a visit from the Toronto Zoo and a touch table of animal skins, horns and antlers. Thursday, Feb. 8, 1-2:30 p.m., Cost $2. RSVP 905-882-8509.

TEMPLE ISRAEL LONDON

Tu b'Shvat seder, Feb. 7, 7:30 p.m., JCC, features various fruits, nuts and wine associated with Israel. Charge $3 per person or $10 for family of four or more.

ORTHODOX SPEED DATING

Meet your bashert in Montreal. For Orthodox men and women ages 30-50 at Congregation Zichron Kedoshin, Feb. 3, 8:30 p.m. Program consists of 10-minute one-on-one encounters with those who share your Jewish outlook. Reservations are a must. Men call **George**, 514-483-8440 after 6 p.m. Women call **Beatrice**, 514-483-5762.

OFF-BROADWAY

NCSY Young Leadership presents *Second Chances*, a play with an unusual combination of Jewish spirituality and Jewish humour, Sunday, Feb. 25, 7:30 p.m. at Leah Posluns Theatre. For tickets call **Nechama Stern**, 416-789-9293 or **NCSY**, 905-761-6279, ext. 32.

VILLAGE SHUL

Village Shul presents Fun Fillment: Putting the Happily into the Ever After, a light hearted way to strengthen your marriage. Begins Feb. 20 8 p.m. for eight weeks. Call 416-785-1107.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-830-5771.

Shaarei Shomayim Friendship Club presents painting classes Wednesdays 1-3 p.m. with **Lena**, 416-785-5773.

Join **LZA Senior's Club** for socializing Monday to Friday, 10 a.m.-3 p.m. at the Borochov Cultural Centre, 272 Codsell Ave. To plan any special occasion, 416-630-9444.

For **Earl Bales Seniors' Club** activities and programs, call 416-395-7881. Casino Rama Wed. Feb. 14 and 28, March 14 and 28; Casino Niagara, Feb. 22. Everyone gets $15 in cash to play. Cost $18. Bus leaves 9 a.m., returns 5 p.m.

Join the **Beth Tikvah Friendship Group's** Heart to Heart evening, Tuesday, Feb. 6, 8 p.m. featuring **Ahuva**, an Israeli singer. $8 members, $10 non-members. At the synagogue, 3080 Bayview Ave.

Beth Tzedec Senior Haverim Programs presents **Corey Keeble**, curator of antiquities at the Royal Ontario Museum, 1:30 p.m. in the Nathan O. and Roey Hurwich boardroom.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

La'Briyut Wellness Centre presents Brain Aerobics, Thursdays, Feb. 1-22, 9:30-10:30 a.m. Call **Joan Turner**.

Heart Healthy Living with **Sara Farrell**, North York heart health network co-ordinator, Thursday, Feb. 1, 1:15 p.m., synagogue. Free admission.

Low vision support group meets monthly. Next date is Tuesday, Feb. 6, 1:15-2:15 p.m. in the music room. Topic is vitalux-ocular vitamins for age related macular degeneration.

Computers are Here to Stay, understanding computer language, how to buy what, with **Hank Lobbenberg**, Tuesday, Feb. 6, 10-11:30 a.m. in the synagogue. Members $1.50, non-members $3. **Call Bookie Kwart** for more information.

Israeli Club Etrog for Hebrew speaking persons meets 7 p.m. Tuesdays for movies, lectures, dances, sing-alongs, bingo. Feb 1, Tu b'Shvat party.

A licensed optician offers free checking and adjusting of glasses. Eye exams, selection and fitting of frames and prescription lenses may be arranged, Tuesdays, Feb. 6, March 6, April 3, May 1, June 5, 12-2 p.m. at Wellness Clinic.

The movie *Angela's Ashes* will be shown 2:30 p.m., Feb. 4, in the synagogue. Admission free for members, $1 for non-members.

Arthritis management clinic, Thursdays, Feb. 8 and March 8, 12:30-4:30 p.m. in the Wellness Clinic. Call ext. 131 to make an appointment.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St., 416-636-1880.

Register your child now for Gimme a Break, March 12-16; ext. 378 or 265.

Tu b'Shvat event, at Jewish Discovery Place, Sunday, Feb. 4 11 a.m.-4 p.m. Features interactive tree planting, Tu b'Shvat seder, games and crafts. Admission $2. Call ext. 456 for more information.

Limited spaces available for September in the Tuesday/Thursday Tic Tac Two program and in the morning junior and senior kindergarten programs. Enriched Judaic programming includes music and Fun Centre Gym. Nursery, JK and SK enrichment includes Hebrew instruction and Jewish Discovery Museum. Call ext. 248 for information.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave., 416-924-6211.

Seniors' programs: Feb. 1, 2 p.m., tour of the Native Canadian Centre of Toronto. Meet at 16 Spadina Rd. at 2 p.m. Refreshments back at JCC.

Feb. 8, 2 p.m., learn how the aquatics program can improve your lifestyle. **Allison Lee** will answer questions. Refreshments. Call **Arlene Smith**, co-ordinator of seniors' program, with any questions.

The Downtown Jewish Community School and the JCC present a free parallel study program, Sunday Feb. 4, 10:30 a.m. Jewish educator **Ruth Rohn** will discuss Shabbat: Day of Restrictions or Day of Rest? How to Enjoy Shabbat with Your Family.

Downtown Jewish Learning Council presents Wrestling with Negative Emotions: A Jewish Approach, Wednesdays, Feb. 7-28, 8 p.m., $40. Instructor is Rabbi Michael Skobac, director of education for Jews for Judaism.

Fitness Talks, Wednesdays 7 p.m. Free for members, $2 suggested donation for non-members. Fruit and juice. Call for information.

Call for information on any of above programs.

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CJN Chess Challenge

***CJN* CHESS CHALLENGE:** More than 140 young people from Grade 1 to OAC took part in *The CJN's* first regional chess challenge held at the Kamin Education Centre of Associated Hebrew Schools, under the direction of the Chess 'N Math Association. The top three winners of each grade go on to play in provincial championships in April, and from there could go on to the national championships. This year, both championship tournaments will be held in Toronto. Janice Atkinson, circulation/promotion manager for *The CJN* and organizer of the event, says she is "thrilled with the response of the community to our our first effort." Winners included (all are from left): Grade 1: Robert Squibb, second, Richard Papalia, first, Samuel Gluck, third; Grade 2: Oliver Blume, second, Eyal Korn, third, Brenden Fan, first; Grade 3: Aman Hambleton, Shivam Thuandiran, tied for second, Yaniv More, first; Grade 4: Akiva Adler, first, Ryan Fish, Steven Squibb, Mark Sotto, tied for second; Grade 5: Coby Bergman, third, Michael Meitz, second, Chaim Jacobs, first; Grade 6: Cartel Cutler, first, Ohad Vilk, second, Josh Doidge, third; Grade 7: Michael Merger, third, Samuel Adam, second, Uri Morantz, first; Grade 8: Mathew Sherman, Joel Weiser, Michael Thaunpizan, tied for first; Grade 9: Jonathan Horovitz, third, Andrew Meitz, second, Boaz Rachamim, first; Grade 12: Haim Hartzman, Ilan Philospe, tied for first; OAC: Avi Oziel, first, Leon Oziel, second. Grade 10 and 11 photos were not available.

Grade 1

Grade 2

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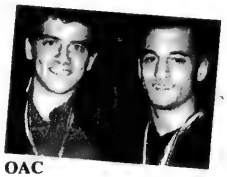
Grade 7

Grade 9


OAC

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Grade 8

Grade 12

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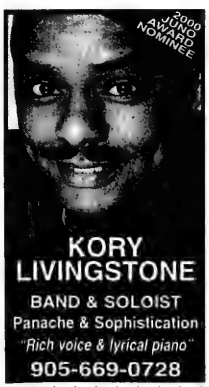

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Location: Forest Hill Collegiate
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8 Thursdays beginning February 1, 7:30-9:00 p.m.
Location: Chabad Lubavitch Community Centre
7770 Bathurst Street, Thornhill
Fee: $80 per course (textbook included)

Coast to Coast

Obodzinski trial scheduled

MONTREAL — The trial of Walter Obodzinski, the second Montrealer to be accused in Federal Court of entering Canada under false pretenses after World War II, is scheduled to begin with a week of hearings July 16 in Montreal. Max Wolpert, acting deputy director of the Department of Justice's War Crimes Unit in Ottawa, said Crown prosecutors feel their case against Obodzinski is a solid one.

After the first week of hearings, legal teams will be fly to Belarus and Israel in early August to hear three weeks of testimony. Hearings in Montreal will resume in September.

HAMILTON JEWISH COMMUNITY SEEKS DYNAMIC EXECUTIVE DIRECTOR

If you are well-organized, committed to Jewish communal life and education, and have a solid understanding of local and international Jewish issues, this position with the Hamilton Jewish Federation/UJA will be of interest to you.

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Please send your résumé by mail, including references, (no phone calls, please) to:
The Hamilton Jewish Federation,
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Attn: Search Committee

The closing date for applications is February 15, 2001

EITZ CHAIM SCHOOLS

express deep grief at the untimely demise of

YITZ FELDMAN QC, ז"ל
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He served on our Board almost four decades, and rose to become Education Committee Chairman and then Eitz Chaim President. In his lifetime of service to Community he held numerous leading positions, including Chairman of Jewish Board of Education, Chairman of COR, President of Clanton Park Synagogue, National Vice-President of Mizrachi, and President of Toronto Jewish Congress.

Our heartfelt condolences to his wife Bella, his children Yaacov, Miriam and Yisroel, and his brothers Meyer and Leibel.

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גידי קורן וחברים

דיוקי ברוזה, 15 בפברואר

דיוקי ברוזה בנה לעצמו משבצת מאד ייחודית בין אמני הבמה הישראלית. למרות שחוא חי כבר שנים רבות בצפון אמריקה, לא דבקה בו תנפולת של תמנושות, זו שגרמה לרבים אחרים להפסיד את חקשר שלחם עם תקהל הישראלי. חוא עדיין מבוקש ואחוב מאד בארץ, ולא מייחסים לו "בגידה" על זת שחוא לא שם. וחעונג שחעניש בישראל את רן אלידן, עליחוי קאשי, אסתר עופרים ודיקה ודאי, לא חוטל עליו. דיוקי חוא אבן מרתק שמחדש את עצמו תמיד, ולראייה, יש מאחוריו כבר שבעה עשר תקליטים. דיוקי תחלים לא מכבר מתאונת דרכים קשה, שבה נפגעה ידו באורח קשה וחיתה חשש שלא יוכל לשוב ולנגן. אז חיתה חוא שוב כאן, לחמם לנו את חחורף ולחבטיח ש"יחיה טוב", ולספר על "חאשה שאיתי" ולמלק "סיגליות". רק

לחזוחירכם שאולם **Leah Posiun** חוא קטן במיוחד, ושרוב חכרטיסים כבר נמכרו. אז אללה ירצו ל"מתנה ג'ודאיקה". ברכות לצמד חשמונים (זר- אביב ושר), שממשיכים לדאוג לקוחילה שלחם שלא נשכח מאיפה באנו.

ערפאת לפי ליליאן

"תמיד נעים לקרוא את מדוכך, גידי, וחשבתי לשותף אותך בענין שעלה במחשבתי: חשם ערפאת חוא מחשורש ע.ר.פ. תנעתי למסקנה שכשמו כן חוא- נתן ערף, עורף ראשים, קשה ערף, ערפילי- ואם תבדוק במילון אבן שושן תמצא עוד מלים שלילוית בגידון. חמשך לעניין אותנו ותשמע בשורות טובות." ליליאן בן לולו.

באמתו ענין, ליליאן, מספרים שבאחת התקופות תמסוכנות בחיין, ביקש ערפאת ממגדת עתידות שתנבא את גורלו. חיא פתחה בקפה ואמרה לו" אתה תצא מן תעולם באחד מתגי ישראל". חזדעזע ותתן פרס תנובל- זח מה שחסר לו, שיום חזכרון שלו יחיה בחג יחודי? ביקש ממנה שתגיד לו באיזה חג. חיא תתאמצה ותתאמצה, אך קורי תקפה התבלבלו. ראתה תמגדת כמה שחוא מדוכא מזה שאיננו יודע באיזה חג זה יקרה, רצתה לנחם אותנו, ואמרה:" אין לך מה לדאוג, מתי שזה לא יקרה- זה יחיה יום חג בישראל"...

מה יחיה

אם לא יקרה משהו בלתי צפוי, ראש תממשלה חבא של ישראל יחיה אריאל שרון. חפער בסקרים חוא לא מחסוג שאפשר לסנוור, וגם לא יקרה שום דבר שיסגור אותו. אכזבת אנשי "מחנה תשלום" ברורה ובואבת- דרישת ערפאת לאפשר את שיבתם של ארבעה מליון פליטים- מוכיחה שאנשי חימין צדקו: חם תמיד אמרו שחפלשתינאים לא ישקטו עד שישלטו בכל ארץ ישראל. חינה, נותנים לחם את כל חגדה בחזרה וזה לא מספיק לחם.

חמצב חזה מחייב חיערכות מחשבתית חדשה בישראל: רבים וטובים מאמינים שישראל צריכה לפנות חד צדדית את האזורים חמאוכלסים בגדה, לספח לישראל גושי התיישבות יחודיים שיש לחם רצף טריטוריאלי עם ישראל, לצאת משם ולחקים גדר של שבעה מטרים ומערכת מיגון אלקטרונית. להזכירכם שבלבנון יציאת חד צדדית עבדה. עוד תחליך מעניין שקורה בשטחים: עד כח ניצחו חערבים בתחום חטרור, כי צבא מאורגן אינו יכול להתמודד עם פעולת אישיות של אנשים בודדים. וחינה בחדשים תאחרונים פוגע צח"ל סלקטיבית בטרוריסטים, תוך עבודה מודיעינית יוצאת מן חכלל. לדוגמה, כל משתתפי חליקי' ברמאללה נתפסו או חוסלו. אבל שיישאר ביניתו.

ללכת ב-zadie's shoes

אם אתם יכולים למצוא ערב פנוי לפני ח- 4 בפברואר, רוצו לראות את "חנעליים של סבא", חצגת שחיא כולח טורונטו וחנקודה היחודיח. לא, לא לחשוש, לא נושא דתי בכלל- עיקר חחצגח חוא על אמון בין אנשים, ועל חנושא של חתמכרות לחימורים. חמחזאי, אדם פטל, וחמחזאית ג'קי מאקסוול עשו עבודה יוצאת מן חכלל עם צוות מעולח. בימי ראשון יש חצגת צחריים בשעה שתיים, ובח משלם כל אחד לפי רצונו (מומלץ 10 דולאר), חחצגת ב-factory theatre (416-504-9971).

Shanghai haven exhibit unveiled in Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG – The Shanghai Connection, an exhibit highlighting the rescue efforts of Chinese and Japanese diplomats who helped Jews escaping pre-World War II Europe reach safety in Shanghai, was recently unveiled at Winnipeg's Jewish Heritage Centre.

Several Winnipegers whose family members were brought to Shanghai were on hand for the opening.

"My dad was in Sachsenhausen concentration camp," said Bert Schaffer. "The only way out was to have a fixed destination outside of Europe. My parents, Abe and Lottie, tried many countries. Only China would accept them."

Ralph Kuropatwa's mother and her parents arrived in Shanghai from Bavaria in 1939. His father had come to Shanghai from Belgium in 1936.

The Schaffer's, Kuropatwa's and many others owed their lives to the kindness of men like Dr. Feng Shan Ho, the Chinese consul general in Vienna and Chiune Sugihara,the Japanese consul in Kovno, Lithuania. The two men collectively saved the lives of 18,000 Jews by providing visas for entry into China.

Much of the the lecture and film-based exhibit focuses on the lives, careers and rescue efforts of the two diplomats.

The rest highlights Jewish life in Shanghai during the war years and the five Winnipeg families who have connections to Shanghai.

Kuropatwa was born in Shanghai in 1940. He remembers having a "cheerful" childhood and fondly recalls steaming, fragrant noodle carts at nightfall and fireworks. Kuropatwa recalls his father's excitement when the Americans bombed ammunition dumps in Honkew.

But not all memories are pleasant. "There was…the noisy Japanese soldier prodding my mother and I down the street at the point of a bayonet," he said.

Some of Miriam Gellert Feierstein's experiences in China were difficult.

Her father was forced to work in a Japanese munitions factory and the family lived in a Japanese ghetto. She also recalls the time in early 1945 when her mother asked her to take some food to her father at work. The seven-year-old was hit on the head with a rifle butt by a Japanese soldier at the factory gate.

Schaffer notes the Shanghai community had all the organizations you would normally find in a Jewish community. Feierstein, for example, attended a Jewish school in Shanghai. Meyer Zucker, who passed away 12 years ago, but was represented at the exhibit by his widow, Miriam, was actively involved in Yiddish socialist circles in Shanghai.

In general, the Jews of Shanghai found the Chinese people to be honourable and free of anti-Semitism.

"Until the Communists came to power, we had comfortable lives," said Ada Bronstein.

The Bronstein Family stands out from the other Winnipeg Jews who came from Shanghai. Ada and her late husband, Gregor, pre-dated the Jewish refugees in Shanghai by two decades.

Bronstein was born Ada Lvoff in Harbin, a city in Manchuria. Her parents, Russian Jews, came to Harbin to escape the Russian pogroms. Gregor, who passed away in 1984, was also born in Harbin. Ada Bronstein's father was a pharmacist with a drugstore first in Harbin. The Bronstein's moved to Shanghai in 1932.

"Life was comfortable for us," Bronstein recalls. "We always had three servants."

But the onslaught of Communism changed everything and Ada and Gregor left China for Canada. The rest of Ada's family headed for Australia.

The exhibit will run until the end of March and will include a panel discussion.

All the Jewish Winnipegers with a Shanghai connection are excited about having their stories told.

"I think the exhibition is great," said Miriam Feierstein. "It shows people what life was like there during the war. I hope that at least once before I leave this earth that I will be able to go back there."

Sask. settlement, cemetery turns 100

REGINA — In the spring of 1901, 100 Jews came from Romania to settle in the newly formed Jewish Agricultural Colony of Lipton in what was then part of the North West Territories.

Other settlers arrived later from Romania and Russia and made their home in the Lipton area, and together they fought disease, a harsh climate and poor farming conditions.

The residents quickly established a Jewish cemetery and had organized the first of three schools by 1905. Although many settlers left to seek a better life in larger centres, the Lipton colony remained a close-knit Jewish community throughout the Depression and World War II. The last burial in the Lipton Cemetery occurred in 1951.

The chevrah kadishah of Beth Jacob synagogue in Regina has taken on the responsibility for maintaining the cemetery in Lipton, a little over an hour's drive from Regina. The Jewish community here is planning a 100th anniversary commemorative celebration of the Lipton Jewish settlement and cemetery, to take place June 9 and 10.

The planning committee is also preparing a heritage package with historical information and personal immigration and biographical stories. We are seeking input from people who may have relatives living in this area or buried in the Lipton Jewish Cemetery, and we would appreciate any information that will help.

Please contact us by Feb. 15, if possible. Write to the Lipton Commemorative Jewish Celebrations Committee, Beth Jacob Synagogue, 4715 McTavish St., Regina, Sask., S4S 6H2; phone: 306-757-8643; or fax: 306-352-3499.

Finding irony in portraits

Cultural issues dominated the news last week. First, there was the flap about the flag being a rag that got everyone mad. Bernard Landry's feeble explanation about the bull was hardly convincing – but strangely, he may have been on to something. Bet you didn't know that bulls are colour-blind and it is the cape's motion rather than colour that attracts the charging bovine. Well, patriotic defenders of the red maple-leaf were sure charged!

Sheila Copps announced plans to buy and renovate the late Pierre Trudeau's Montreal mansion. Apparently, the czarina of all things Canadian felt that the art deco landmark should be declared a National Heritage site. Too bad Trudeau's estate was never contacted and has no intention of turning over the residence.

Scene in Ottawa
By G.K. SIMCOE

But we digress, for the real cultural news was from the minister for Canadian heritage who spoke of plans to alter another building, the former U.S. Embassy, just opposite the grounds of parliament. Plans are underway for converting the choice piece of real estate into a National Portrait Gallery where visitors can view and reflect on the great Canadians who have contributed in some way to this country's development. The cost attached to the initiative is estimated at $22 million, not a small bit of change.

Now, we should all be proponents of enhanced awareness of and appreciation for the exciting personalities that figure in Canadian history, but there is something wrong with this picture.

Not long ago, the government protested that it could not justify significant expenditures on museums at a time when programs were being slashed and Canada was getting its financial house in order. That was essentially the excuse for not honouring a commitment for a permanent Holocaust memorial.

Regardless of what form it might take – a stand alone museum as envisioned by some within the Jewish community, or as a central feature of a larger undertaking on the themes of tolerance – such a museum is as important for Canadian consciousness as any portrait of Louis Riel or Lord Nelson.

It's ironic that one will be able to view a portrait of Mackenzie King in all his prime ministerial glory, but not a glimpse of the misery caused by his government's intolerant rejection of Jews seeking refuge from Nazism.

Perhaps placing the one in the spotlight is partially intended to help keep the other in the shadows.

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Researchers find gene that causes dysautonomia

By LEILA SPEISMAN
Staff Reporter

TORONTO — Researchers at Massachusetts General Hospital (MGH) have identified the gene that causes familial dysautonomia (FD).

The research team, under the direction of James Gusella, director of the molecular neurogenetics unit and Bullard professor of neurogenetics at Harvard Medical School, and Susan Slaugenhaupt, instructor of neurology at Harvard Medical School, has shown that mutations in a gene named IKBKAP cause the disease.

The findings will be published in the *American Journal of Human Genetics*.

The immediate result of this discovery. Gusella was quoted as saying in a media release from MGH, will be the ability to do carrier testing of anyone in the general Jewish population, rather than just known at-risk families.

The team has also found that "the expression of the mutant gene in FD patients varies depending on what cell types are examined."

They discovered that some patient cell types show normal protein development despite the mutation. Slaugenhaupt suggested that by investigating this mechanism, they may learn how to increase the amount of normal protein made in nerve cells, "which could lead to a treatment for the progressive nerve loss seen in FD."

Deb Melamed Wener, whose eight-year-old daughter Alanna has the disease, and who was interviewed for the recent *CJN* article on FD, said that everyone is "really excited. It is great news – it's been a long time coming."

She is especially happy about the improved therapies that it appears will be possible, and about the testing for carriers. "Now it is important to get that testing to Canada," she said.

Familial dystautonomia is a disease of the sensory and autonomic nervous systems that affects the Ashkenazi Jewish population. One in 30 Ashkenazi Jews carries the FD gene and about one in 3,600 individuals is affected.

Symptoms include difficulty swallowing, leading to the necessity of tube feedings; trouble controlling heart rate and blood pressure; poor reaction to pain; and spinal curvature. A media release from MGH estimated that only about 50 percent of patients live to be 30 years old, in spite of advances in medical treatment.

The research team also includes scientists and physicians from the Dysautonomia Treatment and Evaluation Center at New York University (NYU), the National Institutes of Health, Hadassah-Hebrew University Hospital in Israel, and the Max-Delbruck-Centrum for Molecular Medicine in Germany. Support has come from the Dysautonomia Foundation, the National Institutes of Health, the Israeli Science Ministry and the U.S.-Israel Binational Science Foundation.

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In a related development, an organization of parents of children with FD has announced that it will provide up to $1 million in grants per year to support research for the development of a cure for the disease.

It also announced that screening programs are being set up at NYU and Mt. Sinai Hospital in New York and at Hadassah-Hebrew University Hospital in Israel for all potentially at-risk people.

COMMUNITY SERVICE: Four grade 10 CHAT students recently visited Mount Sinai Hospital. As part of their career assignment in community service, they chose to study the Isabel Silverman Canada International Scientific Exchange Program. This is a volunteer medical, charitable organization based at Mount Sinai and the U of T. From left are Miriam Samuel; Joseph Mapa, president of Mount Sinai; Jonathan Farber; Dr. Arnold Noyek, chair of CISEPO; and Daniel Talkins. [Photo courtesy of Mount Sinai Hospital]

About Nutrition

By LISA WEINBERG

Q. I am formula-feeding my infant and I sometimes switch between using the liquid and the powder of the same brand. Is it OK to do this?

A. Yes, it's perfectly OK. There is sometimes a slight difference in taste that your baby may detect, but there is no reason not to do whatever is more convenient. Just be aware of the varying expiry dates on liquid vs. powdered formulas once they are opened, and if you are switching between the two, ensure that you use up the formula or discard it before those times have elapsed.

Q. My son loves cucumber. Is it at all nutritious?

A. Actually, yes. Most kids do seem to love cucumbers, which have some healthful benefits. An eight-inch piece of cucumber contains less than 40 calories, along with two grams of protein, no fat, three grams of fibre and some vitamins. Enjoy!

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions, send them to The CJN.

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PM halts talks after angry Arafat speech

by ALUF BENN and ORA COREN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak halted peacemaking contacts with Palestinian leader Yasser Arafat and the Palestinian Authority until after Israel's election next week, his office said last Sunday.

But in an official statement, his office added that, "Security contacts for [purposes of] calming the situation on the ground, stopping the violence and thwarting terrorism will continue."

Barak decided not to meet Arafat for a summit in Sweden after the Palestinian leader made a speech yesterday at the World Economic Forum in Davos, Switzerland, accusing Israel of waging a "barbaric war" against the Palestinians and of using prohibited weapons and ammunition "that include in their composition depleted uranium."

The allegation of using depleted uranium against the Palestinians during the recent intifadah was immediately denied by Israel.

Barak informed Sweden's leaders and UN Secretary General Kofi Annan of his decision to stop meetings between Israeli and Palestinian officials relating to peace negotiations, his office said.

Foreign Minister Shlomo Ben-Ami, Justice Minister Yossi Beilin and Director General of the Prime Minister's Office, Gilad Sher, favoured holding the summit, and Ben-Ami even announced the meeting during a press conference at the end of five days of Israeli-Palestinian talks in Taba last Saturday.

Ben-Ami favours "internationalizing" the diplomatic process. He believes Israel needs international backing to cushion it against the lack of stability on the Palestinian side. He thinks Israel needs to undergo a fundamental change in its attitude toward international intervention.

This was why he favoured holding a meeting with Arafat under European Union and UN auspices, without the participation of the United States, which has declared it would not take part in any actions that could be construed as intervention in the Israeli election process.

The new administration of President George W. Bush has recently been taking a fresh look at U.S. Middle East policy.

The statement released on Jan. 28 by Barak's office, cancelling the meeting with Arafat, stated, "The Israeli government continues to stand by the peace process on the basis of insistence on Israel's vital interest."

In his blistering verbal attack on Israel, Arafat told the audience, which included Annan, "The current government of Israel is waging and has waged for the past four months a savage and barbaric war as well as a blatant and fascist military aggression against our Palestinian people."

Appearing on a panel that included Minister for Regional Co-operation Shimon Peres, Arafat also made the accusation about Israel's use of ammunition containing depleted uranium.

Western Europe has recently been swept by fears that cases of cancer among peacekeeping troops in the Balkans could be linked to NATO's use of depleted uranium weapons.

Arafat said Israeli actions had cost the Palestinian economy $2.5 billion, but insisted he remained committed to the peace process.

Peres, whose opening comments were far more upbeat and conciliatory, seemed taken aback by Arafat's tone. Peres insisted Israel's crackdown was solely in self-defence and that Israel remained committed to finding a lasting peace.

Arafat may well have aimed his vituperation against Israel to gain points with the Palestinian masses at home, but he failed to impress the world leaders at the meeting.

"To think of such a man leading a state is truly frightening," said one member of the illustrious audience after the panel discussion.

Leaders look past election

Continued from page 1

Ranking members of Sharon's campaign staff are concerned about a possible political backlash stemming from the outspoken remarks of far-right, National Union-Yisrael Beitenu party members, who are likely candidates for ministerial portfolios in a new government.

Likud MK Meir Sheetrit, who is handling press and public relations matters for the Sharon campaign, told *Ha'aretz* last night: "If the extreme right hasn't learned a thing from 1999 when it caused [Benjamin] Netanyahu's downfall and Barak's [victory], then we have a problem. I urge them to exercise restraint and hold their tongues, because they cause damage."

Adding that the positions of Lieberman and Ze'evi "are not the Likud's policy line," Sheetrit confirmed that he favours the formation of a national unity government.

Other top Likud politicians expressed concerns yesterday that moderate figures such as Centre party MKs Dan Meridor and Roni Milo would refuse to form a narrow-based government under Sharon that features far-right figures, such as the National Union-Yisrael Beitenu MKs. Meridor has declared recently that he won't take part in a new government that stops negotiations with the Palestinians.

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Britain holds first Holocaust day

Ha'aretz Daily Newspaper Ltd.

LONDON — Britain observed its first national Holocaust Memorial Day last Sunday with ceremonies across the country and a service in London that also honoured victims of other 20th-century genocides.

Children in Wales composed personal messages for those killed in the century's atrocities, a town in western England honoured a son who issued visas to Jews fleeing Nazi Germany, and London's Imperial War Museum screened films about Nazis.

The guest list for a special service at Westminster Central Hall in London included Prince Charles, Prime Minister Tony Blair, the archbishops of Canterbury and Westminster and Britain's Chief Rabbi Jonathan Sacks.

The ceremony included tributes to survivors of violence in Cambodia, Bosnia and Rwanda, as part of an effort to make the day a broad lesson about the consequences of intolerance. It came on the 56th anniversary of the 1945 liberation of Auschwitz, which is commemorated around Europe.

"It's so important... to remember," said Holocaust survivor Gena Turgel after a service in Edinburgh, Scotland. "Atrocities should never be allowed to happen to any person, any group of people, any colour or religion, any nationality."

In Germany, flags flew at half-mast on government buildings for the annual Day of Remembrance for Victims of Nazism. A sharp rise in violent neo-Nazi attacks on minorities this year gave the day added resonance.

Germany's commemorative events took place at the site of the planned national Holocaust memorial, close to the Reichstag and the Brandenburg Gate in the heart of Berlin. Anti-racism campaigners lit thousands of candles.

Italy held its first Holocaust Memorial Day with a ceremony in Milan organized by Italian unions, and a moment of silence was planned during evening soccer games. Padua, in northern Italy, honoured Giorgio Perlasca, a butcher credited with having saved more than 5,000 Italian Jews by pretending to be a Spanish diplomat.

Italian President Carlo Azeglio Ciampi acknowledged Italy's blame in the Holocaust, calling Benito Mussolini's racial laws a betrayal of the country's founding principles.

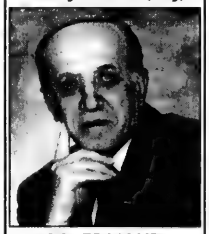
About 7,000 Jews were deported from Italy during the Holocaust, and 5,910 of them died.

"But numerous Italians knew how to further the demands of their conscience against the violence of the dictator," Ciampi said.

In Sweden, Prime Minister Goeran Persson attended a ceremony at a Stockholm synagogue.

ANNOUNCEMENT

Canadian Friends of Boys Town Jerusalem (BTJ)



DR. EDMOND YEHUDA LIPSITZ

Mr. Earl Miller, President of Canadian Friends of Boys Town Jerusalem, and Rabbi Ronald Gray, Executive VP of BTJ of America, are pleased to announce the appointment of Dr. Edmond Yehuda Lipsitz as Executive Director of the Canadian Friends of BTJ.

Dr. Lipsitz is the retired Executive Director and Director of Education of the Canadian Jewish Congress, Ontario Region. He holds a B.A. and M.Sc. from the University of Western Ontario and an M.Ed. and Ph.D. from McGill University. Dr. Lipsitz has edited and published numerous books of Jewish content including "World Jewish Directory", and "Who's Who in Canadian Jewry".

Boys Town Jerusalem is one of Israel's premier institutions for educating the country's next generation of leaders in the fields of technology, commerce, education, the military and public service. Since its founding in 1948, BTJ has pursued its mission of turning young boys from limited backgrounds into young men with limitless futures. From Junior High through College level, the three-part curriculum at Boys Town - academic, technological and Torah – is designed to turn otherwise disadvantaged Israeli youth into productive citizens of tomorrow. The campus, located on 18 beautiful acres in the Bayit Vegan neighborhood of Jerusalem overlooking the Judean Hills, is a home away from home for students with diverse backgrounds, representing the ethnic mosaic that is Israel today.

The Canadian Friends of Boys Town Jerusalem office is at 2788 Bathurst St. #200 Toronto, ON M6B 3A3 Phone: 416-789-7241 Fax: 416-789-1090

Melchior slams UK chief rabbi over Mount remarks

By SHARON SADEH
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Rabbi Michael Melchior, minister of Diaspora relations, last Friday expressed sharp criticism of recent comments by the United Kingdom's Chief Rabbi Jonathan Sacks.

In a letter to Jerusalem Mayor Ehud Olmert, Rabbi Sacks asserted that the governments of Israel have no right to decide on the sovereignty of the Temple Mount.

In an interview with the British weekly, *The Jewish Chronicle*, Rabbi Melchior said, "If someone wants to make political decisions which impact on Israel, it is appropriate that he move to Israel, become a citizen and vote in the elections. Only those who really care about Israel have the right to intervene on the fundamental issues of the state."

He added that "we must listen to differing opinions, but at the end of the day, the final decisions are being taken by the elected governments of Israel."

CORRECTION

In an article in last week's *CJN* on the exhibit of Syrian-Jewish artifacts in Israel, it was stated that former Israeli consul general to Toronto, Jehudi Kinar, arranged a meeting with Israeli President Moshe Katsav and Judy Feld Carr.

In fact, Kinar arranged for the shipping of some of the artifacts to Israel. The meeting between Carr and Katsav was arranged by the current consul general, Meir Romem.

Jan. 22

•Tourism officials expect the occupancy rate of Jerusalem hotels to reach 30 percent in January as opposed to the occupancy rate of 22 percent in December. Tourism rates have fallen since the Palestinian rioting began in October.

Jan. 23

•Prime Minister Ehud Barak recalled his top negotiators from talks with the PA in Taba after the bodies of two slain Israelis, Moti Dayan and Etgar Zeituni, were discovered near Tulkarm. (*Another Israeli was killed on Thursday by Palestinian drive-by gunmen. Talks in Taba resumed Thursday.*)

Jan. 24

• Nobel Peace laureate Elie Wiesel called on Israel and the Palestinians to postpone negotiations about Jerusalem for a generation. "Perhaps in 20 years," he wrote in the *New York Times*, the Palestinians "will then understand why the Jewish soul carries within it the wound and the love of a city whose keys are protected by its memory."

Jan. 25

•Forty-five-year-old Akiva Pashkus from the Bayit V'gan neighbourhood in Jerusalem was killed in a shooting incident at the Atarot industrial zone in northern Jerusalem. Despite the terrorist attack, Prime Minister Ehud Barak ordered that Israeli negotiators continue peace process talks in Taba.

Jan. 26

•An Israeli living in Holland will be brought to New York to face charges for his role as a leading exporter to the United States of the drug Ecstasy. Officials in Holland accused Sean Erez of being the brains behind a smuggling operation that used chassidic youth as couriers.

Files from JTA

Chief Rabbi demands state probe of digging on Mount

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Sephardi Chief Rabbi Eliahu Bakshi-Doron last week demanded that Prime Minister Ehud Barak set up a commission of inquiry to investigate what kind of digging is really being done on the Temple Mount.

All digging on the Mount should be frozen until the commission has completed its work, Rabbi Bakshi-Doron added. He issued this call following an open meeting with the Committee to Prevent the Destruction of Antiquities on the Temple Mount, which was attended by several other rabbis.

At the meeting, Shmuel Berkowitz, a committee member, said the committee has photographs taken in the last few days, showing a section of the tunnel that the Wakf (Muslim religious trust) has started to build between the ruins of the ancient Al Aksa Mosque and Solomon's Stables. However, he said, the pictures cannot be released because they might endanger the life of the source who supplied them.

"The committee has pictures that incontrovertibly demonstrate activity under the Al Aksa Mosque, activity that is destroying archaeological remains," said another committee member, archaeologist Gabi Barkai. "I would be happy to go to the site with the police, who are having trouble locating these things, and show them what we are talking about."

Another committee member, Yisrael Caspi, charged that both Barak and Public Security Minister Shlomo Ben-Ami are perfectly aware of the "troubling reality on the Mount," but prefer to ignore it.

According to Barkai, the Wakf has paved thousands of square metres of the mount. This in itself would have caused no harm, he said, except that "in preparation, they lowered the level of the Mount by many dozens of centimetres, thereby damaging antiquities from the days of the First Temple, the Hasmonean Kingdom, the Herodian period and the Roman, Christian and Muslim periods."

In another area of the Mount – the "Ramah" region where the Dome of the Rock is located, and where many believe the Temple formerly stood – the Wakf is raising the floor, and this also damages antiquities, Barkai said.

Eilat Mazar, an archaeologist affiliated with Hebrew University, stressed that the committee, which is made up of people from all parts of the political spectrum, has one concern: preventing the destruction of antiquities on the Mount. "For more than a year, we have been requesting a meeting with Prime Minister Barak, without success," she added.

At the meeting, Rabbi Bakshi-Doron was also asked about the rabbinical committee set up to look into the possibility of establishing a synagogue on some part of the Temple Mount. He replied that, in his opinion, as well as in those of most members of the Chief Rabbinical Council, that such a setup is not feasible, because Jews are not allowed to set foot even on the margins of the Mount.

When fiction poses as fact

According to Reports

At an important CBC symposium a few years ago under the heading Journalism and the Politics of Identity, highly respected Canadian writer and journalist Michael Ignatieff implored his colleagues to go beyond merely balancing competing viewpoints and to ensure that they establish "what the facts of the case are." This also meant, he said, "to refuse the... contention of identity politics" that there are no facts, only competing claims (with the final word typically going to the weaker party no matter how invalid the argument).

Unless we refuse the "relativization of truth," Ignatieff warned, "we might as well pack up and go home. There are facts, they can be established, they can be discerned, they can be presented."

Journalists who refuse to establish the facts, Ignatieff suggested, are being irresponsible, not just lazy.

Yet, day after day, we read in newspapers and magazines, hear on the radio and see on TV that, for instance, UN Resolution 242 "demands" Israel's unilateral withdrawal from "the" territories, that Resolution 194 "enshrines" the Palestinian "right of return" to present-day Israel and that this "right" is bound by international law, that in 1948 war "broke out" between Israel and a number of Arab states, and so on – all wrong. All factually wrong.

By the force of repetition, these and a multitude of related claims posing as fact gain an acceptance and legitimacy that is completely undeserved. To be sure, many such claims are often "balanced" by Israeli experts and others scrupulously (if unsensationally) asserting the facts, only to be followed a day or so later by the most egregious violation of the facts as part of unrelenting anti-Israel polemics.

I am speaking here about basic, irrefutable truths, not simply about differing interpretations of key events which are the lifeblood of intellectual debate and growth. There must be respect for intellectual integrity that demands that in the course of the debate no violation of irrefutable facts will be tolerated.

Historian Tony Judt, echoing Ignatieff's sentiments, was dead right in his article called Writing History, Facts Optional in the *New York Times*, April 13, 2000:

"Some statements are true, some are false. Some writers have integrity and are to be believed, however outlandish their opinions. Others are knowingly disseminating seductive falsehoods. Most people are good. And some are evil."

Prepared by Paul Michaels of the Canada-Israel Committee.

Canadian Jewish Congress 26th Plenary Assembly

Please be advised that the Canadian Jewish Congress 26th Triennial Plenary Assembly will be held in Toronto, Ontario, at the Inn on the Park, 1100 Eglinton Avenue East, from Sunday, May 6, to Monday, May 7, 2001.

Notice of Annual General Meeting

Please take notice that CJC will hold its Annual General Meeting on Sunday, May 6, 2001, from 9:30 a.m. to 10:15 a.m. at the Inn on the Park in Toronto.

Am Echad—
Shaping an agenda

For more information:
Bernie M. Farber
Director, CJC Ontario Region
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PA violence is political tactic

By SHELDON KIRSHNER

Mideast Analysis

"War is nothing but the continuation of politics by other means," Karl von Clausewitz, the Prussian military theorist, wrote.

Von Clausewitz's famous dictum is clearly applicable to the current Palestinian uprising.

The Palestinian Authority (PA), under the leadership of Yasser Arafat, has resorted to violence in order to extract further political concessions from Israel.

Although the PA has made a point of conducting negotiations with Israel to try to resolve final status issues, Arafat and his lieutenants have let it be known that the intifadah will continue until Palestinian goals are met.

Prime Minister Ehud Barak has offered Arafat unprecedented territorial concessions and a measure of shared sovereignty in eastern Jerusalem. But Arafat believes he can wrest still more concessions from Israel by pursuing the uprising, currently in its fourth month.

Israel is under no illusions what it is up against. Gen. Shaul Mofaz, the chief of staff, has warned that this low-grade conflict could last at least a year. Ephraim Sneh, the deputy defence minister, put it more bluntly. "We are at war with the PA," he declared recently.

Though confined almost exclusively to the West Bank and Gaza, the intifadah has spilled into Israel in the form of several suicide bombings and shootings perpetrated by Hamas, Islamic Jihad and Fatah.

Reports suggest that the intifadah is running at a lower intensity today than in its formative stage in October and November. Indeed, violent incidents have decreased by 70 percent of late.

Yet the death toll, which stands at 375 (318 Palestinians, 43 Israeli Jews, 13 Israeli Arabs and a German national), is rising. Last week, following the murder of a 16-year-old Jewish boy near Ramallah and of two Tel Aviv restaurateurs in the Tulkarm area, an Israeli Jew was killed in Jerusalem.

The character of the intifadah has also changed. Stone-throwing incidents have become relatively rare, while road-side bombings and shootings are now commonplace.

Concentrating their fury on Jewish settlers and soldiers, the Palestinians have targeted cars, buses and convoys, settlements, army positions and bypass roads, all in a bid to uproot settlements and eject Israel from the territories.

The Jordan Valley, once a tranquil haven, has been affected by the uprising as well. Crops have been uprooted, greenhouses vandalized and roads attacked.

It appears that the settlements, particularly the isolated ones, are security liabilities rather than assets.

Having transformed the territories into danger zones where Jewish lives are in constant peril, the Palestinians have "Lebanonized" the conflict in the West Bank and Gaza. Last week, in an incident reminiscent of Hezbollah's successful tactics in southern Lebanon, Hamas set off a bomb next to a Merkava tank in Gaza, wounding a soldier. Subsequently, Hamas distributed a video recording of the assault.

It is unclear whether Arafat wants to intensify the intifadah. But he may do so if the last-ditch talks in Taba fail, or if Ariel Sharon defeats Barak in the Feb. 6 prime ministerial election.

Meanwhile, Fatah leaders Marwan Barghouti and Hussein Sheikh – who enjoy a wide following among younger Palestinians – have repeatedly urged Arafat to escalate the uprising, and not to renew security co-operation with Israel, severed shortly after Sharon touched off the intifadah with his visit to the Temple Mount in Jerusalem.

Two weeks ago, the Israeli media reported that security co-ordination had been resumed. But it remains to be seen whether it has actually gone into effect.

Israel, in trying to squelch the uprising, has imposed punishing closures on the West Bank and Gaza and assassinated mid-level Fatah and Hamas activists.

These measures have devastated the Palestinians, damaging their economy and partially decimating their leadership.

Both sides realize that that the current impasse can only be broken through diplomacy, not war.

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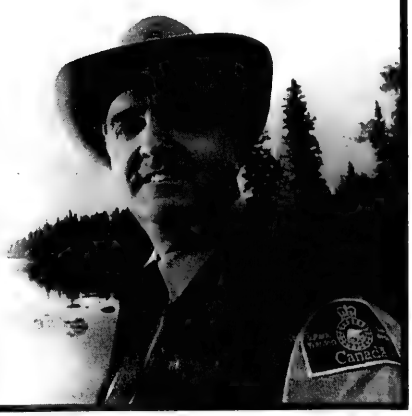

E-mail rumours are not to be trusted

By PAUL LUNGEN
Staff Reporter

TORONTO — On the Internet, information travels at the speed of light – whether it's true or not.

Among the vast quantity of rumours, tall tales and urban myths circulating at any one time is an e-mail chain letter that calls on readers to boycott McDonald's restaurants. The reasons for the boycott vary, depending on the mail message received.

In one version, the letter claims 60 Saudi Arabian McDonald's franchises are donating 30 percent of the their hamburger sales to "the Palestinian intifadah against the Israelis."

In another, the money is to go to "Palestinians injured in the occupied territories."

McDonald's Corporation has responded with a news release saying the restaurants celebrated the month of Ramadan by donating a percentage of every "Value Meal" sold to the Red Crescent Society and a children's hospital in Gaza. The donation was "part of an on-going commitment by our independent Saudi partners to raise money for organizations that support worthy children's causes," the release states.

The U.S.-based Anti-Defamation League (ADL) is satisfied with that explanation.

"As far as the ADL is concerned, if a Saudi Arabian wants to donate part of their money to a hospital, that's a humanitarian gesture," said Myrna Shinebaum, national spokesman for the ADL.

"Certainly, on the issue of McDonald's, there's no reason to boycott it."

Shinebaum said the Internet chain letter "is another case of e-mail running amok… People put it on the Internet and it's taken on a life of its own."

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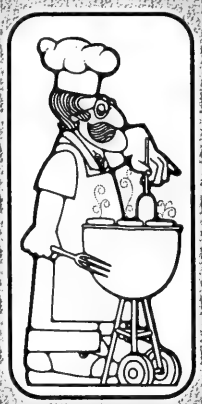

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CJN Purim Art Contest

It's time again for our sixth annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 8. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, Feb. 19, 2001. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors, such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat, Friday, March 2, 2001.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 8, 2001. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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mulberry
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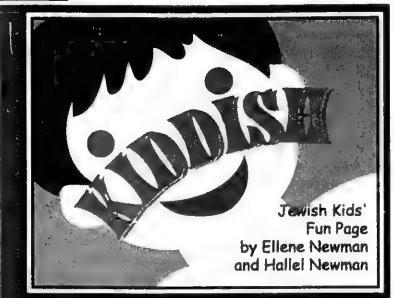
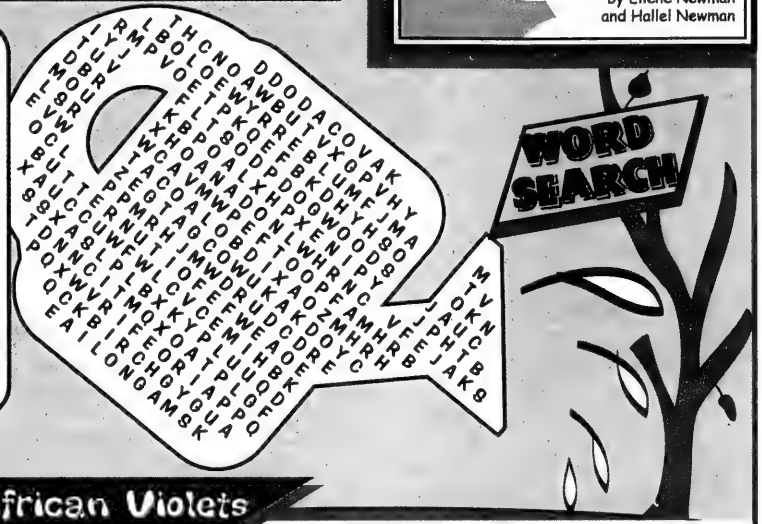


On *Tu B'Shevat* we celebrate the gift of trees. How many of these tree names can you find?



African Violets

"Sarena Abigail Willner!" cried Mrs. Willner, "What is my African violet doing in the linen closet?"

"Ummm . . . it's on vacation?"

"Sarena, I told you to water it three times a week."

"I kept forgetting, and I thought you wouldn't find it there."

"Well, now it's dead. I am very disappointed in you, young lady. I trusted you to — oh, the school bus is here. We'll talk later."

* * * * *

Sarena had difficulty concentrating in class until her teacher, *Morah* Rachel, announced, "As you know, today is *Tu B'Shevat*. God gave us beautiful trees and flowers to use and enjoy, and we have a *mitzvah* to take care of all His creations. Later on we'll be planting a sapling with the third grade, but right now we have a special treat."

Morah Rachel took a large white box from the storage cabinet and put it down on the work table by the window. Everybody stared at the box, trying to guess what was inside. "Liana's mother, Mrs. Frydman, donated these lovely African violets to our class." *Morah* Rachel uncovered the box and continued, "We are going to pot them, and when school ends today we can take them home."

Sarena couldn't take her eyes off the flowers. African violets. A few of them looked exactly like the one she had at home — well, the one she used to have at home.

"Sarena, you are sitting so nicely that you may be the first to choose your flower."

Sarena, jolted from her reverie, slowly walked to the work table and chose a plant. It looked just like the one she hadn't watered at home, except it had a little tag on it that said "Frydman's Indoor Garden Center."

Sarena carefully placed some potting soil in a terra cotta pot, and set the pot on a saucer. Then she added the plant. She added a pinch of powdered fertilizer to a cup of warm water and watered it.

"Sarena!" exclaimed the teacher. "I see you know all about taking care of African violets!"

Sarena cupped the little pot in her hands and returned to her seat.

"*Things like this don't just happen*," she thought. "*They happen for a reason. And I think I know just what that reason is.*"

* * * * *

Sarena jumped off the step of the school bus and ran into her house. "Mom, I'm home! And I have a present for you!"

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e-mail: ENewman613@aol.com

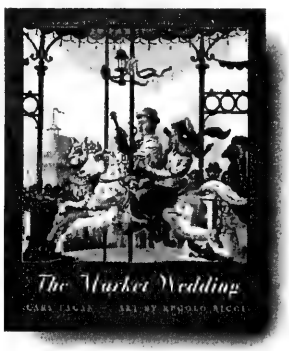
CJ Kids

'Fish for sale'

By LEILA SPEISMAN
Staff Reporter

It is always fun to read stories that are set in your own home town, or a town that you know a lot about. There aren't a lot of books that are set in Canadian cities, so when we do see one, it is really special.

The Market Wedding, by Cary Fagan (Tundra Books, McClelland & Stewart, 2000), adapted from an old story by Abraham Cahan, is set in Kensington Market in downtown Toronto. Although it is now full of Oriental, West Indian and many other kinds of stores, for many years it was almost completely a Jewish area. Some people had stores, and others sold from carts in the streets.



Morris and Minnie, the hero and heroine of *The Market Wedding*, sold things in the market. Morris owned a fish stall, and Minnie sold many different kinds of hats from a cart. They used to get customers by yelling out to people walking down the street. Morris would yell "Fish for sale! Right out of the lake!" and Minnie would call out "Hats for sale! Straight from Paris!" (Her hats probably didn't come from Paris, where the most elegant women's clothing came from, but she probably thought that made her stock sound fancier.)

The two of them realized that they were in love, and decided to get married. The trouble was that they were both very poor. Morris wanted Minnie to have all the wonderful things that movie stars had. "You should sit in the finest chair, eat from the most delicate china plates, sleep in the softest bed," he told her.

He came up with what he thought was a wonderful plan. They would take all the money that they had, and make the fanciest wedding anyone in Kensington market had every seen. "We'll spend every penny," he told Minnie.

The idea was that when their friends realized how fancy the wedding would be, they would feel obligated to buy them the finest furniture, lamps, silverware and things like that. Minnie was very suspicious (well, wouldn't you be?) but went along with Morris.

They ordered invitations with gold ink, hired the Casa Loma orchestra, and rented a huge hall and hired the most expensive caterer in town. They even hired a servant in a fancy red suit to deliver the invitations and to drive them to their wedding at a fancy synagogue.

Well, what do you think happened? Their friends, who were very ordinary people, were too embarassed to come to such an elegant affair. The only guests were an old couple who they met in the street.

They both felt very silly. Not only that, but they realized that they had no money to buy anything for their new home. They even had to walk back from the reception.

Who do you think they met when they got to their apartment? That's right – all their friends came to meet them, and they had a wonderful party right there. When they realized that Minnie and Morris didn't have anything, everyone chipped in to help them out.

The newlyweds realized, "Nothing was new or fancy or fit for a movie star, but all of it was precious to them."

The pictures, by Regolo Ricci, are based on what Kensington Market might have looked like in the 1920s.

You will really enjoy this story, and so will your parents and grandparents who remember the Market.

CHUBBY & HOTDOG
By Alyssa Guttman
I hear it's going to be a very cold winter!
Yes, Hotdog and his relatives are outside enjoying it!

THINKING ABOUT TU B'SHVAT: Students of Hamilton's Kehila Jewish Community Day School learn about plants in preparation for Tu b'Shvat.

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Alternatively, you may email your submissions to:
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Arts & Travel

Zygote taking 'baby steps' on the road to professional success

By JOSEPH SERGE
Arts Editor

TORONTO — Anyone who follows the local music scene knows that bands come and go rapidly. Pick up a club-listing from a few years ago and few of the bands listed then would be around today.

One of the few exceptions is Zygote. They played their first gig in 1992 and since then have been going strong with a unique sound that combines funky grooves, heavy guitars, sweet melodies and a driving rhythm section — something close to The Red Hot Chili Peppers.

Last year they released their first CD *Turning Gyge's Ring*, and recently played to over 600 people at The Opera House. And it just happens the five members are Jewish.

"Being Jewish just happened pretty randomly from growing up in the same area," percussionist Daniel Shlag, 25, said recently. The CHAT graduate joined the band five years ago. He plays a combination of bongos, congas, and other percussive instruments.

Zygote: [From left] Aaron, Brian, Jeremy, Amir and Shlag.

Shlag recently travelled to Ghana to study percussion at the African Academy of Arts and Music, as he never had any professional training. "It's unfortunate that music was never encouraged at CHAT," he says.

"[Studying in Ghana] helped me bring a different flavour to the band and gave me different skills that I've found useful."

Zygote's other members are – like Shlag, they're all on a one-name basis – Aaron (guitar), Brian (drums), Jeremy (vocals and guitar), and Amir (bass and vocals). Although they have some similar influences, they have varied musical backgrounds.

"Our spark comes from our different influences; this gives us our unique sound," Shlag said. "We have a nice mixture of great harmonies and heavy guitars. It's hard to classify us into a specific category."

Shlag admits that when it comes to selling themselves to record company executives and radio stations, being hard to classify hasn't been helpful.

"We've had a lot of frustration with Canadian labels who don't want to touch anything they can't classify."

But that doesn't mean Zygote's about to change their sound anytime soon. If they change to satisfy record companies, "then we won't be happy playing what we play," Shlag notes.

Shlag admits the music business is not an easy one, especially for an independent act, and doesn't imagine success is going to come overnight.

"We're all ready and waiting [to turn pro]," he said. "It's what we've dreamed and hoped for, for a long time. We know that the reality is there's not one gig that's gonna make it for us. We're still taking baby steps and that success is a long way away."

Zygote's CD has gone into its fourth pressing, and they sell out the Rivoli (a downtown club) on a monthly basis.

But selling their music to record companies and radio stations has been tough. Zygote recently signed with The Incredible Management Group to help facilitate that road to success.

"We've brought ourselves to where we are now on our own. But if you don't have your material solicited by a manager, it's hard to get anybody to listen to you."

Zygote's fanbase is very loyal. At one time many of them travelled to Hamilton for one concert and then back to the Rivoli for another show the same evening."Our fan loyalty freaks us out," Shlag said. "We try to be as good to them as possible."

Zygote has an impressive website—www.zygotemusic.com—and a mailing list to keep fans informed about upcoming gigs. "We stay in close contact with everybody."

Shlag notices a community of followers developing over the years. "Our fans seem very friendly with each other. Many have become friends through seeing Zygote."

He attributes some of their success to their high intensive energy on stage.

"We're definitely not a mellow jazz band where you can talk to your girlfriend during the show," Shlag said.

"We demand that all eyes and ears are on us at all times, otherwise we're not satisfied. We have a bit of an ego problem that way."

In order to keep their fans' attention, Zygote changes their set often. At a gig last November they set up white and red drapery illuminated by black lights framing the stage, Chinese paper lanterns hanging from the ceiling, a starfield of white Christmas lights floating above the band and tables packed with candles.

Shlag says that's all the work of the band's "invisible sixth member," Josh Cappell. "He does our artwork, our website, and our stage setup. He's done some crazy stuff with candles, lights and smoke. Our lack of funds have forced him to be very creative."

Continued on page 38

ANSWERS TO CROSSWORD PUZZLE.

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60 E	A	S	E	■	■	61 F	D	R	■	■	62 D	R	O	P	■

Eye on Arts

By Bill Gladstone

NCSY PLAY A COMBINATION OF HUMOUR AND SPIRITUALITY

The Young Leadership Division of the National Conference of Synagogue Youth presents *Second Chances*, a comic and dramatic play by **Matt Okin** and **Michael Gurin** that combines Jewish spirituality and Jewish humour.

Second Chances tells the story of a father and son reconnecting after many years of estrangement who find themselves exploring their similarities and differences.

"It's their differences that provide the humour along with the dramatic tension," says **Nechama Stern**, chairperson of the Young Leadership Division.

The play delivers "cutting edge, spiritually relevant entertainment for everyone," says Okin, who is directing the Toronto performance. In part, the play is about "honouring one's parents, even when it's difficult," Gurin says.

NCSY classifies the play as "mainstream off-Broadway" material. Leah Posluns Theatre, Sunday Feb. 25. Tickets are $20 for general admission ($100 sponsor, $36 VIP). For information please call Nechama Stern, 416-789-9293, or NCSY, 905-761-6279, ext. 32.

* * *

On the Berlin Memorial: The Art Gallery of Ontario presents writer **Peter Eisenman** giving a lecture called The Berlin Memorial to the Murdered Jews of Europe: The History of a Process. Eisenman, who designed the Berlin Holocaust Memorial, discusses its meaning to him personally and assesses its global significance. Wednesday Feb. 7, 7 p.m. $15; $12 for members. 416-979-6648.

* * *

The Spirit Transcendent: *Wit*, a "powerful yet defiantly funny" play by elementary schoolteacher **Margaret Edson**, focuses on an English professor's struggle to understand the meaning of life after being diagnosed with cancer. At its centre lies the notion that an extraordinary spirit can transcend death.

Edson wrote *Wit*, her first and only play, after working in a hospital with cancer and AIDS patients. It premiered in California in 1995, has been produced all over the world, and has won many awards, including a 1999 Pulitzer.

CanStage's Toronto production, starring **Seana McKenna**, previews Feb. 12 to 14 and runs Feb. 15 to March 10. Bluma Appel Theatre, St. Lawrence Centre for the Arts. Tickets $20 - $60. 416-368-3110 or 416-372-1111. Web site: www.canstage.com.

* * *

At the Galleries: New works by painter **Pat Fairhead**, including North West Passage, are on view Feb. 10 through 28. Gallery One, 121 Scollard St. 416-929-3103. Web site: www.galleryone.ca.

• An exhibit with selections of work from the last decade by artist **Judy Singer**, whose drawings are about "touching the edge of a shape," is at the Moore Gallery, 80 Spadina Ave., Suite 404. Feb. 3 to 24. 416-504-3914.

* * *

New in Print: Hannah Arendt (1906-1975), the German-Jewish intellectual who left Germany in 1933, is known to readers as the author of *Eichmann in Jerusalem*, *The Origins of Totalitarianism* and other works. Scholar **Julia Kristeva** has given a series of lectures at the University of Toronto about Arendt and her life and philosophy.

Kristeva's lectures have been collected and published as *Hannah Arendt: Life Is A Narrative* (University of Toronto Press, 100 pp., $18.95). This heavily philosophical and intellectualized book should prove of great interest to serious students of Arendt.

Buddies dishes up Rhubarb

TORONTO — Buddies in Bad Times Theatre is presenting its 23 annual Rhubarb Festival from Feb. 7 to Feb. 25, featuring over 20 new theatrical works, peep shows, celebrity debates and parties.

Anna Chatterton

Among the events are performances of *The Regina Monologues*, written by and starring Shoshana Sperling, a regular writer and performer on Vision TV's Skylight. Sperling has been compared to Andrea Martin and Lily Tomlin.

Another play to be performed, *hey rea, hey rea*, is written by Anna Chatterton. Readers may remember the play, *The Wise Shoemaker of Studena*, directed by Chatterton, which recently ran at the Leah Posluns theatre. Chatterton teaches drama at the Bloor JCC.

Both plays run during the third week of the festival, from Feb. 21 to Feb. 25, starting at 7:30 p.m.

Each evening will kick off with Curtain Raisers, a melee of teasers on the mezzanine of Tallulah's Cabertet. From there, audiences will explore the various stages throughout Buddies in Bad Times Theatre. Tickets are $15 per night, $20 per week and $40 for a festival pass. Buddies in Bad Times, 12 Alexander St., Toronto. For further information and reservations, call 416-975-8555.

Shoshana Sperling

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KOSHER HOME EXCHANGES

Postering campaign helps keep Zygote above the crowd

An example of some of the poster art you will see stapled all over Queen Street West.

Continued from page 36

In order to keep their live set fresh, Zygote don't overexpose themselves. "We play at the Rivoli about once a month. It's hard to maintain the whole entertainment aspect without making it appear stale if we played more often," he said. It also might save some trees and keep some parts of Queen Street clean.

"We have a crazy postering campaign" Shlag explains. While some bands are content to put one poster up on a telephone poll, "We cover the entire pole – the entire street. Other bands have become very annoyed with us."

But Shlag says this is all part of what makes Zygote stand out above the rest. "It helps us get our name out there. It gives us a certain image and mystique.

"Zygote has existed for nine years and we're lucky we've been around that long. We've built up a real fan base. It's difficult out there, but we're still here. Many of the bands we started out with have dropped off. They haven't been able to keep it going."

Zygote plans on returning to the studio soon to record a follow-up to *Turning Gyge's Ring*. Shlag hopes this album will be more faithful to their live sound.

"The CD is of good quality but if you see us live you'd know that it doesn't capture the energy we have. The band has a much heavier feel than what came out on the CD. We thrive on stage."

To find out when Zygote's next gig is, check out their website.

Lachan Jewish Chamber Choir bring sounds of healing to Nuremberg

By CYNTHIA GASNER
Special to The CJN

TORONTO — Cantor Benjamin Maissner never wanted to go to Germany.

When he was 14 years old, a few years after the war ended, his father was going to Hannover where he had grown up, to arrange for reparations from the German government.

Young Ben was not pleased because so many members of his family had perished in the Holocaust.

Recently, some 50 years later, Maissner, who is the cantor at Toronto's Holy Blossom Temple, and the Lachan Jewish Chamber Choir stood in Meistersinger Halle in Nuremberg, performing a complex musical and emotional composition, *Symphony #3, Kaddish* by Leonard Bernstein.

Cantor Benjamin Maissner (left) is seen with the members of the Lachan Jewish Chamber Choir

The score for *Kaddish*, taken from the Jewish prayer for the dead, is a haunting reflection on belief, worship and humanity's relationship with God.

The Lachan Chamber Choir (*lachan* means melody in Hebrew), was formed in 1993 by the cantor and a group of experienced Toronto-based musicians who share a love of Jewish music. Maissner is the choir's music director.

The cantor and the 20 voices from Toronto joined 200 other voices from Los Angeles and Tel Aviv to bring The Sounds of Healing to citizens of Nuremberg, the site of the infamous Nazi rallies.

"What was so amazing was the fact that Meistersinger Halle was built upon the ruins of the Rally Grounds of the Third Reich," says Maissner. "It heightened the symphony's emotional, artistic and esthetic effect."

He says it is difficult to describe in words the "high emotions" felt during their trip to Nuremberg. The choir performed at two sold out community performances with an audience of over 3,000 and at a special concert for the Jewish community which has grown to over 1,000, many of whom are Russian Jews.

The Jewish community of Nuremberg dates back to the 12th century.

"There were endless ovations at all of our performances. My impression is that we had a profound impact upon the city. This radiated throughout our visit and it was expressed genuinely by all those we came in contact with," Maissner says.

The Jewish community held a Shabbat service and dinner for the visitors. The highlight of their trip was the concert presented for the Jewish community in Congress Hall, "the very same building built by Albert Speer, Hitler's chief architect. How magnificent the *Hatikvah* and *Ani Ma'amin* sounded in the echo chambers of that hall."

Maissner says their young German guide insisted that the visitors stand on the grounds of the Reichstag and on the terrace from which Hitler proclaimed his madness.

"It was the most difficult moment we encountered on our trip. Our guide then said, 'We, you and I are here, not them.' It was very moving."

The visitors met with the mayor of Nuremberg. "I had the privilege to sign the proclamation of Human Rights on behalf of the City of Toronto along with Rabbi Erwin Schild, rabbi emeritus, Adath Israel Congregation, and Rev. Karen Hamilton, a minister representing the United Church of Canada," Maissner says.

The Sounds of Healing was conceived some 15 years ago by a former chair of the Nuremberg Symphony, Gunter Einhouse and choirmaster Nick Strimple, a church organist and conductor of the Los Angeles Zimriyah Choral.

It was conceived as both a cross-cultural artistic collaboration and a mission of reconciliation between Germans and Jews, Christians and non-Christians.

To fund the Nuremberg mission, a committee was formed, spearheaded by Susan Cohen and Helena Fine. The Toronto chapter of Yad Vashem, an organization dedicated to Holocaust education, added its support to the Nuremberg project.

The support from all segments of the community was overwhelming, Maissner says. "So much goodwill and understanding happened between our choir members, as well as between the other participants."

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Arts & Travel

St. Thomas shul is a jewel in the Caribbean

By RON CSILLAG
Staff Reporter

ST. THOMAS, U.S. Virgin Islands — Between irresistible deals on jewelry, watches, cameras and breathtaking crystal in this tax-free, duty-free, sun-soaked mecca, Jewish visitors can trek up a steep, crooked street overlooking the harbour, to the B'racha V'shalom V'gimilut Hasadim (Blessing and Peace and Loving Deeds) Synagogue, also known as the Hebrew Congregation of St. Thomas.

It's a charming little shul, a real jewel among the synagogues of the Caribbean. What makes it even more significant is that it is the oldest synagogue in continuous use under the American flag.

Located a stone's throw from the frenetic shopping district of the Virgin Islands' capital, Charlotte Amalie, on St. Thomas Island, the tiny shul draws a steady stream of tourists and is included in the town's walking tour. One young American couple recently wed there, while another renewed their marriage vows.

Interior views of the B'racha V'shalom V'gimilut Hasadim Synagogue. [Ron Csillag photos]

The first thing that strikes the visitor is the fine white sand strewn on the floor. Like many Caribbean synagogues, this one has kept the tradition of its Marrano roots. The Conversos who fled the Spanish Inquisition were forced to convert to Christianity but continued to practice Judaism in secret. Because that was punishable by death, they met in cellars and hideaways with sand covering the floors to muffle the sounds of their prayers.

Pundits both here and elsewhere in the Caribbean point to a member of Christopher Columbus' crew as the first Jewish presence in the region. Columbus discovered the Virgin Islands in 1493, with Luis de Torres serving as his translator. De Torres was dispatched to lead a scouting mission, and stayed as a regional governor.

A synagogue was founded by the Jews of St. Thomas in 1796, its nine Marrano-descended family members soon boosted to 22 with new arrivals from England, France and Dutch-owned Curacao. In 1804, the synagogue was destroyed by fire. It was rebuilt in 1812.

But by 1823, it had outgrown its walls and was replaced with a larger building on a road known as Synagogue Hill. The present structure was built in 1833, with Sabbath services held every week since, with one notable exception: Sept. 15, 1995, when Hurricane Marilyn devastated the island and damaged the shul.

For a short time in the late 19th century, politics shook the community. The synagogue proudly notes that the first confirmation ceremony in the Western hemisphere was performed there in 1843. Local Jews split over the issue, and for a while, there were two places of worship. In the end, the more liberal rabbi was fired and the two camps slowly learned to trust the other – except for 14 members who broke away and continued using the British Reform liturgy.

The synagogue, which is Reform, now numbers 70 family members, but with a donation anyone can become a "Chai Member." Rabbi Jay Heyman, a soft-spoken man who arrived seven months ago from Seattle, took the reins just as the synagogue finished a $600,000 restoration (with help from U.S. and world Jewry) that refastened the mahogany pews, buffed all the bronze and brass and whitened the ionic columns anew.

The small history exhibit in the rear of the building notes that the French-Jewish Impressionist painter Camille Pissarro spent a good part of his childhood on St. Thomas, as his work would later reflect.

Neither is the Danish influence accidental: the United States purchased the Virgin Islands from Denmark in 1917 for defence purposes.

Rabbi Heyman points out that the synagogue was built in the Sephardi style, with seats facing each other. As well, the Aron Kodesh faces the bimah on the opposite wall.

The rabbi notes that there is a cemetery chapel, Beth Ha'Haim, on the western outskirts of Charlotte Amalie. There is also a small Jewish community on neighbouring St. Croix (one of three inhabited islands comprising the U.S. Virgin Islands) that meets in a World War II-era Quonset hut dubbed B'nai Or Synagogue.

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Business Profile

High tech incubator is entrepreneur's baby

By PAUL LUNGEN
Staff Reporter

TORONTO — Though South African-born entrepreneur Mark Skapinker works in the heart of the new economy, his business values are definitely old school.

As far as Skapinker is concerned, traditional business models have not been jettisoned just because an industry is high-tech or Internet-based. He's among those skeptics who never quite understood the phenomenal cachet of dot.coms and B2B (business to business) companies.

"The differences between the new and old economies will disappear and the new companies will be measured by standards of the old economy," he says.

Skapinker spoke well before the latest technology meltdown shook the stock market, but coming from someone who has profited from the world of computers and computer software, it was a cautionary piece of advice.

Skapinker is the CEO of Brightspark, a business incubator, which helps newborn companies develop and get strong enough to stand on their own.

The company operates two arms, Brightspark Labs and Brightspark Ventures, which together "incubate our ideas and those of entrepreneurs," Skapinker says.

Brightspark is a privately-held company in which Skapinker pools his talents with partners Tony Davis and Rick Nathan. Davis, inventor of WinFax software, is the technical specialist while Nathan, a corporate lawyer, is the company's deal maker and public voice on business issues.

Skapinker, 46, is in charge of the product.

For Brightspark's brain trust, responding to the numerous bright young entrepreneurs knocking on their doors could be a full time job in itself. One hundred applications a week land on their desks, but only about six of the very best have undergone the Brightspark treatment.

Good ideas are welcome, Skapinker says, but it takes more than a bright idea to earn Brightspark's vote of confidence.

"We want to see something tangible," he says."Our approach is, 'How can you create an enduring business with barriers to entry?' "

With a focus on companies that design software solutions to business problems, Skapinker believes "If there's software involved, we know how to create value."

Applicants must offer a substantive business plan with a reasonable prospect for profitability. Brightspark, after all, puts its money where its mouth is, taking an equity position in all its clients.

Once accepted, a company will receive up to $500,000 in the first six months, while Brightspark mentors help create a basic business infrastructure, provide human and legal resources, accounting services, office space, and help in devising an effective business strategy.

Brightspark Labs "helps entrepreneurs manage their expectations, think and plan appropriately," Skapinker says.

"We're infusing companies with the right experience without stifling their vision, core competency or enthusiasm."

When the company is ready to be launched, Brightspark Ventures, the company's capital fund with about $85 million on hand, steps in.

"We raise [the funds] from institutions, who invest with us and expect a return in five or six years. It's patient money. They're depending on our expertise," Skapinker says.

"We're unique in that other companies do this via the public marketplace [such as the Toronto Stock Exchange]."

Since Brightspark's launch in November 1999, it has "graduated" one company, Borderfree.com. Borderfree connects online shoppers to U.S. merchants, allowing Canadian customers access to American retailers without having to worry about shipping or currency exchange issues.

Several companies currently "in the lab," undergoing development, are:

- Careclinix and Chiroclinix, which focus on the non-traditional healthcare market, allowing professionals to communicate with customers;
- Infotriever Inc., which allows companies to update personal data systems such as Outlook and Palm handhelds with current personal information retrieved over the Internet; and
- Conversagent, a search tool that allows surfers to ask a series of questions online to narrow a search.

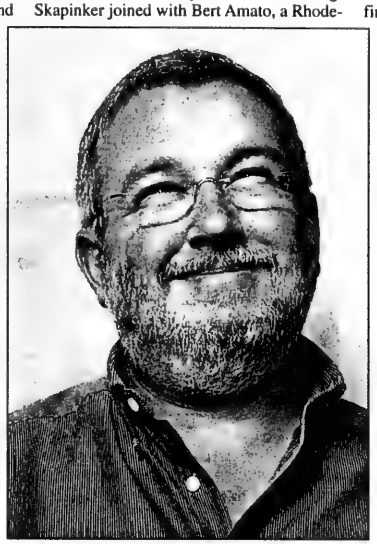
Skapinker, who grew up in Johannesburg, was introduced to the world of high-tech in Israel, where he lived for about six years in the late 1970s and early '80s. "I was entranced by the PC industry, which was just starting."

Trained in early programming languages like COBOL and BASIC, Skapinker learned "by diving in and working in the early stages."

His focus was on business applications, such as the insurance industry.

In 1982, he and his wife, Hazel Lanesman, moved to Toronto. His first job in Canada was with the Bank of Nova Scotia, "where I got a real chance to learn about the PC industry."

In 1987, bitten by the software bug, Skapinker joined with Bert Amato, a Rhodesian, and Dennis Bennie, another South African, to start their own company. "We decided we could compete with U.S. software companies and we invented Delrina."



Mark Skapinker

By 1995, Delrina had grown into one of Canada's largest software companies, employing 700 people worldwide and registering $150 million in business. Skapinker served as company president in charge of marketing and business development.

Davis, the company's vice-president of communication software strategy, became internationally known as the inventor of WinFax, a world leader in fax communication software. Software giant Symantec eventually acquired Delrina.

Davis went on to found Lancom and Delano Technology, but Skapinker took a break from the software industry and moved to Israel, where his mother and brothers resided.

Like was good in Kochav Yair, near Kfar Saba, but after two months Skapinker became restless and began seeking an outlet for his energies.

"I started working with Israeli venture capital firms to figure out how [they could] market themselves in North America... There is so much going on there, it's an exciting place to be."

Skapinker discovered a customer service software and formed Balisoft around it, moving the company to Canada in 1997. The product took off and in early 1999 he merged the company with ServiceSoft Technologies. The company was acquired in September by California-based Broadbase Software in a deal worth nearly $1 billion. Skapinker's 6.4 percent stake has been valued at about $61 million.

In the summer of 1999, Skapinker and Davis began discussing new business opportunities. They were particularly interested in the software industry, because "The margins are so high. Only perfume [companies] get similar margins."

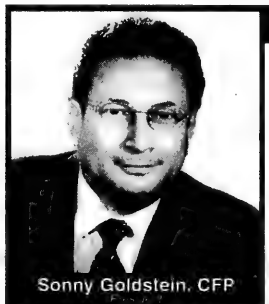
Furthermore, Skapinker says, "We both liked early stages of software development. We decided to create Brightspark."

Brightspark's management, though outspoken in lobbying for changes to Canadian regulations and taxes to make local companies more competitive, has tried to create a working environment that will attract talent.

Of Brightspark's 70 employees, about 20 to 25 have been with Skapinker since the Delrina days. A "very aggressive option plan," freedom to work from home and high corporate standards make the company a desirable place to work, he says.

While the company's focus reaches far beyond Canada's borders, "We treat North America as a single marketplace – a lot of our products capitalize on the advantages of being in Canada. We have a talent pool that's far more loyal and cost effective than those in Silicon Valley."

In addition to his business interests, Skapinker is actively involved in UJA and Israel Bonds and is chairman of the board at Bialik Hebrew Day School, where two of his children study. A third is enrolled at CHAT.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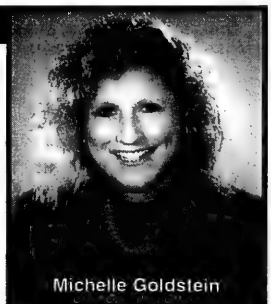
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330 OBITUARIES

ALLEN, Misha - passed away suddenly on Thurs., Jan. 18, 2001. Beloved husband of Hilda, father of Neil and Marsha and her husband Michael, and brother of Abraham Katzenelenbogen of Montreal. In compliance with his written instructions, there were no funeral services, and the body was donated to the Department of Anatomy and Cell Biology at the University of Toronto for medical research. Misha was a loving and generous man who made a difference in the lives of a great many people, and all who knew him are deeply saddened at this loss. As an expression of sympathy, donations may be made to the Ontario Heart and Stroke Foundation.

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330 OBITUARIES

SAFRAN, Joseph - on Jan. 17, 2001.
KHITROV, Ida - on Jan. 16, 2001, late of 5430 Yonge St.
KLADY, Betty - on Jan. 17, 2001.
FLAXMAN, Frida - on Jan. 17, 2001, late of 2 Buchan St.
RASHTY, Benjamin - on Jan. 17, 2001, late of 3560 Bathurst St.
LEVACK, Lydia - on Jan. 18, 2001.
MARKOVITS, Matilda - on Jan. 18, 2001, late of 210 Torresdale Ave.
KUTIKOV, Sofia - on Jan. 19, 2001.
AMAR, Joseph - on Jan. 20, 2001.
ENGLANDER, Sheva - on Jan. 20, 2001.
HOLLANDER, Emalia - on Jan. 20, 2001, late of 205 Cummer Ave.
JOSEPHSON, Celia - on Jan. 21, 2001.
WEINBERG, Jack - on Jan. 21, 2001, late of 246 Old Forest Hill Rd.
GEINYIVBARG, Sheiyndiya - on Jan. 21, 2001.
WALTON, Elizabeth - on Jan. 22, 2001, late of 82 Buttonwood Ave.
EIZENSTEIN, Boris - on Jan. 21, 2001, late of 1 Emerald Lane.
WEINBERG, Mary - on Jan. 21, 2001.

Steeles Memorial Chapel

PALTER, Elsie - on Dec. 15, 2000, late of 7700 Bayview Ave.
MITZ, Harry - on Dec. 14, 2000, late of 35 Hawarden Cres.
LIPFELD, Gilbert - on Dec. 14, 2000, late of 55 Westbury Crt.
BARR, David E. - on Dec. 16, 2000, late of 625 Avenue Rd. #801.
MERCER, Barbara Simon - on Dec. 15, 2000, late of 6 Tarlton Rd.
FRIEDMAN, Eva - on Dec. 17, 2000, late of 3705 Bathurst St.
ADLER, Sandra - on Dec. 18, 2000, late of 82 Buttonwood Ave.
BAJOR, Leslie - on Dec. 16, 2000, late of 9 Pennywood Rd.
CHAINKOFSKY, Joseph - on Dec. 16, 2000, late of 103 Toll Rd.
FAUST, Ben - on Dec. 19, 2000, late of 2 Covington Rd.
SILVERSTEIN, Rose - on Dec. 18, 2000, late of 3560 Bathurst St.
MARANTZ, Florence - on Dec. 19, 2000, late of 84 London St.
KARASSIK, Vladimir - on Dec. 19, 2000, late of 40 Teesdale Rd., #1112.
YOUNG, Percy - on Dec. 19, 2000, late of 360 Ridelle Ave., #904.
MORINIS, Bessie - on Dec. 18, 2000, late of 55 Ameer.
BROWN, Helena - on Dec. 19, 2000, late of 131 Torresdale Ave., #1108.
MAYA, Gershon - on Dec. 21, 2000, late of 69 Reiner Rd.
APPLEBY, Sonny - on Dec. 23, 2000, late of 28 Aldburn Rd.
GOLDMAN, Belle - on Dec. 24, 2000, late of 21 Mayfair Ave., #909.
KATZ, Leon - on Dec. 21, 2000, late of 209 Raglan Ave.
STECKLER, Rose - on Dec. 24, 2000, late of 16 Longwood Dr.
STERN, Billy - on Dec. 24, 2000, late of 6000 Bathurst St., #809.
HANDELSMAN, Edward - on Dec. 23, 2000, late of 5935 Bathurst St.
ROSEN, Anita - on Dec. 25, 2000, late of 6 Menin Rd.
WINKLER, Alex - on Dec. 25, 2000, late of 1603 Bathurst St., #204.
LATCHMAN, Morrie - on Dec. 25, 2000, late of 147 Old Forest Hill Rd.
REINGOLD, Maurice - on Dec. 25, 2000, late of 47 Thorncliffe Park Dr., #615.
VECHTER, Samuel - on Dec. 27, 2000, late of 85 Bridge St. E.
LICHTENSTEIN, Bertha - on Dec. 27, 2000, late of 3705 Bathurst St.
SEFTON, Victor - on Dec. 27, 2000, late of 155 Marlee Ave., #2311.
SUGAR, Harold - on Dec. 28, 2000, late of 3 Concorde Pl., #601.
FARBER, Gertrude - on Dec. 30, 2000, late of 80 Antibes Dr., #1803.
TOBIS, Samuel - on Dec. 29, 2000, late of 850 Steeles Ave. W., PH #11.
GOODMAN, Irene - on Dec. 29, 2000, late of 4001 Bayview Ave., #901.

BENJAMIN'S PARK MEMORIAL CHAPEL

GINDEL, Rachel - on Dec. 30, 2000, late of 550 Cummer Ave.
HOCK, Arnold - on Dec. 30, 2000, late of 422 Hounslow.
LIEBERMAN, Sadie - on Dec. 30, 2000, late of 30 Parkchester Rd.
SCHER, Israel - on Dec. 31, 2000, late of 135 Antibes Dr., #306.
KATZ, Frances - on Dec. 31, 2000, late of 501 Assembly Lane.
TOPOREK, Lilli - on Dec. 31, 2000, late of 65 Skymark Dr., #2403.
WAGNER, Norman - on Jan. 1, 2001, late of 344 Hillhurst Blvd.
DEUTSCH, Eva - on Jan. 2, 2001, late of 3705 Bathurst St.
APPLEBY, Barry - on Jan. 3, 2001, late of 500 Avenue Rd.
BACHER, Bennie Beral - on Jan. 3, 2001, late of 1555 Finch Ave., #801.
KATZ, Sarah - on Jan. 2, 2001, late of 1121 Steeles Ave. W., #1414.
DONNENFIELD, Edward - on Jan. 4, 2001, late of 2121 Bathurst St., #610.
GOLDENTHAL, Helen - on Jan. 3, 2001, late of 32 Wigan Cres.
WALTMAN, Murray - on Jan. 4, 2001, late of 2 Covington Rd., P.H. #107.
COHEN, Shari - on Jan. 3, 2001, late of 90 Ramblewood Lane.
FREEDMAN, Ralph - on Jan. 4, 2001, late of 7 Montressor Dr.
CHTEIN, Adolf - on Dec. 30, 2000, late of 6250 Bathurst St.
STELZER, Romana - on Jan. 3, 2001, late of 645 Castlefield Ave., #724.
FREEMAN, Murray - on Jan. 6, 2001, late of 10 Avoca Ave., #1801.
KLINE, Murray - on Jan. 6, 2001, late of 4266 Bathurst St., #716.
TALMAGE, Rhoda - on Jan. 3, 2001, late of 3560 Bathurst St.

BENJAMIN'S PARK MEMORIAL CHAPEL

BAGELMAN, Pauline - on Dec. 15, 2000, late of 1035 Eglinton Ave. W.
BAKER, Alan - on Dec. 15, 2000, late of 1463 Eglinton Ave. W., #403.
KUSHIN, Gertrude - on Dec. 17, 2000, late of 4415 Bathurst St., #205.
ROSEN, Rebecca - on Dec. 23, 2000, late of 3036 Bathurst St., #706.
KRAWCZYK, Bessie - on Jan. 1, 2001, late of 17 Carscadden Dr.
SILVER, Mandel - on Jan. 8, 2001, late of 3388 Bathurst St., #303.
SEDEROFF, Celia - on Jan. 11, 2001, late of 282 St. Clair Ave. W.
LEIBOVICH, May - on Jan. 17, 2001, late of 3560 Bathurst St.
PANCER, Alex - on Jan. 18, 2001, late of 110 Elise Ter.

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SEEKING SOULMATE
Widowed Jewish female, caring, sharing, romantic, passionate, open, honest, outgoing, easy to talk to, down to earth, good sense of humour, enjoys movies, dining and dancing, cooking, seeks male, with similar qualities, and interests. **AD#1610**

SERIOUS COMMITMENT
Attractive slim female, 38 yrs, 5' 6", brunette, enjoys reading, movies, dancing, and sports. Seeking a good natured, hard working male, who wants a committed long-term relationship. **AD#1112**

FINE WINE
Single attractive female, Jewish, 37 yrs, 5' 6", with a passion for life, tennis, and fine wine, strong family values, seeks single Jewish male, 30-45 yrs, caring, intelligent, good sense of humour. **AD#1478**

LOVE ME TENDER
Single mom of 2 children, tall, attractive, compassionate, and loving, moderate, traditional, enjoy cooking, music, dining and dancing, movies, long walks, seeks male, with similar qualities and interests. **AD#1563**

LOVES & LAUGHTER
Single female, 57 yrs, attractive, seeks male, 55-65 yrs, handsome, non smoker, good sense of humour. **AD#1479**

DANCE WITH ME
Attractive youthful female, 5' 5", 135 lbs, intelligent, adventurous, comfortable to be with, enjoys travelling, dancing, dining, movies, communicating, and the stock market. Seeks an intelligent male, who expresses needs and feelings, to share life's adventures, be best friends and for companionship. **AD#1474**

HONESTY A MUST
Single female Jewish, 31 yrs, attractive, educated, outgoing, enjoys outdoor activities, working out, and going to synagogue. Seeks male, 5' 10", or taller, warm hearted, outgoing, sincere, honest, down to earth. **AD#1126**

3 COINS IN A FOUNTAIN
Divorced eastern European female, 52 yrs, 5' 1", 110 lbs, brown eyes, romantic, kind loving, good sense of humour, strong family values, enjoys 60's music, long walks, travel, seeks male, 53-60 yrs with similar qualities and interests. **AD#1301**

LONG TERM RELATIONSHIP
Single Jewish female, professional, 40 yrs, kind, active, creative, joyful, seeks Jewish male, 39-48 yrs, intelligent, involved, easy going, interesting, slightly adventurous, with a winning smile. **AD#1627**

SHARING & CARING
Single female, blonde hair, blue eyes, slim, attractive, seeks Jewish male, 60-65 yrs, to share and enjoy life with. **AD#1590**

SMILE!
Attractive single mom, 36 yrs, 5' 4", long black hair, hazel eyes, university educated, non smoker, health conscious, loves the outdoors, and movies. Seeks an intelligent, down to earth male, 36-45 yrs, who has a smile. **AD#1174**

WAITING FOR YOU
Divorced female, 43 yrs, 2 children, long brown hair, green eyes, slim, enjoys dining and dancing, movies, outdoor activities, seeks male, sweet, sincere, honest, handsome, successful, a good communicator. **AD#1586**

SERIOUS COMMITMENT
Very attractive and slim female, 37 yrs, 5' 4", brunette, enjoys ethnic foods, camping, and spending time with friends. Seeks soulmate, 35-44 yrs, who's selective, has a lot going of him, knows what he wants and is ready for a serious relationship. **AD#1143**

MY LIFE PARTNER
Easy going Jewish female, 40 yrs, petite, never married, non-smoker, very down to earth with laid back quiet life style and good values. Seeking best friend, life partner, a Jewish gentleman, 38-45 yrs. **AD#1386**

SERIOUS COMMITMENT
Single mother of 2 girls, age 42, 5' 2", slim, fit, pretty, smart, a teacher, enjoys doing most things, seeks nice, non-smoking male, who's played the field, and knows what he wants, and in ready for a long term relationship. **AD#1459**

FAMILY ORIENTED
Single Jewish mom of 2 children, intelligent, professional, brunette, attractive, medium build, 5' 6", down to earth, good sense of humour, enjoys movies, the theatre, sports, seeks Jewish male, 40-52 yrs, optimistic, non smoker, employed, healthy, professional, emotionally stable, good sense of humour. **AD#1515**

LONG TERM RELATIONSHIP
Attractive, slim, single Jewish female, 40, 5' 8", positive attitude, works out, non smoker, social drinker, enjoys music, dining, dancing, cooking, long walks, travelling, good conversation, and wine. Seeks mature male, positive attitude, up beat, non smoker, for serious commitment. **AD#1064**

3 COINS IN A FOUNTAIN
Divorced East European, 52 yrs, brown eyes, 5' 1", 110 lbs, romantic, kind, loving, strong family values, good sense of humour, enjoys long walks, 60's music, travel, quiet, romantic evenings, seeks male, 53-60 yrs, with similar qualities and interests. **AD#1063**

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BEST FRIENDS AND LOVERS
Single male, 36 yrs, 5' 5"-5' 6", 160 lbs, goatee, brown eyes, curly black hair, enjoys long walks, movies, musuems, art, galleries, reading, not into bars. Seeking female, warm, easy going, considerate, not materialistic, soulful, to share hopes, dreams, and aspirations. **AD#1275**

THE WHOLE PACKAGE
Divorced, father of 3 boys, 43 yrs, 5' 10½", 210 lbs, solid build, good looking, brown eyes, balding brown hair, clean shaven, sincere, humourous, outgoing, enjoys sports, outdoors, camping, and movies. Seeks a nice, compassionate, warm, friendly, and funny white female, 28-45. **AD#1511**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, professional, enjoys, sports, movies, working out, long walks, non smoker, kosher, household, seeks female, 26-38 yrs, non smoker, for long term relationship. **AD#1488**

LET'S TAKE A RIDE
Single male, 36 yrs, 5' 6", brown eyes, black hair, goatee, employed, enjoys art galleries, museums, movies, music, riding, his motorcycle and much more, easy going, seeks female, with a bit of a wildside, and similar qualities and interests. **AD#1671**

A TRUE GENTLEMAN
Single Jewish male, 32 yrs, 5' 6", handsome non smoker, brown hair, blue eyes, energetic, romantic, secure, creative, open minded, eclectic tastes, seeks female, for friends first relationship, divorced or older ladies welcome. **AD#1455**

GIVE ME A CALL
Single white Jewish male, 33 yrs, outgoing, religious, enjoys movies, music, dining and dancing, travel, seeks female, similar qualities and interests. **AD#1106**

ROMANTIC AT HEART
Single white male, 58 yrs, self employed, enjoys travel movies, good conversation, quiet romantic, evenings seeks female, with similar interests and qualities. **AD#1117**

YOUNG AT HEART
Divorced with 3 children, visit with them every other weekend, 43 yrs, 5' 10½", 200 lbs, balding, brown hair, brown eyes, good looking, enjoys movies, sports, dancing, and having fun. Seeking female, to go out with casually and see where it goes. **AD#1589**

SOFT LIPS, SHARP MIND
Attractive single Jewish male, 39 yrs, seeks an adventurous, serious female, for romantic dates and steamy nights. **AD#1166**

FUN LOVING
Single Jewish male, 6' 2", 180 lbs, slim, muscular build, seeks female, sensual, spontaneous, fun loving. **AD#1180**

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LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, movies, dining and dancing, and musch more. Seeking female, 30-35 yrs, professional, sensitive, attractive, honest. **AD#1252**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing, country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 46 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship. **AD#1634**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests. **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook. **AD#1551**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat, sense of humour, and eclectic tastes, holistic and spritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in everyway with similar interests. **AD#1081**

GIVE ME A CALL
Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 18-44 yrs, with smilar interests. **AD#1582**

EASY GOING
Hebrew male, easy going, humourous, romantic, caring, seeks female, with similar qualities. **AD#1583**

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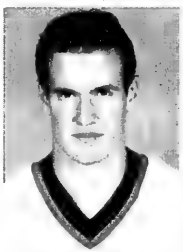
Henrich paying his dues in AHL

By PAUL LUNGEN
Staff Reporter

TORONTO — "Got to pay your dues if you want to sing the blues..."

Catchy, yes; true, undoubtedly.

Excellence doesn't come easy, whether it's in pop music or in the world of sports, as aspiring NHLer Michael Henrich is fast finding out.



Michael Henrich

It's one thing to enjoy a great junior career or even to hear your name called out in the first round of the NHL entry draft; it's another to turn that into a successful career in the NHL.

Henrich, a former standout with the Ontario Hockey League (OHL) Barrie Colts, is finding the sledding tough as a rookie with the Hamilton Bulldogs of the American Hockey League (AHL). A goal-scorer and go-to guy throughout his junior career, Henrich started the season slowly, pulling third and fourth line duties for the Bulldogs, feeling his way around the league and paying his dues, if not exactly singing the blues.

The first half of his first pro season was tough, and a move to the Edmonton Oilers, the Bulldogs' parent team, was not on the immediate horizon. But in recent weeks his hard work has paid off and he's been rewarded with a move to the team's second line, where his goal-scoring abilities will get the best chance to shine.

For a 20-year-old, fresh out of junior, life in the minors is nothing out of the ordinary. It's just part of a normal development process for a talented skater who was ranked by NHL Central Scouting as the fifth best North American prospect in 1998.

Henrich, a six-foot two, 206-lb. right winger with a knack for scoring goals, was selected in the first round, 13th overall, in the 1998 amateur draft. His Jewish background was widely publicized at the time and it's likely no other Jewish skater has ever been drafted higher.

He attended two Oiler training camps before returning to finish junior and a third before the start of the current season. The camps and Henrich's natural development process made their mark as his game in junior improved from year to year.

In 66 games with the Colts last season, Henrich scored 38 times and added 48 assists for 86 points. With his size, strength, speed and skills, he found himself a step ahead of the competition and things came pretty easily to him. He helped lead the Colts to the OHL championship and a birth in the Memorial Cup. The Colts advanced to the final before losing to the Quebec League's Rimouskie Oceanique.

Following training camp with the Oilers this summer, he was assigned to Hamilton, where he made the lineup and has been a regular for each of the team's first 41 games.

Half way through the season, Henrich admits he's still getting his feet wet and trying to find a comfort zone. For a hotshot player, the experience can be humbling.

"It's not easy, that's for sure," Henrich said. Compared to junior, "the hockey is a lot better, the players are a lot better, they're older and more experienced.

"I'm back to the mind frame of my first year in junior. You're not the go-to guy, you have to chip in when you can."

Early in the season, Henrich was given something more than spot duty, but less than a regular shift. He was on the ice for four shifts in the first period but only a couple in the second and third periods. In a blowout, he was liable to get more ice time.

For a skater who's historically been able to put the puck in the net, the irregular work was frustrating.

"I know I can put points on the board," he said. "It's just a matter of getting a lot of ice time, getting confidence and putting the puck in the net."

Bulldogs coach Claude Julien believes Henrich has what it takes to eventually move up to the Oilers.

"In Michael's case there's no doubt there are a lot of skills. He's a good prospect for us. He's off to a slow start but lately he's been progressing and making strides every day."

The coaches are being patient with Henrich, making him "more aware" of the defensive side of the game and more conscious about finishing his checks, Julien said.

"When he goes back to being a goal scorer, he'll have those skills," the coach explained.

In the first 41 games this season, Henrich scored three goals and added five assists on 63 shots..

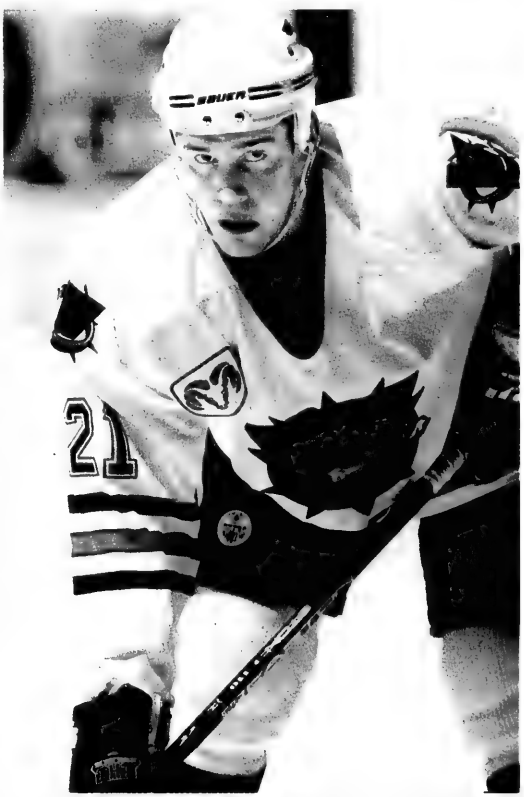
"They want me to score and they're asking me to go in the corners, bump and grind and do the things that go into the game of hockey."

The move to the second line is a vote of confidence in Henrich, Julien said, adding that in recent games, "Michael has been starting to create [goal-scoring] chances."

Henrich feels it's important to develop his all-round game in the AHL, work hard in all three zones and mind his defensive responsibilities. His minus three is respectable on a team where six players are minus 12 or worse.

"I'm working hard on things I haven't done before," he said.

Perhaps in a year or two, his hard work will pay off and he'll be singing the sweet song of success as a regular in the Oilers lineup.



Improved play has landed Henrich a spot on the second line.

Marty Glickman, foiled Olympian, dies at 83

CJN news services

NEW YORK — Marty Glickman, a track star who believed he was denied a chance to run in the 1936 Berlin Olympics because he was Jewish, died recently. He was 83.

He died of complications from heart surgery, according to one of his daughters, Elizabeth Alderman.

Glickman claimed the coach in charge of the 400-metre relay team, who dropped him and Sam Stoller, another Jew, from the team the day before the race, was a Nazi sympathizer.

Glickman made similar charges against Avery Brundage, then head of the United States Olympic Committee (USOC).

The charges were not proved, but in 1998, the president of the USOC said he believed Glickman's allegations were correct.

That year, the committee presented Glickman with a plaque in lieu of the gold medal he would have earned as a member of the victorious relay team.

The 1936 Olympics are notorious because they were staged by Hitler to demonstrate the superiority of Aryan culture. Ironically, the star of the Games was Jesse Owens – a Black American who won his fourth gold medal as one of the replacements for Glickman and Stoller.

The son of a textile salesman and a homemaker, Glickman was born in the Bronx and raised in Brooklyn.

Following the Olympics, Glickman became well known as a sports announcer for New York professional sports teams. He was a radio announcer for the New York Knicks basketball team when they were formed in 1946, and later called games for both the New York Giants and New York Jets football teams.

Glickman is survived by his wife, two sons and two daughters.

ספרותנו

מאת: יעל זליגר

<u>מהפכת התפוזים של מתי</u>
<u>מאת: תמי שם טוב, הוצאת הקיבוץ המאוחד.</u>

"מהפכת התפוזים של מתי" הוא סיפורה של מתי קטלוני מתל אביב. זהו ללא ספק גם סיפורם של ילדים רבים, באשר הם, שסובלים מליקויי למידה. לחוצים ובודדים במאבקם, לא אחת הילדים הללו מפתחים מנגנוני הסוואה מורכבים ולו רק שלא לחשוף את שונותם.

מתי קטלוני היא ילדה מקסימה, בת לחורים תומכים ונכדה לסבתא מאוד אוהבת. גם חברותיה אוהדות אותה ועל אף כל הניבוי הזה, מתי עושה הכל ולו רק לא לגלות את סודה האיום: שהיא תלמידה בכיתה ג' ועדיין האותיות, הן בקריאה והן בכתיבה זרות לה. (הסיפור מסופר על-ידי ילדה צעירה ולכן אין כאן נתוח פסיכולוגי-חינוכי וטוב כך.)

המורה החדשה בכיתה ג', שאיננה אהובה על מתי, מדווחת להורים שאם לא יחול שינוי מהיר בהשגיה של מתי לא יהיה מנוס אלא להוריד את מתי לכיתה ב'. ההורים מפצירים במתי: "תשתדלי, את ילדה נבונה, זה ברור, אבל את צריכה להשקיע ולהתאמץ." האפשרות שיהיה על מתי לרדת לכיתה ב' כמובן מעוררת בה חלחלה איומה אך נראה ששום התקדמות לא חלה עד... עד למהפכת התפוזים!

הרעיון נולד בזכות סבתא של מתי. יום אחד, כשסבתא ומתי אוכלות שניצלים עם פירה, סבתא מגלה לנכדתה סוד: "יהעינים שלי הולכות ונחלשות... אפילו את העתון אני כבר לא מצליחה לקרוא ואני נורא מתביישת בזה, אין לי אומץ לספר."

מתי, מאוד אוהבת את סבתא ומבלי להרהר בענין מציעה שמעתה היא תקריא לסבתא את העתון. לא נאמר לנו אף פעם אם סבתא יודעת שנכדתה בעצם לא מקריאה את העתון המודפס אלא ממציאה הכל מדמיונה (בעזרת התמונות). כן מסופר שסבתא תמיד מאוד מוטרדת מחדשות בעתון בכל הנוגע לזיהום האוויר. גם בחלומותיה רואה סבתא עשן שחור וילדים אפורים שמשתעלים בלי סוף.

בשלב זה נכנס לתמונה הדוד יואל, צלם במקצועו. יהיה זה יואל שיגלה את סודן של סבתא ומתי; סבתא לא יכולה לקרוא ומתי לא יודעת. במהלך השעות שיואל מבלה בשיחות עם מתי הוא מספר לה על חומר בקליפת התפוז שבוער באש. מתי נרגשת; היא תציע לראש הממשלה שיתחילו לחקור את האפשרות להשתמש בקליפות תפוזים כתחליף לדלק ובכך תפתר, לפחות חלקית, בעית זיהום האוויר וסבתא תהיה מאושרת.

שוב, ללא הסבר פדגוגי, אנו מבינים שהתמריץ הנכון (לעזור לסבתא) בשלוב עם ההפעלה המתאימה (מחשב נשא שיואל קנה למתי) הם שפתחו את פתח הישועה לילדה. הפעם מאמציה העילאיים של מתי לרכוש את מיומנויות הקריאה והכתיבה החלו לעלות יפה.

ומהפכת התפוזים? ראש הממשלה אכן שיגר למתי מענה למכתבה והוא הבטיח ("ברגע שיחזור מירדן") לבדוק את אפשרות השימוש בקליפות תפוזים לצורך תדלוק מנועים. כך, מסבירה מתי, החלה מהפכת התפוזים.

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1 large onion	1/4 cup apricot jam	1 cup dried apricots
1 tblsp oil	1 cup orange juice	1 cup roasted, unsalted almonds
1 chicken, quartered, skinned & boned	juice of 1 lemon	(1/2 cup chopped coarsely,
1/4 tsp ginger	2 cups chicken broth	1/2 cup whole)
1/2 tsp cinnamon	1 cup prunes, pitted	salt & pepper to taste

Chop onion. Saute in large pot with oil until soft. Sprinkle chicken with ginger & cinnamon. Place chicken in the pot, and brown on all sides. Add all other ingredients, but reserve the 1/2 cup whole almonds for a garnish.

Cook over low heat for at least 40 minutes, keeping an eye open to make sure there is enough liquid. Add more broth if necessary. Add salt and pepper to taste.

Serve with rice and garnish with remaining almonds.

About Food

Dear Norene

By NORENE GILLETZ

It's the middle of winter, but people are grilling their food – indoors! Electric indoor tabletop grills are one of the fastest-selling small appliances on the market today.

Holly Rudin-Braschi, cooking teacher and certified health fitness/nutrition expert, has written *Grill Power*. This comprehensive, tip-packed guide is filled with a wealth of information on the use and care of all styles of electric grills. It features 50 healthy, easy-to-prepare menus and 125 recipes, plus nutritional analysis. This is not a kosher cookbook, but most recipes can be adapted easily. It offers many vegetarian options, ingredient substitutions, variations, timesaving tips and serving suggestions. There's lots more than just burgers or steaks!

For more recipes and information, visit www.grillpower.com, or call or 1-800-345-1212 (Item F24286).

GRANDMA JENNIE'S BASIC BURGERS

¼ cup breadcrumbs
1 large egg or 2 egg whites (or ¼ cup egg substitute)
½ cup grated or finely chopped onion
3 tbsp. ketchup
1 tsp. Dijon mustard
1 tsp. pressed garlic
1 lb. ground meat or vegetarian meat substitute
Canola oil cooking spray
4 hamburger buns

Preheat grill to highest setting. In a large mixing bowl, combine breadcrumbs, egg, onion, ketchup, mustard and garlic. Using your hands, gently fold meat into wet mixture; mix until combined. Divide into 4 equal portions. Wet hands and shape burgers about 4 to 5 inches in diameter and no thicker than ¾ inch. Refrigerate covered until ready to grill; this helps burgers set so they hold together better on the grill. Wash hands thoroughly.

Spray each burger lightly on both sides with cooking spray. Place on preheated grill and cook until done (see below).

To serve: On each plate, place a lettuce leaf, then top it with a burger, slice of tomato and slice of onion. Place a bun on each plate, garnish with a pickle and serve.

Two-Sided Contact Grill: 6 to 7 minutes. Place burgers on preheated grill and put upper grill plate down on top of it. Do not lift the upper grill plate or disturb the food until time is up or you will not get distinct grill marks. If burger has not reached 160 F internal temperature after initial timing period, continue grilling for additional 1 to 2 minute intervals until done.

Note: Double the cooking time if you are using a hibachi, combination grill or infusion grill. Turn burgers at half time.

Norene Gilletz, a Canadian author of kosher cookbooks, gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at gourmana@total.net*

The Canadian Jewish News

Crossword Puzzle

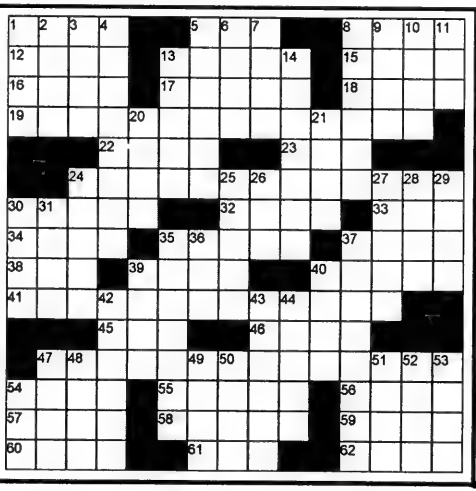
"Business as Usual"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across
1 Role for Streisand, usually
5 Road stuff
8 "Are you alright?" response
12 "___ Ever Wanted" (*Prince of Egypt* song)
13 Michael Feinstein's field
15 Cohen or Klein
16 Vietnam neighbor
17 *Fear of Flying* author Jong
18 Lewis or Long
19 1948 Palestine dispute over the sinking of a ship
22 Rubin colleague
23 ___ the cows come home
24 Infamous late 1800's trial in France
30 *Fleishig entree*
32 Henny Youngman quip
33 ___-fi (Asimov's field)
34 Haifa or Hebron
35 Brad and William
37 Lose one's skin
38 Had latkes
39 Mr., to Einstein
40 Does kibbutz work, perhaps
41 1858 kidnapping scheme in Italy of a Jewish seven-year-old
45 Part of Brandeis e-mail addresses
46 Actress Lena
47 1840 scandal involving a murdered monk
54 Ner Tamid, often
55 Middle, Near, and Far
56 Novelist Ferber
57 Spielberg, to many aspiring directors
58 Slender and chic
59 Boys
60 Simplicity
61 He called the Evian Conference
62 Let fall

Down
1 Dreamer's "land"
2 Former employer of Mrs. Netanyahu
3 Oodles
4 Unkemptness
5 ___-the-century
6 Where Yaakov Agam was born
7 Costa ___
8 Evenly
9 Molokai neighbor
10 One tenth of an *ephah*
11 C or D, to Copland
13 "Eeny-___-miney-mo..."
14 Hasid's outfits
20 Soup ingredient
21 Colonial instrument
24 Put off
25 Prefix with Orthodox
26 Take the bench
27 Seventh word of the first Chanukah blessing
28 Like some tea
29 Frees (of)
30 Ripoff
31 One of the Jacksons
35 Skims the book
36 *Rosemary's Baby* author Levin
37 Kramer medium
39 ___ heart (cared)
40 Street urchin
42 Holy of holies site
43 Type of child
44 Spirits container
47 Strange art movement
48 Hebrew prophet of the 8th century B.C.E.
49 Golden ___
50 Like a peddler's merchandise, often
51 ___ Sheni
52 Prefix with Chinese or European
53 Grate
54 Piece of propaganda

(Answers are on page 36.)



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The Canadian Jewish news

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This Week

National

Natan Sharansky joins rally for Jerusalem. ***Page 3***

Clinics to aid survivors in filing for compensation. ***Page 5***

Group offers hope for Jewish addicts, families. ***Page 15***

Arts & Travel

Movie show's temporary host now in her second year. ***Page 48***

The Museum of Jewish Art and History in Paris. ***Page 49***

Sports

Tamir Goodman is the point guard for the Towson Tigers. ***Page 58***

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www.cjnews.com

Crisis on campuses: students respond

By DAVID LAZARUS
Staff Reporter

MONTREAL — Jewish students from across Canada will be creating a national advocacy structure to deal with the unprecedented level of anti-Israel – and some think anti-Jewish – sentiment rampant on campuses since the intifadah began last fall.

The decision came during a special three-day brainstorming session held at Camp B'nai Brith in the Laurentians the weekend of Jan. 19-21, said Hillel Jewish Student Centre director Simon Bensimon.

New advocacy structure to fight anti-Israel rhetoric

(Please see additional story on page 22)

Called Israel Activism Retreat: The Crisis on Campus, the weekend drew about 65 students, mostly from Quebec, but also including 15 from Ontario.

The event was chiefly funded by UIA Federations Canada and co-sponsored locally by Hillel Jewish Student Centre, the Quebec regions of Canadian Jewish Congress, B'nai Brith Canada, the Canada-Israel Committee and FEDERATION CJA.

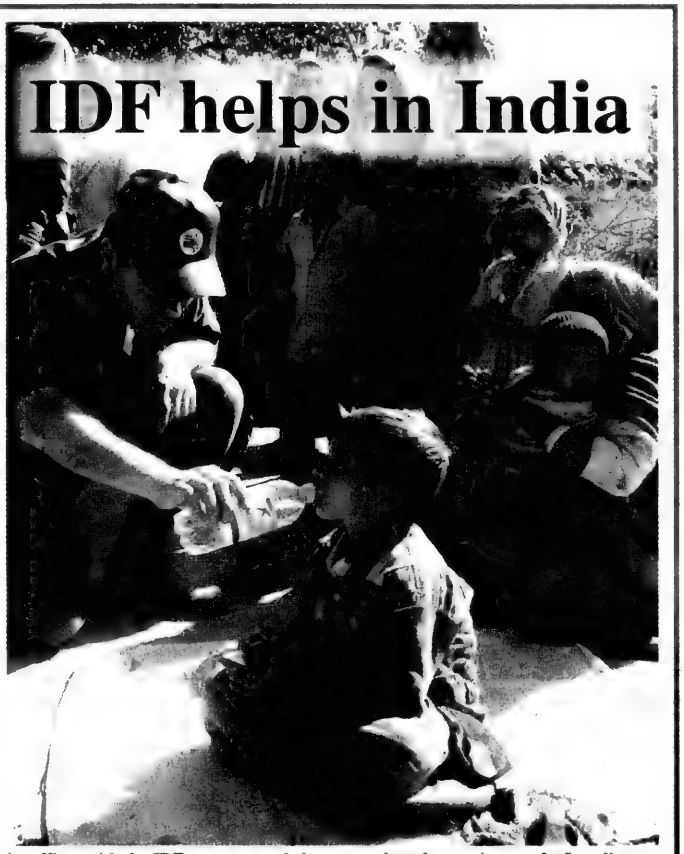
The latter four organizations are members of a special "crisis" committee formed locally to address the latest violence in the Middle East.

"There was a feeling of a need to get organized," Bensimon said. "This weekend was successful not only in terms of numbers, but [also in terms of] what was done."

"The spirit of co-operation was definitely there," echoed Eta Yudin of CJC-Q's communications department. "I think the students got that extra bit of confidence they needed."

Continued on page 22

IDF helps in India



An officer with the IDF rescue team helps an earthquake survivor at the Israeli army field hospital near Bhuj, India. Israel sent a team of 165 personnel to assist in locating survivors and in aiding the many thousands left without food, shelter or medical help.
For more photos, please see page 42.
[Israel Sun photo]

ISRAEL ELECTION COVERAGE

The CJN **went to press the day before the election in Israel for a new prime minister. We will provide full coverage of the election results next week.**
The Editor

Greater Toronto Area

Shabbat Shirah: Beshallach
Candlelighting: 5:21
Havdallah: 6:26

Israelis and Palestinians poles apart on peace — please see page 41

The News in Brief

CANADA

STAR Grant

TORONTO — Beth Tzedec Congregation, in partnership with UJA FEDERATION of Greater Toronto, the Board of Jewish Education and United Synagogue of Conservative Judaism, has been awarded a $21,000 STAR grant. The money will allow the synagogue to implement a program in which volunteer members will be recruited, trained and deployed to serve as personal mentors/coaches for those seeking to develop themselves Jewishly. The Chicago-based STAR (Synagogue Transformation and Renewal) recently announced $1.1 million in grants to synagogues in the United States and Canada.

ISRAEL

Protocols Cited

JERUSALEM — The official newspaper of the Palestinian Authority cited the *Protocols of the Elders of Zion*, the notorious anti-Semitic forgery, as "proof" that Israel is trying to control the international media. A Jan. 25 article in the daily *Al-Hayat Al-Jadidah* also said, "Moral and psychological manipulation has a significant place in the minds of Jews."

Kahane Arrests

JERUSALEM — Israeli security officials arrested six members of a terrorist cell they said was responsible for killing several Israelis, including far-right leader Benjamin Ze'ev Kahane and his wife Talia, in December. According to the officials, the six belonged to Palestinian Authority President Yasser Arafat's Force 17 security service. Seven more members of the cell are still at large in Palestinian areas.

Grandmother Dies

JERUSALEM — The grandmother of an Israeli teenager lured to his murder in Ramallah by a woman he met on the Internet died on the day the family ended the shivah period for the youth. The Israeli daily *Ma'ariv* reported that Ophir Rahum's grandmother collapsed upon learning of her grandson's murder and died several hours after the traditional shivah for Rahum ended. She was buried near her grandson.

WORLD

Intolerance Parley

STOCKHOLM — Several Canadians attended last week's international gathering here aimed at combating racism. The Canadian delegation to the Stockholm International Forum on Combating Intolerance was headed by Montreal Liberal MP Irwin Cotler and included Karen Mock, director of B'nai Brith Canada's League for Human Rights; Adrian Norfolk of the Department of Foreign Affairs; and Alison LeClaire Christie, a counsellor at the Canadian Embassy in Stockholm. The conference focused on the spread of far-right hate propaganda via rock music and the Internet.

'Rewriting History'

BUDAPEST — The Simon Wiesenthal Centre is calling on the Hungarian government to reject a demand by the far-right "Justice and Life" party that it reconsider the war crimes conviction of former prime minister Laszlo Bardossy. The wartime leader shared responsibility for the 1941 massacre of 18,000 Hungarian Jews, said Efraim Zuroff, director of the Wiesenthal Centre's Israel office. Zuroff urged the Hungarian government to reject "this outrageous demand by right-wing extremists who seek to rewrite Hungarian history."

Uniform Flap

LONDON — A Jewish stockbroker whose grandparents were murdered at Auschwitz is suing his former employer for telling him to wear a Nazi uniform as punishment for coming to work late. Laurent Weinberger is also alleging he was called anti-Semitic names. The company denies any wrongdoing, saying it is common practice for traders who arrive late to be given a costume to wear.

Jew Rejected

SANA'A, Yemen — Officials here have rejected the candidacy of a Jewish man who wanted to run in the nation's Feb. 20 municipal elections. Yemen's election committee rejected Ibrahim Ezer's application "because he is a Jew, and municipal law stipulates that election candidates should be Muslims," a committee official told a French news agency. Had his candidacy been upheld, he would have been the first Jew to run for political office in Yemen. Some 600 Jews still live in Yemen.

Attacks on British Jews Soared in 2000

LONDON — Attacks on British Jews increased 50 percent in 2000, according to a report issued last week.

The Community Security Trust, which monitors anti-Semitic incidents in Britain, recorded 405 such incidents against the community in 2000, up from 270 in 1999.

A group spokesperson said the ongoing violence between Israel and the Palestinians had spilled over into the United Kingdom.

Spokesperson Michael Whine said 147 anti-Semitic incidents, 36 percent of the year's total, occurred in October and November. The October figure of 105 incidents represent a 400 percent increase over October 1999.

Whine also said the figures should be seen in the context of an increase in racist activity across Britain.

Nearly half the incidents in 2000 were "acts of abusive behaviour," but the statistics also include two life-threatening attacks on British Jews.

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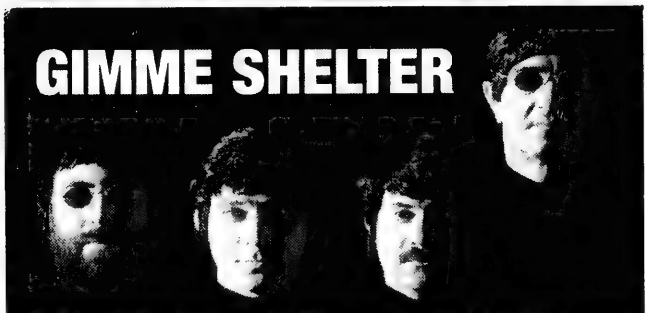

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Please accept this as our personal thank you.

DR. EVELYN BAIMEL

The Canadian Jewish news

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Sharansky joins in rally for Jerusalem

By PAUL LUNGEN
Staff Reporter

TORONTO — Rabbis from three streams of Judaism joined last week with keynote speaker Natan Sharansky to outline the central – and non-negotiable – place of Jerusalem in the hearts and minds of the Jewish people.

Jerusalem supersedes mundane political calculations and is the anchor that has united and kept the Jewish people for 3,000 years, they said.

The speakers' remarks came during a community solidarity rally for the unity of Jerusalem held last week at the Shaarei Shomayim synagogue. As many as 2,500 people jammed into the sanctuary and spilled over into the upper balcony to attend the hastily convened rally. Several hundred watched the proceedings on a video screen in the shul's Brotherhood Hall. The audience represented a cross-section of Jews from across the political and cultural spectrum.

Quoting psalms, prophets and the Talmud, the rabbis – Baruch Frydman-Kohl of the Beth Tzedec Congregation, John Moscowitz of the Holy Blossom Temple and Moshe Shulman of Shaarei Shomayim – agreed on the Jewish people's ancient historical and spiritual links to Jerusalem.

Sharansky, a member of the Knesset and leader of the Yisrael B'Aliyah party, joked that the rabbis had stolen his thunder with their remarks about the holy city. However, the former Soviet political prisoner held the audience in rapt attention with his description of Jerusalem's role in his life and how it gave him strength through years as a prisoner in the Soviet gulag.

Natan Sharansky [File photo]

A second generation assimilated Jew with little knowledge of Judaism, Sharansky's only link to the Jewish people was a notation in his identity card, which served to restrict access by Jews to better careers and social advancement.

The 1967 Six Day War – and the capture of East Jerusalem by Israeli forces – changed his life, he said. "There came the day that despite all the [radio] jamming by the KGB, we heard the voice of [Israeli general] Mota Gur, 'The Temple Mount is in our hands.'"

At the time, he did not even know what the Temple Mount was, but he noticed that the attitude of his anti-Semitic neighbours had changed. "They may have treated us with the same hatred, but with more respect," he said.

Israel's success strengthened him while awakening an interest in his Jewish heritage. Instead of running away from the Jewish people and Judaism, "Jerusalem gave [the Jewish people] the strength to fight," he said.

Sharansky recalled that at his trial for treason, orchestrated by the KGB and with the result a foregone conclusion, he concluded his remarks to the court, in Hebrew, with the phrase, "Next year in Jerusalem."

Those words have established a connection between generations of Jews and "ensured that the Jewish people will fight for you... That's what makes us all one people."

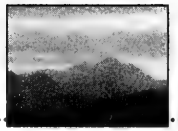
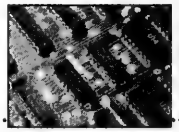
Sharansky said that as a political prisoner whose hopes were kept alive by thoughts of Jerusalem, he could never have foreseen he would write an open letter to the Prime Minister of Israel raising his concern that the government was considering giving it away as part of a deal with the Palestinians.

"It means our people will lose their identity... the connections between the Jewish people would be weakened," Sharansky said.

He urged Prime Minister Ehud Barak not to cross the "red line" of Jerusalem. "We Jewish people can never give away our own heart, Jerusalem."

Negotiations over Jerusalem demonstrated the Israeli government had lost track of the importance of the holy city. It transcends issues of peace and security. "It's about identity," he said.

Continued on page 27

A JOURNEY  From Milk & Honey  to Tech & Money

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Greater Toronto Area

From the editor's desk

This month, I draw readers' attention to two books: one about Jews who lived in England, the other by a Jew who lives there now.

* * *

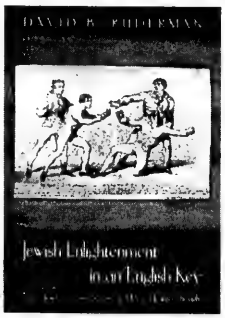
Jewish Enlightenment in an English Key, by David B. Ruderman (Princeton University Press), opens the reader's eyes. That it does is a measure of the work's success, for that is precisely what the author intended.

"This book," Ruderman writes in the introduction, "seeks to reclaim a place for a small group of Jewish intellectuals in England who have been generally neglected in the study of both modern Jewish history and in the history of Anglo-Jewry. It argues for the uniqueness of the English political and social climate in shaping a particular Jewish cultural response to modernity, one, in many ways, unlike those emerging in Germany or in eastern Europe."

Ruderman brings alongside the ocean-liner of the German-Jewish Haskalah, or Enlightenment, the battling barge of English-Jewish Haskalah.

An active, confident, creative, even argumentative Jewish intelligentsia in England strove – with their own community and with the majority Christian host culture – to reconcile Judaism with modernity even as their kinfolk in central and eastern continental Europe were doing so as well.

The intellectual, political and cultural conditions of English life, Ruderman poignantly asserts, were especially hospitable and conducive to the creativity of the Jewish thinkers.



The English island, governed by the traditions and canons of parliamentary monarchical rule and with an official religious faith that a century earlier had rejected and rebelled against the conformist dictates of the Church in Rome, was fertile ground for scientific and philosophical adventuring and pioneering in a way that continental Europe was not.

Among the bold Anglo-Jewish adventurers whom Ruderman introduces, to most of us for the first time, are names such as David Levi, Abraham Tang, Mordechai Shnaber Levison, Samuel Falk, Isaac Delgado and Emanual Mendes da Costa, to name but a few.

Ruderman, the Joseph Meyerhoff Professor of Modern Jewish History and Director of the Center for Advanced Judaic Studies at the University of Pennsylvania, has performed an important service. In opening our eyes to a wider horizon of Jewish scholarship, he has at the same time opened the doors for further investigation into the intellectually rich transition among European Jewry toward "modern" times.

* * *

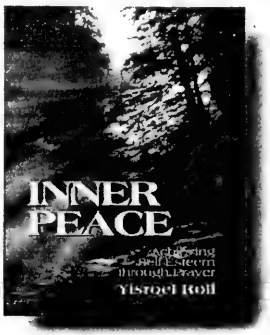
Inner Peace, Achieving Self-Esteem Through Prayer (Targum/Feldheim publishers), is the work of Yisroel Roll. It's chief characteristic is affection, respect and concern for the reader.

In a thoughtful, gently-written text, Rabbi Roll guides the reader in finding for himself or herself, the treasures that can help them better cope with the rigours and stresses of daily life, treasures that lie undiscovered for many: the specific structure and substance of our daily prayers.

Indeed, the very nature and purpose of prayer are explored, explained and elaborated upon in his illuminating text. Rabbi Roll neither hectors nor preaches; he teaches by bringing new insights and by sharing personal experiences.

It is testament to the importance and to the worthiness of the book that Rabbi Dr. Abraham Twerski, one of the world's foremost scholars and practitioners devoted to the welfare and well-being of the human psyche, has written its foreword.

A native of Montreal, Rabbi Roll is also a lawyer. He was raised in a home where commitment to community was considered a high obligation, and was passed on to him to cherish as a privilege as much as a duty.



He has lived in England for a decade combining demanding pulpit responsibilities with significant pastoral endeavors as well. Rabbi Roll founded Encounter, an organization devoted to *kiruv* (outreach) initiatives, and is currently the Rav and Director of the SEED Community Centre in Edgware, England.

Inner Peace, Achieving Self-Esteem Through Prayer is delightful and inspiring.

—MBD

From and about England

SEE JN

DEMOCRACY'S DUTY : Israeli soldiers cast their votes in the Feb. 6 prime ministerial election, last week in India. They are part of the IDF medical team providing aid to the victims of the recent Indian earthquake at a field hospital near the Indian town of Bhuj.

[Israel Sun photo courtesy of IDF spokesman]

Clinics to aid survivors in filing for compensation

By RON CSILLAG
Staff Reporter

TORONTO — Several Jewish communal organizations have come together to host regular clinics that will help Holocaust survivors complete application forms for compensation for war-era slave and forced labour.

The sessions will be staffed by trained volunteers who will help former slaves complete necessary paperwork.

A dozen volunteers gathered last week at the Lipa Green Building to hear how the clinics will be run and to go over the forms.

The joint effort is a first in Toronto and part of a worldwide campaign to find and compensate as many former slaves as possible.

In the coming weeks, the New York-based Conference on Jewish Material Claims Against Germany, known as the Claims Conference, will co-ordinate efforts in 40 countries and eight languages.

It will conduct a publicity blitz, taking out ads in nearly 160 Jewish newspapers, including *The CJN*, explaining the mechanics of compensation and where survivors can go for help.

In Toronto, a room will be set aside in the Lipa Green Building. The clinics will run from 10 a.m. to 1 p.m. on Mondays, Tuesdays and Wednesdays, beginning March 5. Each session will be staffed by four volunteers. Times must be scheduled in advance.

Survivors will be urged to bring with them as much information and supporting documents about their war-time experiences as they can.

Last year, the German government and German industries announced a $7.9 billion (Cdn) fund to compensate over one-million war-time slave and forced labourers. Forced labourers were mainly non-Jewish civilians who were seconded to work on farms and infrastructure. Slaves were Jews who were often worked to death in Nazi factories, concentration camps and ghettos.

Between 7,000 and 8,000 survivors in Toronto are believed eligible for compensation for slave labour. They or their heirs are entitled to roughly $10,000 each, half paid upon approval and half later.

Anyone who was alive on Feb. 15, 1999 is eligible for compensation. After that date, direct heirs are eligible.

The clinics are mainly intended to help one-time slaves fill out a six-page application, known as the long form. Only those survivors who have never received any compensation from Germany, or have been refused, will be required to fill out the long form.

Those who have received compensation, whether monthly payments known as *Wiedergutmachung*, or payments either through the so-called Hardship Fund or the Article 2 Fund, will be required to fill out a much simpler two-page form.

The shorter forms have already been mailed out to thousand of survivors. Last fall, recipients of monthly pensions and Hardship Fund payments received the short forms; in January, the short forms were mailed to those who have received compensation under the Article 2 Fund.

The clinics, as well as many synagogues and communal buildings, will stock the long forms, last week's training session was told.

The clinics will allot about an hour to help fill out the long forms and half that for the short ones.

They will also notarize all applications. Volunteers, some of whom are survivors themselves, will be versed in several languages and trained in the sensitivities of dealing with the emotional aspect of compensation.

Often, the volunteers heard, survivors are either confused by forms or put off by them.

The joint communal effort brings together several groups: the United Restitution Organization (URO), which has handled claims for years; Jewish Information Service; United Israel Appeal Federations Canada; and Jewish Holocaust Survivors of Canada.

Perry Romberg of United Israel Appeal explained to the volunteers that the criteria for slave labour compensation are broad. All survivors of concentration camps and ghettos are encouraged to fill out a form.

Only those who fled to the Soviet Union probably won't qualify, Romberg noted.

Applicants will not have to pay a fee. The deadline for submitting forms is Aug. 11, 2001. Forms may be downloaded at www.claimscon.org. However, they may not be submitted by e-mail.

Completed documents will forwarded to the Claims Conference.

Meantime, the community has set up a telephone hotline, which is scheduled to become fully operational once the publicity campaign gets off the ground. The number is 416-631-5825.

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Greater Toronto Area

Lieberman's life returns to normal following U.S. election

By FRANCES KRAFT
Staff Reporter

TORONTO — Hadassah Lieberman's mother Ella Freilich, a survivor of Auschwitz and Dachau, wasn't the only one who was "very excited" when her son-in-law became U.S. Vice President Al Gore's running mate.

It was "an amazing moment historically for the entire Jewish community," said the wife of Senator Joseph Lieberman in a phone interview last week from Washington, D.C.

For survivors who once thought they might not live to see the next day, let alone go on to marry and raise families, there was a particular poignancy at seeing one of their own children on the national stage, she added.

Not only was the senator the first Jewish person on a national ticket in the United States, as his wife pointed out, but the Liebermans' observant lifestyle garnered much media attention.

Hadassah Lieberman

Hadassah Lieberman spoke to all immigrants early in the campaign when she said, "Here I am, the daughter of survivors. Whether you or your family immigrated from Europe, Africa, Latin America or Asia, I am standing here for you."

Lieberman will be in Toronto Feb. 21 to speak at the Toronto Centre for the Arts for UJA FEDERATION's campaign closing. She has been asked to discuss her background, her campaign experiences and her involvement in Jewish causes.

Hadassah Freilich was born in Prague after the war, and grew up in Gardner, Mass., where her late father, Rabbi Samuel Freilich, was the community rabbi. She has a Master's degree in American Government and International Affairs, and worked as an analyst-researcher at the investment firm Lehman Brothers as well as at the National Research Council as a health care expert.

Recently, she's been working on a chapter for a book about daughters of survivors, being compiled by an artist friend.

As a committed Jew, Lieberman said, she has been involved with the federation, mostly in New Haven, Conn.

She wants the Jewish community to know how important it is to come together in unity. "Some of the divisiveness that exists is unfortunate," she said. "I hope that we can work together to improve the places we live in."

Among Lieberman's other community involvements, she is a board member of the Jewish student group Lights in Action, and has been involved in an advisory capacity with Shaare Zedek Hospital.

Since the election and its delayed outcome, life has returned to "more normal" for the Lieberman family. "I'm just leading a normal life, give or take some things that are realities to my lifestyle.

"I'm juggling with all kinds of things I am responsible for, whether kids, parents, husband, friends, community or carpooling," she said. "My life keeps me grounded."

Traditional observance also plays a role, Lieberman noted. "We know Friday night is always Shabbat, so nothing that happens during the week is too important, or not important enough, that it changes the reality of what happens at the end of the week."

Lieberman does not believe there is a conflict between Jewish observance and a life in politics. "Maybe a difficulty now and then," she admitted.

BLACK-JEWISH RELATIONS: Black-Jewish youth committee member Swainson Mills, near left, and CHAT student Ryan Kraft read a poem at last week's Black History Month celebration at North York Civic Centre. Far right, CHAT headmaster Paul Shaviv (right) receives a framed poster from Bart Sackrule, left, and Norm Gardner. [FK photos]

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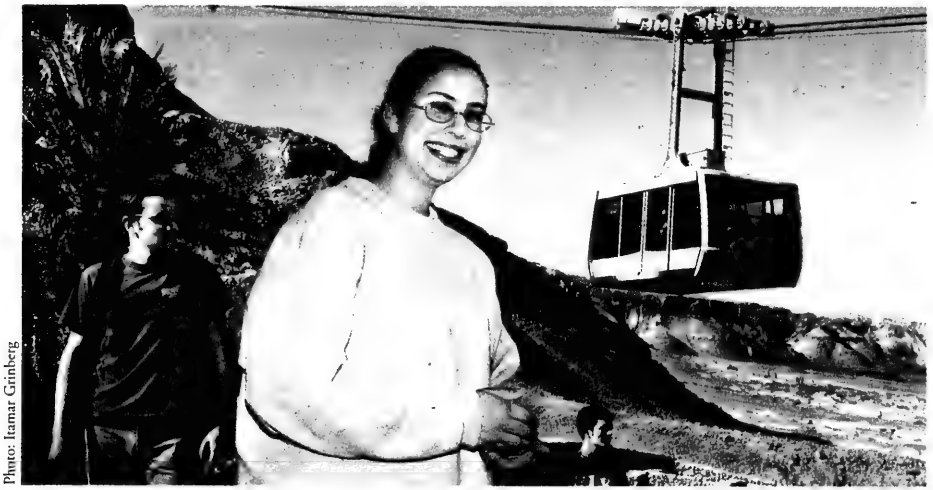

Photo: Itamar Grinberg

Photographed at Masada, on January 28, 2001

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"My friends back home asked, 'Why Israel, there are so many other places to go?'

"But I'm so glad I came! The evening news back home isn't showing the Israel I'm seeing.

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Jews urged to keep lobbying for school funding

By RON CSILLAG
Staff Reporter

TORONTO — Ontario's Jewish community should take advantage of Premier Mike Harris's planned public consultation process to press the case for funding of Jewish day schools, says MPP David Young.

If that case is pressed hard enough – and presented as a matter of choice – the funding of private, faith-based schools could become a plank in the next Tory platform, one that would be fulfilled, Young told last week's executive meeting of Canadian Jewish Congress, Ontario region.

While Young, the lone Jewish MPP in the government, didn't come out and say it directly, his comments seemed to mirror recent statements by his colleague, Thornhill MPP Tina Molinari, who said public funding of private schools won't happen during the remainder of Premier Mike Harris's current term [*CJN*, Feb. 1.]

In a closed meeting with advocates last month, Molinari said the Jewish community should use that time to mount a case for funding – as did Young last week.

Two weeks ago, Harris announced he will seek a third term, and took the wraps off plans to craft his party's next platform. Dubbed Seizing Tomorrow's Opportunities, the plan will involve province-wide, large-scale public consultations beginning in April and culminating in a fall policy convention. Young called it "the largest consultation in Canadian political history," and an exercise in "visioning."

David Young

"We're asking Ontarians to join us in creating a shared vision," he said. "We want to open up the decision-making process."

But even before Young spoke, CJC Ontario region chair Keith Landy rebuked the MPP, referring to Molinari's earlier comments.

"The Jewish people are a patient people," Landy said. "But our patience is wearing thin." He called on Young to "let the premier and the caucus know the waiting game is at an end."

Young, the member for Willowdale, conceded that the funding issue "may not be a vehicle that is travelling as fast as we would like." And he stressed that rather than refer to school funding, he would emphasize "school choice, because frankly, I think it is a better word, a word that will give us a greater opportunity to achieve a level of success.

"You and I both know there is nothing wrong with allowing choice in education."

Molinari said the same thing last month, arguing that faith communities should abandon claims of discrimination and present their case as a matter of choice.

While Young acknowledged the community's frustration, he said the premier's consultations will be "the best opportunity" the community has to discuss funding. "What comes from this process is going to form the basis of our next platform. And our party has a track record of delivering on the promises we make."

Young used the opportunity to tout Harris's achievements, including the allocation in the last budget of $11 million for limited health services in independent schools, including nursing, physiotherapy and speech pathology.

"I know these are small steps but I think they are important steps." And, he added, the government is willing to consider further steps, such as funds for textbooks, transport costs and computer software.

But not everyone in the room was buying Young's message.

David Rotenberg, who served as a Conservative MPP for eight years under two premiers, said Young's message was "totally unacceptable.

"This is the time to do it," Rotenberg said. "If we're going to seize tomorrow, tomorrow is here."

Robert Samry, president of Jewish Parents for Equality in Education Funding (JPEEF), noted that funding independent and faith-based schools would cost roughly $250 million, less than two percent of Ontario's $13.5 billion education budget.

Others wondered aloud just how much more noise the Jewish community has to make for the government to take notice.

Asked directly whether he personally supports fair funding, Young said, "Yes. And I'm not alone in the caucus. A lot of members have strong feelings."

But ultimately, funding will be "a political decision. Until the political will is there, it will be difficult."

In other communal news, Congress announced that after months of often difficult negotiations, it has persuaded Rogers Cable to run a disclaimer before and after a locally produced television show featuring messianic Jews.

The show, which runs on Rogers Sunday nights, features members of Melech Yisrael, a Jews for Jesus type messianic "synagogue" in Toronto.

The full-screen disclaimer, which will also be read, is as follows:

"The producers of this program consider themselves Jewish but embrace Jesus as their messiah. The Jewish community and its partner, Christian-Jewish Dialogue of Toronto, regard such persons as having forsaken Judaism and oppose their methods."

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50 STATE OF ISRAEL BONDS CANADA

February, 2001

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Yours very sincerely,

George A. Cohon
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Dry Bones
THE LOCKERBIE DEFENDANTS CLAIMED THAT PALESTINIAN TERRORISTS
WERE INVOLVED IN THE BOMBING OF PAN AM FLIGHT 103
WELL THAT'S ENOUGH TO SQUELCH ANY FURTHER INVESTIGATION!
YUP.

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When terror struck in the sky and 270 died

Last week, three Scottish judges holding court in the Netherlands, found Abdelbaset Ali Mohmed al-Megrahi guilty of murder in the bombing of Pan Am Flight 103 on Dec. 21, 1988. The airplane was en route to New York from London. A bomb had been planted in a cassette recorder inside a suitcase in the cargo hold of the airplane. The ensuing explosion sent the airplane crashing into the cold ground from the high sky above Lockerbie, Scotland; 270 people lost their lives.

Reading from an 82-page decision, the judges said: "There was nothing in the evidence which leaves us with any reasonable doubt as to the guilt" of Megrahi. Megrahi was sentenced to life imprisonment with the possibility of parole only after 20 years. His co-accused, Al Amin Khalifa, was discharged, the prosecution having failed to establish the circumstantial case against him beyond a reasonable doubt.

To the extent that justice can ever bring a measure of imperfect consolation to the grieving families and friends of murdered innocents, the outcome of the Lockerbie trial cannot bring even that. For whatever meagre consolation flowed from the verdict and sentencing, it was flawed because the justice itself was flawed.

The accused were not handed over to Scottish authorities until more than seven years after the bombing; the trial was not completed and the verdict was not delivered until more than five years later; and the individual most responsible for the murders was never brought before the bar of justice.

The court found that Megrahi was an operative of the JSO, the Jamahariya Security Organization, Libya's secret service, "of fairly high rank." This finding by the court, of course, removed even the smallest of reasonable doubts that the government of Libya, namely, its autocratic, dictatorial leader then and now, Moammar Gadhafi, was likely involved in approving if not planning and directing the bombing.

With the trial over, many people in the West are calling for an official end to the UN and U.S.-imposed sanctions against Libya. Justice has been served they say. The economy and the people of Libya should no longer be punished. In addition, they assert, Moammar Gadhafi played a constructive role in agreeing to submit his nationals to the justice system of the western world; moreover, he appears no longer to be embroiled with terrorists.

Conscience and justice should determine the next steps by the West toward Libya and its ruler. Apologies for terrorists and the governments that direct them can never be a substitute for justice, however imperfect.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

* * * * *

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Questions leadership

It should be noted that the significant Toronto community rally for Jerusalem with Natan Sharansky was organized without the participation or support of the Canadian Jewish Congress, Canada-Israel Committee and other established community groups. The leadership of the CJC refused both to endorse the rally and to join 150 other prominent Canadian Jews in signing a public statement recognizing Jerusalem as the undivided capital of Israel, considering such gestures to be "too political."

Yet, curiously, the same leadership did not hesitate to warmly welcome Faisal Husseini, Yasser Arafat's "minister in charge of Jerusalem" (whose is bent on "de-Judaizing" Jerusalem) to Toronto a couple of years ago.

Gordon Wiseman
Toronto

* * *

A debt to Mendel

Further to your article "U of T will honour pioneer's home" (*CJN*, Jan. 4), Jack Granatstein is my first cousin. We are not descendents of Mendel Granatstein. Mendel was our great-grandfather's brother and our grandfather's uncle. Our common ancestor is Mendel's father.

Nevertheless, our family is indebted to Mendel because he brought our grandparents and parents to Canada and gave our grandfather a job.

I remember Mendel coming to my father's store on College Street in a large, black, chauffeur-driven car. By that time he was quite elderly and was referred to affectionately as "Old Man Granatstein."

Also, Jack spent his academic career at York University, although I'm sure the University of Toronto would be more than happy to claim his as one of their own.

To complete this lesson in Jewish geography, Sheldon Godfrey, a classmate of mine at the University of Toronto law school, had an aunt, Bella Godfrey, who was married to my uncle, Charlie Granatstein.

Donald L. Grant (Granatstein)
Trenton, Ont.

* * *

Circumcision clarification

I would like to clarify one of the statements ascribed to me in Paul Lungen's article "Rights body denies issuing policy on circumcision" (*CJN*, Jan. 25).

Mr. Lungen wrote, "Antonopoulos suggested the discussion [regarding circumcision] could prove 'troublesome' to Jews who practise circumcision for religious reasons."

What I expressed to Mr. Lungen was my view that as Jews – alongside the whole of the society – become familiar with recently identified implications (ethical and other) of infant circumcision of which they have not been previously aware, a growing number may be expected to find the procedure troubling.

I also indicated my recognition that inasmuch as the discussion relates to a practice central to their religion and tradition, Jews stand to find the general debate over circumcision difficult and challenging.

John Antonopoulos, President
Circumcision Information Resource Centre
Montreal

* * *

Says she was misquoted

Re: Ron Csillag's article about the recent roundtable held in Thornhill on school-funding alternatives ("No school funding this term: MPP," *CJN*, Feb. 1).

I read the article with interest. The meeting, which was held at the initiative of Thornhill's MPP, Tina Molinari, was a first in our efforts to move this issue forward.

I was quoted as saying I was "disappointed but not surprised" that the government was not planning to fund denominational schools in this mandate. I specifically stated that I was *not* disappointed, nor was I surprised at this. I would like to correct this statement and state for the record that after the meeting I felt we had taken a significant step forward in our efforts to get the ear of this government on this important issue.

Georganne Burke
Director of Operations, JPEEF/OPEEF
Toronto

(Editor's note: The CJN *stands by the accuracy of the impugned quotation.)*

* * *

Israel's survival paramount

I was heartened by Simon Schweitzer's reply "Stop worrying about world opinion" (Letters to the editor, *CJN*, Jan. 4), to Ira Zbarsky.

In his letter, Mr. Zbarsky argues that only world Jewry is in a position to stop Israel's aggressive stance. He continues by saying that the State of Israel is under a threat of destruction. I find these statements incongruent and in conflict with each other.

Mr. Schweitzer, a Holocaust survivor, aptly refers to Mr. Zbarsky as a prophet of doom. Surely, the latter does not expect Israel to roll over and be trampled into the dust. Mr. Schweitzer's implication, that Israel will not be willing prey to those who wish to destroy her, is correct and visionary.

Can't we glean anything from the lessons of history? Didn't Chamberlain appease Hitler? To what end? Didn't profound Jewish writers like I. L. Peretz dare Jews to cry out, forsaking their silence?

In the case of Israel's survival, silence will not be golden. Though world opinion does matter, the existence of the State of Israel remains paramount.

Eleanor Pomerantz,
Laval, Quebec

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

An archival photo sent to *The CJN* by Miriam Beckerman, of children planting trees in Israel on Tu b'Shvat in 1952.

Tall tales of trees for Tu b'Shvat

By MICHAEL BROWN
Jewish Telegraph Agency

Tu b'Shvat gives parents the opportunity to share with their children the importance of trees in everyday life. Jewish tradition is full of parables using trees to convey messages.

* * *

This tale happens to specify a carob tree, but it could just as well have been an olive, fig or even a mulberry tree. The message remains the same.

Honi and the Carob Tree

One day when Honi, the righteous man, was out walking, he came upon a man planting a carob tree.

"How long will it be before this tree bears fruit?" Honi asked.

"Seventy years," the man replied.

"How do you know you'll be alive in 70 years?" Honi asked.

"Just as I found carob trees when I came into the world, so I am now planting carob trees for my grandchildren to enjoy," answered the man.

Honi then sat down to have a meal and fell asleep.

When he awoke, he saw a man gathering the fruit of the carob tree and he asked him, "Are you the man who planted this tree?"

The man replied: "I am his grandson."

Honi therefore realized that he had slept for 70 years.

(Babylonian Talmud, Taanit 23a)

* * *

Some folk tales help explain particular characteristics of trees. The next story is about the olive tree. Olive trees tend to become hollow as they get older because they get their nourishment from the thin layer of inner bark just underneath the outer bark.

The Grieving Olive Tree

After the Babylonians destroyed the First Temple, there was widespread grief and mourning throughout the country. To demonstrate their extreme grief, all the trees of the country shed their leaves. After the trees were bare, they noticed that the olive tree – which is by nature an evergreen – still retained its leaves.

Representatives of the trees approached the olive tree and asked, "Why don't you shed your leaves in grief over the destruction of the Temple?"

The olive tree responded: "You, my brothers, show your grief on the outside for all to see. My grief will be carried within for all times."

And so it is that each year the olive tree eats away at itself in grief and sorrow until it is nothing more than a hollow strip of bark.

* * *

The following story concerns the Oriental strawberry tree. This particularly striking tree can be found growing in the Galilee, Carmel and Judean mountains. Its most noteworthy characteristic is its red bark, which has been associated throughout the ages with bloodshed.

How the Katlav Tree Came to Be

One day, a young shepherd got embroiled in an argument with his father over the affections of a young woman. Words were said on both sides as tempers flared. Suddenly, in anger, the shepherd raised the staff in his hand and struck his father, killing him. In shock, the son threw the bloodstained staff to the ground, where it sprouted.

* * *

Sacred trees and groves are scattered throughout Israel. Many of them are quite old, and many folk tales have arisen concerning their origins as well as their special powers.

This story concerns a sacred grove in the Galilee village of Peki'in. On the outskirts of the village is a cave and an ancient carob tree that is connected to the talmudic sage Rabbi Shimon Bar Yochai and his son. According to legend, the pair were nourished by the fruit of the tree and a magical spring of water while they hid from the Romans. Christian residents of the area also associate the grove with the sons of Jacob, and therefore refer to it as the carob trees of Bnei Ya'acov.

The Carob Trees of Bnei Ya'acov

It is told that the men of Ras-Abad collected a head tax from the residents of Peki'in, and every year they would come and take away for themselves one of the young girls of the village.

One year, it was one particular girl's turn, and the tax collectors arrived at the door of her home, which was next to the grove of carobs. The young girl hesitated and then she fled through the window and hid among the dense growth of trees. When the tax collectors noticed that she fled, they chased after her.

When the young girl saw her pursuers approaching near, she raised up her voice in a prayer to God that she would be saved from these strangers and she asked that the carob trees protect her.

Her prayer was answered: The branches of the carobs suddenly sprouted flames that burned anyone who tried to get near the girl. The flames also pursued the rest of the tax collectors and burned their clothing and their bodies. They fled far away from the village.

From then on, thanks to the carobs of the sons of Jacob, this tax was cancelled.

* * *

On Mount Carmel, there is an ancient grove of oak trees sacred to the Druze. According to tradition, there was an assembly here of 40 prophets. The following story takes place during World War I, when Turkish authorities were cutting down large numbers of trees throughout the country as fuel for their steam engines.

Grove of the 40

One day, the Turkish overseer cast his eyes on the Grove of the 40. He yelled to his Druze workers to cut down the trees, but they refused. Angrily, he summoned the Turkish soldiers and ordered them to cut down the trees, but they also refused.

Dismissing the fears of the workers and soldiers, the overseer decided to demonstrate his courage in this regard. He grabbed an axe and approached one of the trees. Raising the mighty axe, he took aim at the tree. However, as the axe neared the tree, his arm withered and became useless. Thus the grove was spared.

* * *

Michael Brown, a school librarian in Marlboro, N.J., is the author of The Jewish Gardening Cookbook.

A notable event

Jewish news has a way of depicting the dark side of life; for all too long we were victims of history. It is not surprising, therefore, that many of us assume that news about the Israeli-Palestinian confrontation will be automatically prejudiced in favour of the latter. That, however, is another matter with which I hope to deal at a future time, when hopefully the threatening clouds of war will have passed and give us time to reflect more calmly on what has happened and what needs to be.

Rabbi Gunther Plaut in Toronto

For today, I have some good news, which leans heavily on an article by Theresa Argovino that appeared in the electronic version of the *Chronicle of Higher Education.* The article records the opening of the first rabbinical seminary in Germany – the first, that is, since the Holocaust.

Before the war, there were three rabbinical colleges in Germany and one in Austria. The last one closed in 1942.

On Nov. 10, 2000, the first rabbinical college established in a German-speaking country since World War II, was opened. Called the Abraham Geiger College, it will begin accepting students in the spring.

The name of the new college recalls the German theologian who, in 1836, proposed that theological studies be situated within a proper university department, with the objective of combining the study of Jewish tradition with an academic approach. Abraham Geiger founded Germany's three rabbinical seminaries. In 1934-35, I attended one of them, the Hochschule fuer die Wissenschaft des Judentums, before I left for America.

The new institution will be located in Potsdam, a small town close to Berlin. It was chosen as the site of the college because the University of Potsdam has a Jewish studies department and because there are three universities in nearby Berlin where students can also take classes.

The college will be housed in the Moses Mendelssohn Institute, a Jewish studies centre. Funds have been raised by private individuals, as well as from a few Jewish groups. Tuition will be free.

The founders of the college were rabbis Walter Jacob and Walter Homolka, who worked tirelessly and against much opposition on the project. Rabbi Jacob is the retired rabbi of Rodef Shalom Congregation in Pittsburgh, and Rabbi Homolka, of German birth, has been active in organizing Germany's growing Jewish community.

In his opening address, Rabbi Homolka said, "We will remember what has happened in the past, but it is time to build a future."

I wish the college well and I hope that it will be able to live up to its potential.

And the winner is?

This column is being written before the Israeli election, and will be published right after it. All the more reason to beware of making any predictions. But precisely because the results are not known to me at the time of writing, this is an appropriate moment for some last pre-election reflections on the candidates and our reactions to them.

Shira Herzog in Toronto

If Ariel Sharon wins, it will be because enough Israelis in the centre decide he understands their short-term need for firmness and their anger with Yasser Arafat, and because enough Israeli Arabs cannot overcome their resentment at the Barak government's mishandling of their violent demonstrations early in the fall.

The right alone cannot deliver a victory to Sharon, and he knows that in order to get their vote, he must campaign, like Benjamin Netanyahu before him, on a peace platform. But what will he ultimately deliver? Sharon has been described as an "olive tree" leader, as in Tom Friedman's juxtaposition, *The Lexus and the Olive Tree*. In other words, his natural frame of reference is an attachment to the land along with a more parochial discourse and belief system. Sharon as prime minister will have the choice of using that conviction to continue to urge Israelis towards a pragmatic resolution of the conflict with the Palestinians, or of leaning towards ideological nationalism, leading to greater isolation and the costs associated with the status quo. History is written by winners, and Sharon has the choice of legacies at this point in his political career.

If Ehud Barak wins, it will be because enough disenchanted Barak supporters realize that the "blank ballot" option is a meaningless gesture of protest, and because enough Israeli Arabs revert to their familiar, pro-Labor voting pattern. If this unlikely scenario unfolds, it will be the greatest comeback story in Israel's history. If Barak loses, he will have fallen victim to three factors – his dismal failure as a politician, the Israeli electoral system, and Arafat's rejection of his peace offer. Had any one of these been different, his political fortunes would likely have fared better.

Whoever the prime minister is, a national unity government will be an attractive option for three reasons: to ensure Sharon and Barak's political survival, to maintain a parliamentary majority to prevent Netanyahu's comeback, and to reform the electoral system to deal with the self-evident weaknesses of the dual-ballot system.

For Israelis, there is no turning the clock back. Yitzhak Shamir inherited Menachem Begin's Camp David process, Rabin inherited Shamir's Madrid conference, Netanyahu inherited Yitzhak Rabin's Oslo, and Barak continued where Netanyahu left off in the Wye agreement. Sharon may believe in a firmer reaction to Arafat's violence and rejection of Israel's offers, and some of the intractable issues may not now have solutions, but he cannot escape the new realities of the Israeli-Palestinian relationship. For the first time, both communities have come up against the most fundamental issues of their violent history – Jerusalem, settlements and the Palestinian "right of return." And for the first time, both are debating the respective price of compromise or inaction. Barak may well go down in history as Israel's weakest prime minister, but he will always be remembered as the leader who exposed the raw nerves of this existential conflict.

For our Jewish community, this is precisely the time to affirm our support for Israel and its democratic process, regardless of who heads its government. The winner will have been elected in an open, due process, and friends of Israel, including the Canadian government, should welcome the result as such. Whatever one may think about Sharon's past actions or future policies, his legitimacy as a potential prime minister derived from the very principles of accountability and censure inherent in Israel's parliamentary system.

Here, our overarching objective remains to ensure Canadian government support for Israel and its security, and the continued enhancement of the positive, multifaceted Canada-Israel bilateral agenda. This includes numerous, significant issues on the economic, political and international agendas that go beyond the narrow prism of United Nations votes, as unfortunate as these may be. Israel needs Canada's support and actions. Our voice counts – let's use it wisely.

Dubya: good or bad for the Jews?

Now that George W. Bush has been sworn in, American Jews can begin playing the game of Jewish politics in earnest. They have their work cut out for them, however. Whatever they may have thought of Bill Clinton, there is no doubt that an Al Gore presidency was their top choice. They are now on the outs.

Marion Wenafeld in Montreal

As in all recent elections, American Jews voted for the Democrats in large majority, far greater than any white religious or ethnic group. The Jews' stubborn adherence to liberal values and Democratic voting preferences continues unabated. While there are prominent American Jewish conservatives like Bill Kristol, Charles Krauthammer, William Safire and Dennis Prager, there is no great movement of Jews to the right.

A recent survey conducted by American sociologist Steven M. Cohen illustrates just how liberal American Jews are and how out of step they are with other Americans. (His sample, surveyed in 2000, included fewer Orthodox respondents than other surveys, but better sampling would not eliminate the general pattern.) Given their high economic status, the Jewish tilt toward liberalism remains quite pronounced.

American Jews remain vehemently opposed to any religious accommodations in public schools. They are far more opposed to things like teaching creationism, school voucher programs and allowing public schools to display the Ten Commandments – never mind a cross – than are American non-Jews. Among Jews, 59 percent think of themselves as Democrats and 32 percent take a "liberal" stand on political issues, compared to 31 and 19 percent for non-Jews.

Differences are even more pronounced on specific issues: 88 percent of Jews compared to 58 percent of non-Jews think abortions should be available to anyone who wants one; 52 percent compared to 32 percent support legal marriage for gays and lesbians.

At some point, Republican administrations generally figure out that the organized Jewish community is not their ally. Indeed, surveys show that the American Jewish communal leadership is often more liberal than rank and file Jews.

American Jews have survived Republican administrations before, and they will survive this one as well. Dubya, like his father, has been socialized in a world far removed from Jews. (Ronald Reagan, by contrast, was comfortable with Jews and Jewish sensibilities because of his Hollywood background.) The Republican party in Texas and Texas oil companies are not known for their Jewish representation.

Jews were not included among Bush's initial cabinet appointments, though some will play roles as foreign policy advisors. Several commentators have made sporadic, often veiled, comments about the absence of Jews in the cabinet and in Bush's inner circle. One *New York Times* article reviewed Dubya's days at Yale, noting that he resented the "East Coast elitists." This does not refer to Anglo-Protestant graduates of fancy prep schools.

If things unravel in the Middle East, how will the new administration respond? James Baker, key advisor of the Republican recount team in Florida, will likely serve as an important advisor to the new president. Baker was not known as a major friend of Israel during his tenure as secretary of state.

Most pundits assume that as president, Bush will disengage from micro-managing the world's trouble spots. Bush's explicit retreat from a "nation" role in the world means that countries in trouble will have to solve their problems themselves, as long as American interests are not directly involved. The increasing size and wealth of the American Arab and/or Muslim population may become a factor in Middle East policy. But this administration is unlikely to abandon Israel.

A far greater challenge for American Jews will be the possibility of a new round of "culture wars" in the United States. Here, select individuals with high visibility will play a key role in preventing Jews from becoming too isolated, too exposed, as a vocal point-setting group on the liberal left.

Dr. Laura Schlessinger, the conservative Jewish radio personality, has a far stronger following among American Christians than among American Jews. Even Senator Joe Lieberman's brand of cultural and moral conservatism will be pressed into service. The minority of American Jewish conservatives will assume centre stage. Liberal American Jews will have to hold tight and ride out this storm.

The Kirshner File

The misleading notions of Edward Said

The Palestinian national movement has precious few spokespersons as capable of articulating its positions as Edward Said, a former advisor to PLO chieftain Yasser Arafat and a professor of English and comparative literature at Columbia University. Born in Jerusalem and raised in Cairo, Said studied at Harvard and Princeton, and is the author of, among other works, *Orientalism* and *The Question of Palestine*.

Sheldon Kirshner in Toronto

Although Said – a Christian Palestinian – has made his academic mark as a literary scholar, he is probably best known as an ardent advocate of the Palestinian cause.

With the signing of the 1993 Oslo accords, he broke ranks with Arafat, claiming they were "an instrument of Palestinian surrender." Since then, Said has written a torrent of newspaper and magazine articles demeaning Oslo as a sellout and attacking Arafat and the Palestinian Authority as ineffectual and corrupt. These pieces, 50 in number, have been gathered together in a provocative new book, *The End of the Peace Process: Oslo and After* (Random House).

Objectionable though some of his views are, Said is worth reading because he represents an important constituency in the Palestinian camp: the unreconstructed segment that has never stopped questioning Israel's very existence and believes that it should be supplanted by a so-called secular, democratic state where Jews, Muslims and Christians would supposedly coexist in a gauzy state of peace, harmony and brotherhood.

Said's panacea for the Arab-Israeli dispute, though cloaked in a humanist patina, would turn back the clock by decades. It would, in one grand stroke, completely erase the hard-won diplomatic achievements of the past two decades during which Israel's niche in the Middle East has been recognized by at least two Arab states, Egypt and Jordan.

Curiously enough, Said takes exception to critics who brand him as an outright rejectionist. As he puts it: "I am totally in favour of peace by coexistence, self-determination and equality between the Israeli and Palestinian peoples on the land of historical Palestine, and I am therefore exactly the opposite of an opponent of peace."

Elaborating on this theme, he rejects the thesis that Israel should be destroyed and that its Jewish inhabitants be dispossessed. "... The fantasy of somehow removing Israel and its people is... unthinkable. Yes, they can be made to withdraw from the occupied territories, but it is a dream to expect that 'they' will disappear or go back to Poland, Russia, America."

Linking this hypothesis to his supposition that "Palestinian self-determination in a separate state is unworkable," Said posits his central argument. "Israelis and Palestinians are too intertwined with each other in history, experience and actuality to separate, even though each proclaims the need for separate statehood," he observes. "The challenge is to find a peaceful way in which to coexist not as warring Jews, Muslims and Christians, but as equal citizens of the same land."

In other words, Israel should be replaced by a secular entity. Said, a sophisticated and erudite writer, lacks the courage of his convictions to come straight out and say unequivocably, I cannot accept Israel in its present form. Let us, as human beings created in the same image, dismantle Israel and build a replacement state on its ashes. If truth be told, Said's position is a jarring throwback to the bad old days when rejection of Israel's simple right to exist as a Jewish/Zionist state was an article of faith among Arabs.

By advancing this view, Said blithely casts aside three major developments that have transformed the Middle East: the belated decision by the PLO to abandon its myopic, self-defeating policy of insistence on a single secular state for Jews and Arabs; and Egypt's and Jordan's historic rapprochement with Israel in 1979 and 1995, respectively.

Given his druthers, Said would bury these landmarks, all for the sake of resurrecting an idea whose time has come and gone. If that is not retrogressive thinking, what is?

Said, whose misguided goodwill and naiveté animate this collection of essays, proceeds from the assumption that Oslo has proven to be a "deeply flawed and unworkable" framework. It should be noted that *The End of the Peace Process* was published before the collapse of last July's Camp David summit and the subsequent outbreak of the second Palestinian uprising.

In excoriating Oslo, Said argues that it has given the Palestinians "a series of municipal responsiblities in Bantustans controlled from the outside by Israel. What Israel has secured is official Palestinian consent to Israeli occupation." Israel and the United States, he claims, have not the slightest interest in guaranteeing Palestinian statehood.

Oslo, it is true, has chugged along in fits and starts, and one cannot deny that right-wing political circles in Israel clearly oppose real Palestinian sovereignty. Yet Oslo, its flaws notwithstanding, laid the foundations for an incremental resolution of Israel's conflict with the Palestinians. And Ehud Barak's willingness to withdraw from all of Gaza and much of the West Bank, so as to accommodate an independent Palestinian state, proves the basic invalidity of Said's thesis.

Edward Said

Said also errs in his appraisal of Barak. "Barak has been greeted as the peace candidate," he writes, "but given his background and what he has said and done so far, I am certain that his ideas are not different enough from [Benjamin] Netanyahu's to warrant great optimism." Even a biased observer would concede that Barak, considering the territorial concessions he has been willing to make for peace, is not cut from the same cloth as Netanyahu or, for that matter, Ariel Sharon.

In tacitly arguing for a secular state in place of Israel, Said – a self-professed adversary of terrorism who disapproves of suicide bombings as "morally unacceptable" and "strategically unproductive" – displays an emphatic side all too often absent among Palestinian intellectuals when the topic at hand is Israel.

He clearly recognizes Israel's accomplishments, saying that "the fundamental challenge that Israel poses is to ourselves – our inability to organize, our inability to dedicate ourselves to a basic set of principles from which we do not deviate, our inability to marshal our resources singlemindedly, our inability to devote all our efforts to education and competence."

And, Said notes, Israeli Jews are not "white settlers of the stripe that colonized Algeria or South Africa." In acknowledging the long history of anti-Jewish persecution, Said urges Arabs "to recognize the realities of the Holocaust," and to jettison the "creepy, nasty wave of anti-Semitism and hypocritical righteousness insinuating itself into our political thought and rhetoric."

Writing in this vein, Said – who was embarrassingly photographed hurling a rock at an Israeli guardhouse from the Lebanese border last summer – implores Palestinian and Arab intellectuals to engage their Israeli Jewish counterparts "openly, courageously and uncompromisingly." To drive home the point, he poses a rhetorical question: "What have years of blanket refusal to deal with Israel done for us. Nothing at all, except to weaken us."

But for what end? A "third way" that avoids "the bankruptcy" of Oslo and "the retrograde policies of total boycott." A "concept of citizenship" consistent with a non-sectarian state. Said's notions, when carefully scutinized, are the stuff of a pipedream and a prescription for Israel's eradication.

Said rips into Arafat

Edward Said is persona non grata as far as Yasser Arafat is concerned. In innumerable articles, and now in *The End of the Peace Process* (Random House), he has mercilessly flayed Arafat, president of the Palestinian Authority (PA). No wonder Said is on Arafat's enemies list.

The PA, he writes scathingly, tolerates neither due process nor real freedoms and democratic rights. "Arafat wants to rule in his own way, unilaterally and without any significant civil interference." Furthermore, he adds, Arafat and his associates resort to censorship not just to silence and threaten opponents, but also to hide past mistakes from discussion and accountability.

Describing Arafat as an "incompetent general," Said accuses him of tolerating a system of monopolies that enrich cronies and impoverish ordinary Palestinians. "With his corruption he has stripped his own people of their resources (and) squandered their wealth."

Said is extremely critical of Arafat's handling of the Olso peace process, claiming that he tacitly co-operated with Israel's occupation of the West Bank and the Gaza Strip.

Comparing him unfavourably to South African leader Nelson Mandela, Said says that Arafat has "trampled on principle, sold out on commitment, and emptied language of any connection with political truth."

Quite an indictment.

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Court action seeks end to Lord's Prayer in legislature

By RON CSILLAG
Staff Reporter

TORONTO — Last autumn, a quiet meeting took place between representatives of every major faith group in Ontario and Gary Carr, Speaker of Ontario's legislature, to discuss the daily recitation of the Lord's Prayer in the legislature.

The faith groups, including representatives from the Jewish community, wanted a solution to the ritual that would satisfy everyone; either a moment of silence or a non-denominational prayer.

Carr said his job simply entails carrying out the wishes of the 103 MPPs, and that he would be ready to do away with the Lord's Prayer if that was what members wanted. He said he would help arrange a meeting between the religious leaders and the three house leaders to discuss the matter.

The house leaders, apparently, declined the meeting.

That's when Henry Freitag decided to go to court.

"Yes, that's pretty much how it happened," the 72-year-old resident of Penetanguishene told *The CJN* in a telephone interview last week. "They didn't want to live by law and order."

Last week, Freitag filed an affidavit in Ontario's Superior Court of Justice alleging that the recitation of the Lord's Prayer before the daily sitting of the legislature violates the freedom of religion provision of the Charter of Rights and Freedoms.

Freitag is asking the legislature to "cease and desist" the practice because the prayer is "exclusionary and can be interpreted as an endorsement of the Christian religion as the official religion of the government and legislature of Ontario."

The documents state that he feels "intimidated and uncomfortable" by the prayer's recitation, "forced to rise" for it, and feels "great pressure to join in its recitation."

Freitag is no stranger to this. In 1999, he won a major victory when Ontario's Court of Appeal overturned a lower decision and ruled 3-0 that the recitation of the Lord's Prayer at the start of town council meetings in Penetanguishene was unconstitutional.

The court ruled the practice "imposed a Christian moral tone" on proceedings and that everyone was entitled to attend a council meeting without feeling pressure to conform to the religious practices of the majority.

It was Freitag who began the action, saying he felt "coerced" to stand and recite the prayer.

"This is just the continuation of that fight," he said. "The law is the law. Without it you have anarchy, and I've had enough of anarchy."

His victory effectively put an end to a century-old tradition of opening local council meetings with the prayer. Some municipalities in Ontario, however, have ignored the ruling and still use the prayer.

Last March, Canadian Jewish Congress asked Carr to abide by the Court of Appeal ruling and end the practice at the legislature, saying that reciting the Lord's Prayer sets "a Christian moral tone in the chamber."

Carr responded that only MPPs can bring about change. As well, he said, the legislature is subject to parliamentary immunity. Thus, the court cannot interfere in its "internal" practices.

Freitag rejects that explanation.

"The legislature has parliamentary privilege. They can call each other idiots. But they cannot promote Christianity over a loudspeaker."

Freitag does not necessarily seek a prayer-free legislature. A moment of silence, as is the practice in the House of Commons, or a non-denominational prayer, would be fine with him.

MPPs are not required to recite the Lord's Prayer. When they stand, it is because the Speaker has entered the chamber. They remain standing until the Speaker sits, which he does not do until the opening prayer is finished.

Freitag's lawyer, Ed Morgan, a University of Toronto constitutional law expert, told *The CJN* the real issue in this case is the Speaker's claim of parliamentary immunity.

"The courts have already dealt with the freedom of religion claim. We'll be raising the issue of the Speaker's administrative duties," said Morgan, who is also Congress's honorary legal counsel.

Media reports last week described Freitag as a Jewish Holocaust survivor.

"Well, my mother was half-Jewish," he recalled. "I remember as a very young child seeing some Jewish objects in the house."

The German-born retired construction worker once spent three weeks at a Nazi detention centre in Berlin. His mother died in a bombing raid and Freitag spent the rest of the war living as a Christian. He came to Canada in 1956.

In any event, Freitag has endured a few anti-Semitic taunts and even death threats by mail.

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Group offers hope for Jewish addicts, families

By RON CSILLAG
Staff Reporter

TORONTO — One late night six months ago, the comfortable Jewish world of "Harry" and "Elaine" was turned upside down and inside out. They got a telephone call from their daughter-in-law in California, who tearfully revealed she was leaving the Toronto couple's 31-year-old son.

"She told us our son had a drug problem," says Harry (the 50-something couple requested their real names not be used for this article). "It turned out it was more than that. He had been doing cocaine heavily for at least a year-and-a-half."

An earlier visit to their son hinted at his changed behaviour. "He had mood swings. He was staying out late. He wasn't getting up for work," recalls his mother, nearly choking on her words. He had also maxed out all his credit cards. "This was my baby. We just thought he was under stress from work." No one suspected that a good Jewish boy was hooked on hard drugs.

Harry and Elaine then got on the phone with their son for the next six hours. "He was in total denial," recalls his father. Adds Elaine: "I told him, 'You have to get yourself into counselling.' This was a night no parent should go through."

They convinced their son to get help. He chose well, checking into the world-famous Gateways Beit T'Shuvah in Los Angeles, the only residential Jewish addiction rehabilitation program in the United States. Founded in 1987 on principles put forward by Abraham Twersky, the maverick drug counsellor and Orthodox rabbi, the centre combines a therapeutic and spiritual approach based on integrating Jewish wisdom with psychotherapy and the traditional 12-step recovery program.

Their son is a changed man now, clean and sober and ready to re-enter the world drug-free. He'll be checking out in about two weeks.

But what of his nerve-wracked parents?

"We didn't know what to do, where to turn to," sighs Harry. "We felt so helpless, completely powerless." Says Elaine: "A lot of Jewish families have this image of perfection. We did too. But now we know Jewish families can be affected, too."

They turned to one of the established 12-step recovery groups, and the next day, saw an ad in *The CJN*. Both touted Jewish Alcoholics, Chemically Dependent Persons and Significant Others, a mouthful better known as JACS.

Set up in Toronto last autumn as a Jewish Family & Child Service program, JACS has grown as have few other Jewish organizations. Reaction to it at first was tentative, as the community sized up a long-awaited attempt in Toronto to deal with Jewish addiction to booze and drugs – and the massive denial that comes with the problem.

But in just two months, the JACS telephone hotline (416-410-JACS) has logged nearly 200 calls from addicts and their loved ones, reports Marla Goldman, one of the group's overworked volunteer co-ordinators and herself a recovering addict.

The group has established a storefront location, JACS Place (858 Sheppard Ave. W.), which is already bursting at the seams. Weekly meetings began with five people; the last one attracted nearly 50. Plans call for more frequent sessions, including information meetings the third Sunday of every month, starting Feb. 18.

"Thank God we found JACS," enthuses Elaine. "I don't know what would have happened if we hadn't." The couple has found succour in the traditional 12 steps, beginning with the idea that they and their son were powerless over his abuse.

"I never thought I would travel down this path, never thought this could happen to me," says Elaine. "I mean, he was raised in a good Jewish home and went to Hebrew school.

"But now I know this is a disease, and there's no cure for it." Only recovery.

Initially, Elaine, knowing how close-knit the Jewish community is, was apprehensive that someone she knew would spot her at a JACS meeting. But soon, concerns about shame and embarrassment melted away. "We met addicts and their families, and I was able to share. Now, I'm practicing the 12 steps to the best of my ability. They have given me insight into how an addict lives his life."

Adds her husband: "I felt as though every word was directed at us."

According to JACS and every similar group, it's a myth that families of addicts and alcoholics don't need help. And to explode another myth – that Jews don't drink or do drugs – JACS uses a 1992 New York study that found the incidence of alcoholism and drug abuse was the same among Jews as in society in general – between 10 and 12 percent.

But that's not the whole story. Studies have also shown that a minimum of three other people – loved ones, friends, business associates – are directly affected.

In Toronto, the extrapolation is staggering: it could mean that with a Jewish population of 175,000, there are up to 20,000 addicted Jews and three times that many collateral victims.

JACS was founded in New York in 1979 and has to date helped thousands of Jews through kosher retreats and a 12-step program tailored to reflect Jewish values. Those behind it stress that it's not a treatment program. It points people in the right direction and gives them the tools to deal with the problem. It also promises complete anonymity.

Through therapy with their son, Elaine and Harry discovered that his problems were deeply rooted. It turned out that as a child, he had been sexually abused by a counsellor at a summer camp, and verbally abused by a family member.

The whole experience with JACS has also left Elaine and Harry more spiritual. That's an integral component of the 12 steps; seven of them mention God or a higher power.

How should Jews view JACS? Harry has a suggestion: "Set pride aside, and leave your ego in the car. It *can* happen to us."

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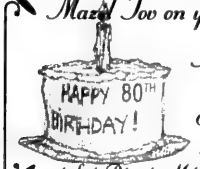

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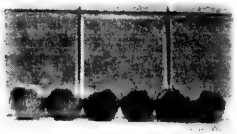

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Our relationship with trees

By RABBI EDWARD ELKIN

Rabbinic Reflections

We Jews must be the only people in the world to have a special New Year dedicated to trees. This Thursday is that special New Year: Tu b'Shvat. On Tu b'Shvat, we eat fruit from trees, we sing songs about trees, we thank God for having given us trees. We support the planting of new trees in Israel by giving to the JNF. It is a wonderful celebration of a part of God's creation which most of us take for granted.

But if we think about it, we human beings haven't always had such an easy relationship with trees. After all, we got ourselves kicked out of the Garden of Eden on account of a tree. Adam and Eve ate from the Tree of Knowledge – and because of that sin they had to leave Paradise and go out into a world of hard work and problems and challenges and difficulties. This was not necessarily the most promising way to kick off the tree-human relationship, but that's what happened.

So why, we may ask, does our Jewish tradition bequeath us a New Year for trees? Whereas what we remember most about our Gan Eden experience is being forbidden to eat from a certain tree, on Tu b'Shvat we're supposed to eat from trees – from all manner of trees in fact, seven species of trees which grow in Eretz Yisrael, if we can manage it. It's almost as if on Tu b'Shvat we're going back to the scene of the crime, Paradise. What could this mean? Is it possible that we've learned something since the days of Adam and Eve which earns us this peek back into the Garden?

One answer may be found in this week's parshah, Beshallach, which contains the Song at the Sea (Shirat Hayam). This is the song which the children of Israel sang after God parted the waters of the Red Sea and rescued them from the Egyptians.

What does this song have to do with Tu b'Shvat? Well, Shirat Hayam is not just any song. This was our very first song. In my reading, this song showed God that we'd grown up quite a bit since the time we left Gan Eden. We'd learned how to thank Him from the deepest place in our hearts. And as the divine gift to us for finally being able to sing, God gave us Tu b'Shvat, a time when we can taste from the fruit of the tree without fear of incurring punishment, but with simple enjoyment and pleasure.

Why is singing so important? Somehow, being able to sing means that we can see something like the miracle at the sea and know that it was God who saved us. Yes, it is possible to express this idea in ordinary words too, but somehow there are times when a song comes from a place deeper in the heart than ordinary words, times when a song says things we just can't say with words.

We're not ready to go back into the Garden for good yet. We don't deserve it because we haven't completed our task of fixing this world so it's a better place for all. We haven't learned to sing a new song, a song of hope and security and safety and peace for all.

But for the time being, we can look in, even visit, the Garden. We can taste the Tu b'Shvat fruit, and we can sing out with all our heart as Israel did at the shore of freedom's sea.

Rabbi Elkin is spiritual leader of the First Narayever Congregation in Toronto.

The singles scene—organized chaos

By BOB NATANSON

Guest voice

Intermarriage is a growing concern, all across North America. The situation in Toronto is, undoubtedly, similar to those situations in other cities, perhaps even in those around the entire world. With the new millennium upon us, it is time to take a serious and scientific approach to this phenomenon.

The Jewish population in Toronto today consists of a veritable rainbow of diversity, in terms of demographics (geographical location, socio-economic status, and degree of religious observance), although this was not always the case. Prior to World War II, the Jewish community centred on the Annex and it was more or less homogenous. The post-war years changed everything.

Jewish community leaders often lament over the increasing rate of intermarriage, but the question arises as to, exactly, what tangible efforts are being made to combat it. The "battle," so to speak, is unfortunately tantamount to "preaching to the converted." Singles who are affiliated with synagogues or other Jewish institutions already have exposure to programs and events that encourage marriage-minded people to meet, although casual observation indicates that the majority of Jewish singles are secular, with no particular ties to any shul. It is these secular singles who are, effectively, being deserted.

What is the future of the continuity of the Jewish people when Jewish community leaders offer only lip service to the problem? What is the point of bailing water without making a concerted effort to pug the leaks?

Speaking on behalf of friends and myself, the solutions may be somewhat radical and unpleasant to consider. My friends and I do not eat kosher food exclusively. Nor do we observe the strict requirements of Shabbat. We also do not attend singles events that appear to be "nerdy." We do, however, feel extremely strong connections to our heritage and traditions and want to date and marry Jewish women and men and have Jewish children. Fortunately, it is possible to exist in a largely non-Jewish society without strong religious adherence and still maintain our Jewishness. We feel that we represent the majority of Toronto's Jewish singles community.

Why are there no full-time "professionals" in the community who are responsible for the quantifiable reduction in the rate of Jewish intermarriage? Why is the singles scene largely left in the hands of people who operate for profit?

Best estimates number the Jewish population in Toronto alone at about 150,000. Of this total, it is possible that one third are of retirement age or children, leaving 100,000 people. It is possible, again, that one third are already married, or "involved," leaving 50,000 people. Even if one assumes that half of these people have lost their sense of Jewish roots or have given up on dating, we are still left with 25,000 Jewish singles who need solutions to their social concerns. Why is an event which draws 200-300 people considered a success? Where are the other 24,000 people?

Criticism of the existing power structure would be extremely negative, without being accompanied by positive suggestions. With this in mind, the following proposals should be considered:

- A committee of community leaders should be formed. The committee could invite any interested parties to present their opinions, complaints, criticisms and suggestions before them for consideration.
- A qualified social psychologist should be hired on a permanent basis, one who is experienced in group dynamics – someone who will be responsible for dealing with these issues and can hire a staff to carry out innovative ideas.
- A telephone poll should be conducted by UJA volunteers, already calling donors, to look for singles and complete detailed questionnaires in order to get feedback from the people most affected by the problem.

We all agree that Jewish continuity is extremely important. We can teach our children Jewish history, traditions and religious practice, but marriage must precede family rearing. If assimilation results in children who are not Jewish, there will be no continuity at all.

Bob Natanson lives in Toronto.

Jewish Life

By RACHAEL TURKIENICZ

The complexity of the simplest things

The holiday of Tu b'Shvat has arrived once again. It is always fascinating to contemplate this holiday in the paradox it represents.

Judaism is a religion that holds the abstract understanding of God as central. One of the core understandings of Judaism is that we do not worship the concrete, but always move our thoughts beyond the physical to the underlying meaning. And yet, once a year we focus upon the trees and commemorate the holiday devoted especially to them.

Certainly one could not get more concrete than to spend a day celebrating the trees.

Of course, there are important messages to be drawn from this holiday: messages of harmony within nature, ecological concerns about waste and the prohibitions concerning waste, to name a few. But can this holiday also be used to further our understanding of God? Can this very concrete day be harnessed to deepen our grasp of the Ultimate Abstract?

In *Shir Hashirim* (Song of Songs), one verse states: "As an apple tree among the trees of the wood, so is my beloved among the sons." The woman is extolling her beloved by comparing him to an apple tree. The rabbis of the midrash address this verse, focusing particularly on the elevated status of the apple tree.

In understanding the complexity of the image, it is important to remember that *Shir Hashirim* functions on many levels. First, it is a beautiful love poem spoken between a man and a woman. But the rabbis state that on another level, it is a description of the intimate relationship that exists between God and Israel. In this analogy, God is being compared to an apple tree, a somewhat unusual comparison.

The rabbis in *Exodus Rabbah* speak of this comparison and explain the image. Just as the apple is deceiving to the eye, so can one's first impressions of God be deceiving. Looking at the apple does not convey to the observer the beautiful surprises and delights to the palate that come with the first bite. The apple contains flavour and a beautiful scent that need all the senses to truly appreciate. And yet this fruit is not simply a pleasure to the senses but is an important source of vitamins and nutrients. This treasure of creation is all contained within a seemingly simple casing that one could easily bypass, without ever knowing the wonders that have been overlooked.

The beauty of God exists within the simplicity of the apple. The apple tree is the source of this beauty as well as the source of its simplicity.

It is the person who is engaged in an intimate relationship that can recognize the depth of their partner's existence.

Tu b'Shvat is a celebration of the trees, but that is merely the simple casing that surrounds the depth of this holiday. Every nuance in nature, every delight of the senses is merely another invitation to the beholder to engage with the Source. Tu b'Shvat opens the door beyond the concrete. The next time we prepare to bite into an apple, new meaning will exist in the words, "Blessed is the fruit of the tree."

By MARK MIETKIEWICZ

Tu b'Shvat and the environment

Today, we look at Tu b'Shvat's holiday "seder" and see why the day has become important in the Jewish environmental movement.

Tu b'Shvat is the perfect time to assess how Judaism treats the environment. In Deuteronomy 20:19, we are told that when an army lays siege to a city, it must not destroy its fruit-bearing trees **[http://bible.ort.org/books/torahd4.asp?action=displaypage&book=5&chapter=20&verse=19&portion=48]**. Eilon Schwartz of Jerusalem's Heschel Center for Environmental Learning and Leadership looks at this commandment against wanton destruction of nature and analyzes how humans are both dependent on – and responsible for – trees **[http://www.jhom.com/topics/trees/bal_tashkhit.htm]**.

The Coalition on the Environment and Jewish Life (COEJL) **[http://www.coejl.org]** suggests that Tu b'Shvat is the appropriate time for Jews to take stock of their responsibility toward the environment: "Judaism teaches that we have a sacred obligation to the Creator, to creation and to future generations to safeguard and protect Earth's ecosystems…This Tu b'Shvat, as we eat of the fruit of the earth and celebrate with friends and family, let us consider how we each can tread more lightly on Earth, how we can help our Jewish institutions to practise more fully Judaism's environmental traditions, and how we all together can motivate our government to tend the public lands we all share."

The Orthodox Union runs the Pardes Project which studies how Jews should respond to several contemporary issues including ecology **[http://www.ou.org/pardes/ecology.htm]**. Their page also relates this story about Rabbi Avraham Yitzhak Hakohen Kook, chief rabbi of Palestine in the early 20th century. "After Minchah my teacher [Rav Kook], as was his custom, set out on a walk in order to focus his thoughts. I accompanied him. On the way, I plucked a flower. He trembled and said to me softly: 'Believe me, I have always been careful not to purposelessly pluck a blade of grass or a flower which could grow and develop; for there is no grass from below that does not have a mazel [force from above] from above imploring it, "Grow!" Each blade of grass says something, each stone whispers a secret, each creature utters a song.'"

The Lights in Action's Environment page **[http://www.lia.org/enviro.html]** also draws a parallel between this holiday and environmental awareness. It quotes 19th-century scholar Rabbi Samson Raphael Hirsch: "'Do not destroy anything!' is the first and most general call of God… 'If you destroy, if you ruin – at that moment you are not a human.'"

I also recommend a series of articles focusing on Tu b'Shvat and trees in Jewish Heritage online magazine **[http://www.jhom.com/calendar/shevat/index.html]**. Rabbi Arthur Waskow writes about Sharing God's Fruitfulness, there are midrashim about trees and much more.

Unlike that other holiday with the famous seder, Tu b'Shvat has its own lesser-known seder. In the 16th century, the Kabbalists of Safed compiled a Tu b'Shvat seder that involves enjoying the fruits of the tree, particularly those native to the Land of Israel, and discusses philosophical and kabbalistic concepts associated with the day. According to Aish HaTorah educational site, the seder is a great way to appreciate the bounty that we so often take for granted, and to develop a good and generous eye for the world around us **[http://aish.com/holidays/tu_bshvat/]**. Jerusalem's Diaspora Yeshiva's Seder **[http://www.shemayisrael.co.il/tubishvat/index1.htm]** calls for 22 foods including red and white wine, olives, dates, walnuts and carobs.

Not only does the day have a seder; it even has its own haggadahs. You can check out several variations on the Internet such as The Trees are Davening **[http://www.coejl.org/celebrate/tub_haggadah.shtml]**, another at Virtual Jerusalem **[http://www.vjholidays.com/tubshvat/seder1.htm]**, Brian Fink's Environmental Seder **[http://pages.prodigy.net/bfink/jewish/services/tuseder.htm]** and Ari Davidow's Tu B'Shvat Seder Toolkit **[http://www.ivritype.com/toolkits/#tubsh]**. (Note: Davidow's Seder is in Adobe Acrobat format. In order to view it, you will need to download a free copy of Acrobat Reader **[http://www.adobe.com/products/acrobat/readstep2.html]**.)

Happy birthday and Shanah Tovah!

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway@home.com

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Toronto PNAI chapter disbands

By FRANCES KRAFT
Staff Reporter

TORONTO — The Toronto chapter of PNAI – Parents of North American Israelis – has disbanded after more than 20 years.

The chapter, a member of an organization begun in New York in the mid-1970s, has "served its purpose," said Bernard Rubin, a past president and longtime member, reminiscing recently in the living room of Minabelle and Irving Haneford, members since the chapter's inception in 1978.

In its early years, the chapter was primarily a support group, Rubin, 74, recalled. At its height, there were more than 140 member families, making Toronto the second-largest chapter after Philadelphia. (The New York area had three chapters.)

One of the highlights, Rubin recalled, was hosting a 1986 convention in Toronto, with about 100 American delegates. "It was a marvellous convention," said Haneford.

Monthly programs were always Israel oriented, Rubin recalled, with speakers including Israeli shlichim, professors and diplomats, as well as local commentators on the Israeli scene. A meeting that stood out in Haneford's mind had a *Toronto Star* editor fielding questions about that paper's portrayal of Israel.

With aging membership (the age range is now 60s to 80s), numbers have dwindled, and there are few new members.

The Toronto chapter, which also included members from nearby smaller communities, was the last remaining Canadian chapter.

Over half the members plan to stay on as PNAI members at large. According to the organization's Web site [www.pnai.org], it has 2,800 families in over 40 chapters, and provides emotional and practical support in North America and Israel. An emergency loan fund administered by the Association of Americans and Canadians in Israel is one example.

Chapters in Winnipeg, Montreal and Ottawa have also closed. "A lot of chapters are struggling with this problem," said Rubin.

"I feel sad about it closing," said Minabelle Haneford, 80, who served as secretary and treasurer for the life of the chapter. "I did a lot of work, and I find it's a bit much for me now."

Other things have also changed. Most of the children of the original members are now established in Israel, noted Haneford.

They're "long past" needing the type of support from their parents that they used to, added Rubin.

When the Hanefords' daughter Marion Ronen, now a mother of four, made aliyah in 1969, it was hard to find household items like linens and appliances in Israel. Now, "you can purchase anything you need," said Haneford.

In the years since Rubin and his wife Norma joined PNAI in 1981, the biggest difference he's noted has to do with communication.

Past PNAI Toronto president Bernard Rubin, centre, presented certificates of appreciation to Charlie King and Minabelle Haneford at the chapter's closing luncheon. [Mollie Rothman photo]

The Rubins' telephone bills, reflecting the cost of staying in touch with their Israeli family – three of their four children and six of their nine grandchildren – once totalled between $300 and $400 a month. They would also rely on mail, waiting up to two weeks for a letter to arrive.

Now, with e-mail and lower long-distance rates, they've been able to stay in closer contact. It's not uncommon for them to talk to all three children in one day, Rubin said.

He noted, however, that his children would rather discuss family than politics.

Not that the topic is far from anyone's mind. A number of PNAI members have grandchildren serving in Israel's army, and some of the grandparents are waging their own fight for Israel's image in the media, an activity PNAI encourages.

In the past few months, Rubin estimates he's sent close to 15 letters to the editor.

But among themselves, PNAI members have abided by an apolitical policy. "We had people from all sides of the spectrum, vis-à-vis Israeli politics," said Rubin.

"We also had a full spectrum of religion," said Haneford, referring to the different denominations of Judaism. "It was a very amiable chapter, very friendly, like a family meeting, because we all had so much in common."

Past and present executive members of PNAI Toronto were among five dozen chapter members at their farewell luncheon. Back row, from left, are Max and Ruby Goody, Ruth Stein, Charlie King, Norma and Bernard Rubin. Seated, from left, are Edith Sefton, Minabelle Haneford, Shirley Papoff and Libby Garshowitz. [Mollie Rothman photo]

Jews said facing same challenges as everyone else

By FRANCES KRAFT
Staff Reporter

TORONTO — Rabbi Irving (Yitz) Greenberg sees the Jewish people as a pioneering group facing the same challenge as the rest of the world – the struggle for power, freedom and dignity.

That struggle, and its effects, constituted the theme of a recent public lecture given by the rabbi at Beth Tzedec Congregation. Rabbi Greenberg kicked off a Beth Tzedec weekend, during which he gave five talks, with the lecture on Israel: Religion and State, Religion and Society.

Having recently returned from Israel, Rabbi Greenberg reported that the mood of Israelis is, in the wake of the recent violence, "almost depression, which is quite rare."

It's particularly important now to look at the big picture, said the rabbi, a leading Jewish thinker and president of the Jewish Life Network, the umbrella for Birthright Israel and other outreach projects.

We are living in an age of unprecedented power, said Rabbi Greenberg, speaking of the general population and citing examples in politics, medicine and the economy.

The past century, he said, has given rise to the "sense that there should be access to power, and that I can take my fate in my own hands." He mentioned women, blacks and the gay community as relevant examples.

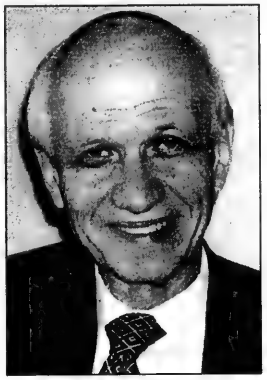
Rabbi Greenberg believes the changes have been primarily for the good. "Think of the indignity that was taken for granted, and no longer is accepted... Some of the most tyrannical governments of all time collapsed because people didn't take it for granted that they simply obey."

Zionism was the result of Jews demanding equality, and access to power and dignity, he said.

The Holocaust, which Rabbi Greenberg termed "the greatest denial of dignity, freedom and power" was also "an advance warning signal for all humanity," he said.

The lesson, he said, is that the search for freedom, power and dignity, if not controlled, can be destructive.

For the Jewish community, questions such as whether affluence will liberate people, or sweep away values, are relevant. Israel, he noted, serves as the standard by which the Jewish people is judged.



Rabbi Irving Greenberg

Having turned the deserts green affirms that Judaism is life-giving, as does taking people from poverty and giving them a new standard of health, the rabbi said, mentioning that Jews from Ethiopia and the former Soviet Union as well as boat people from Cambodia and Vietnam were welcomed by Israel.

Rabbi Greenberg believes that Israel's record is "an extraordinary statement of Jewish ethical power," despite the Israeli-Arab situation which "has not been handled that great." He noted, in particular, the Sabra and Shatila massacres. The status of Arab Israelis is being improved, he said.

In contrast, he exhorted, "Look what happened in places like Bosnia, Kosovo and Rwanda, where the tensions explode into full-scale murder. Kahane was marginalized despite the terrorism. In Israel under the most extraordinary provocation, no party has been able to generate a mass following."

But Israel's not perfect, he said. To be too weak, he noted, would have meant not surviving. "In the real world, perfection is impossible."

That realization has been painful, the rabbi said. "One of the sustaining things about being Jewish was, we were powerless... but we felt completely righteous. Of course, it was a little bit self-flattering. Part of the reason we were so nice [was that] we weren't strong enough to hurt anyone. Part of the challenge when you take power is not to become cruel or out of control."

It's important not to lose sight of the Arab response to the restoration of the State of Israel, Rabbi Greenberg said. Arab nationalism, initially weak, has also gained strength, but it has "taken the easy path of using Israel as the frustration point instead of dealing with its own internal problems," he said.

The Jewish people find it very hard to see the ongoing casualties and suffering of the Palestinians as well as their own, he said. "The fact we know they are choosing to do this, and that their children are put out in front, doesn't help."

He sees no immediate prospect for a long term solution.

The rabbi also spoke of the religious-secular divide in Israel, and his pain over the modern Orthodox having "lost their way" as Haredim took over Orthodox leadership. "It worked in the beginning, because in Eastern Europe, the choice was Orthodox or secular."

One of the key elements, the rabbi believes, is the question of "renewing religion" in the State of Israel. "[We need] to build up the democratic competitive choices of Judaism prepared to take up the challenge of freedom."

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Most Germans still seen as pro-Israel despite Palestinian uprising

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Israel's image in Germany has been somewhat tarnished by the current Palestinian uprising, but the vast majority of Germans are still pro-Israel, says the president of the German-Israel Society.

In spite of the perception that Israel used excessive force against the Palestinians, particularly in the early phases of the intifadah, most Germans regard Israel in a positive light, said Manfred Lahnstein in an interview last week.

As a result, Israel's image in Germany remains "quite good and relatively stable," he said.

A former trade unionist and federal finance minister, he was here as a guest of Germany's consul general, Christiane Geissler-Kuss.

In biblical terms, he observed, the Palestinians are now perceived as David and Israel as Goliath.

Nevertheless, Israel's bilateral bonds with Germany have not been fundamentally affected by the violence, Lahnstein added.

A frequent visitor to Israel, he suggested that Israel's public relations response to the intifadah has been less than stellar.

"That tiny Israel is surrounded by100 million Arabs is all but forgotten."

Lahnstein argued that the German media picked up the theme of excessive force from Israeli critics and Israel's free press.

Blasting Yasser Arafat, president of the Palestinian Authority, Lahnstein claimed he is perceived as a figure out of an operetta. "No one takes him seriously. Look how he behaves."

Lahnstein said that German public opinion will judge Ariel Sharon, the Likud candidate for Israel's prime ministership, on the basis of his deeds, not his history.

Alluding to Sharon's performance in the 1982 war in Lebanon, he said, "If he commits similar blunders in the future, this will affect his image. Sharon doesn't have many friends outside Israel."

Lahnstein believes that the Oslo peace process is dead but that a new framework can be established.

Asked to describe Israel's relationship with Germany, he said, "We have excellent relations, but we'll never have normal relations."

Lahnstein ascribed Germans' interest in Israel to three factors: the Holocaust, the historical Jewish presence in Germany and "Holy Land traditions."

However, many young Germans have an affinity with Israel because of its high-tech economy and its "cultural vivacity."

Pointing out that Germany is Israel's biggest trade partner after the United States, he said, "We are Israel's leading partner in science and culture."

'That tiny Israel is surrounded by 100 million Arabs is all but forgotten'

The German-Israel Society, founded in 1966, has 5,000 members. According to Lahnstein, a member since 1967, it is by far the largest bilateral friendship society in Germany.

Lahnstein made his first visit to Israel in 1966, a year after Israel and Germany formally established diplomatic ties. It left an "indelible impression" on him, and since then, he has travelled to Israel almost 60 times.

"Israel is the most important driving force of my life," declared Lahnstein, who is also vice-chair of Haifa University.

He was born in Duesseldorf in 1937, and now lives in Hamburg. His father was an "ardent" Nazi, but his mother was a fierce opponent of National Socialism.

He brushed aside claims, articulated by some German Jewish leaders, that open anti-Semitism has become more respectable in Germany of late.

Urging Diaspora Jews to visit Germany, Lahnstein said he could understand and respect why they might be reluctant to do so.

In his view, right-wing extremism does not pose a clear and present threat to Germany's democratic system.

"It's nasty, criminal and despicable, but not a danger. We have to fight it all the time."

He urged the Constitutional Court in Germany to ban the far-right National Democratic Party.

"The NDP is dangerous because it offers an institutional framework for criminals."

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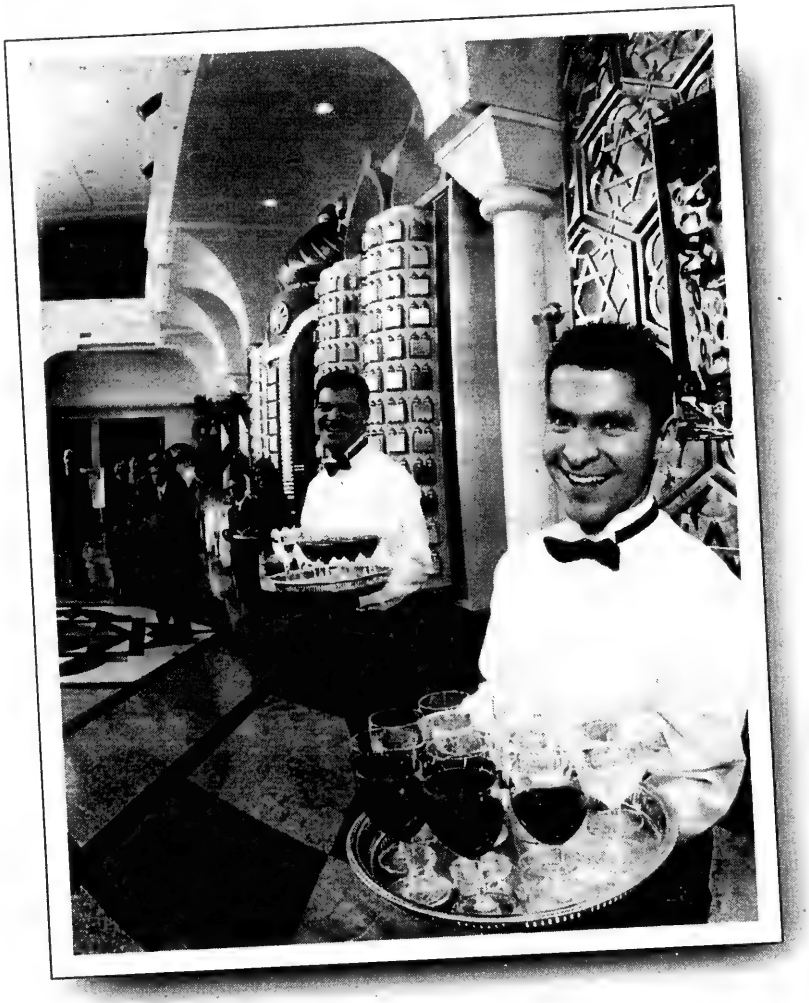

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Canadian Jewish students rise to the challenge

By EDDIE SHOSTAK
Special to The CJN

MONTREAL — The goal of the recent Israel Activism retreat, according to its co-chair Maya Haasz, was to arm Jewish students with information, confidence and skills to become stronger leaders and Israel advocates on their campuses.

"We wanted to provide a forum where students from across the country could meet and find a more effective way to deal with problems common to all campuses," said Haasz, vice-president of Concordia Hillel. Haasz co-chaired the event with Tish Sabbah, a Marianopolis College student and the Israel affairs chair for Hillel Montreal.

Comment

Since September, students from across Canada have been placed in the difficult position of defending and promoting Israel on campus in extremely hostile environments.

The situation has been trying, exciting and frustrating all at the same time.

Trying, that is, because of the time and energy needed to portray Israel for what the country is – a state devoted to peace amidst a hostile region devoted to violence. Exciting because of the awakening of a new brand of Israel pride on campus. Frustrating because most students have felt powerless without the necessary knowledge and tools to do a good job.

The retreat, which addressed these issues, featured a diverse group of students, staff and lecturers who proved to be extremely energized, motivated and full of optimism.

Through the lectures, panels and various workshops, the students were empowered with information. Neil Lazarus, a political analyst and professional lecturer from Israel, proved to be a favourite at the retreat with his sharp humour and extremely effective lecture techniques.

According to Andrew Elbaz, a Law student at Université de Montréal and former student president of Hillel Montreal, Jewish students left the retreat "empowered to fulfil what I believe to be the moral obligation of Jewish student leaders to educate and promote Israel on campus. After all, if they don't do it, nobody else will.

"Another important element that was tackled was a certain persecution complex that certain campuses in Canada are victims of. There is no need to constantly react to every little piece of anti-Israel propaganda on campus. Jewish students have to assume a more creative and proactive approach in educating students on Israel."

The development of task forces, made up of students from across the country, will serve as a link between campuses for the future and a follow-up to the retreat, which will only be strengthened by future projects.

To provide guaranteed immediate and long-term follow-up, the launch of a national based, student initiated and student maintained Web site was announced.

The site, www.israelpride.com, serves as an educational and activist resource centre geared mainly towards Canadian students. In addition, there was an announcement of the initiation of a large-scale project – a national student organization devoted to Israel education, activism and social events on campus.

Eddie Shostak, a student at McGill University, is president of McGill Hillel and chairman and editor-in-chief of www.israelpride.com.

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Students devise pro-Israel strategies

Continued from page 1

Bensimon said the weekend included the formation of a "core" group of students who would seek to ensure that activities, ranging from information-giving to ad campaigns, would be available at all campuses across Canada.

Avi Finegold, co-president of Concordia Hillel, said plans are also in the works to compile an e-mail list of Jewish students in Canada that would allow them to "network" in a more integrated way and keep them apprised of events at campuses.

"We found that students at other universities, such as the University of Waterloo, didn't really know what's been happening at Concordia," the site of particularly active pro-Palestinian activity, Finegold said.

Students are also planning to launch a new Web site called Israelpride.com, a database of Israel information, currently being set up by Montreal student Eddy Shostak.

Much of the weekend was spent on the nuts and bolts of issues Jewish students face on campuses.

Ambassador Chaim Divon, Israel's ambassador in Ottawa, arrived on Jan. 20 to talk to the students about the current conflict (Shlomo Avital, consul general of Israel for Montreal, took part the following day), while a historical context was presented by Prof. Julien Bauer of the Université du Québec à Montréal.

In addition, Neil Lazarus, who has spent years analyzing media coverage of Israel, led a seminar on "Understanding and Managing the Propaganda." The point was to provide students with the tools they need to counter pro-Palestinian offensive on campus.

Finegold said that although Concordia University has been relatively "quiet" for the last little while, students were preparing for a major resurgence of pro-Palestinian activity on Feb. 7, the day after Ariel Sharon is expected to be elected Israel's new prime minister.

"We know something will definitely happen," Finegold said.

Of the retreat, he said, "I think the biggest accomplishment of the weekend is that is it made us all fully aware of what was going on and that we won't be caught off guard any more... A lot of students have been ill-equipped."

Andrew Elbaz, another Hillel leader who took part in the weekend, said in an e-mail response to *The CJN* that the retreat "helped eliminate a persecution complex that many students have seemed to have had."

"Instead of yelling and and screaming every time the SPHR (Solidarity for Palestinian Human Rights) hands something remotely anti-Israel on campus, it is important to tackle issues pro-actively and concentrate on educating Jewish and non-Jewish students," Elbaz said.

"[W]e are never going to be able to convince SPHR people of what our opinions are.

"Ultimately, I hope that students present at the retreat have become more empowered to make a difference on a pro-active level and to chose to battle wisely."

The Canadian Jewish news

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Côte St. Luc's Jewish character at risk, court told

By JANICE ARNOLD
Staff Reporter

MONTREAL — Many residents of Côte St. Luc consider that being merged into the Montreal mega-city would be a threat to the area's "distinct" Jewish and anglophone character.

The city is currently asking the court for an exemption based on both the Canadian and Quebec charters of rights.

An injunction has been filed in Quebec Superior Court against Bill 170, the legislation passed by the National Assembly in December which will merge all 28 municipalities on the island into Montreal, until a judgment is made on its constitutionality.

The legal action also challenges the Quebec government's right to force municipal mergers. Côte St. Luc, Hampstead and Montreal West will together form one of the 27 boroughs in the new city and elect two councillors to the 73-member council.

"The abolition of the City of Côte St. Luc and its replacement by a borough that will constitute a point of service of the City of Montreal represents the disappearance of the only governmental institution capable of understanding and responding to the specific needs of this distinct community," argues Côte St. Luc's lawyer Daniel Chénard.

"If the Jewish community built the City of Côte St. Luc, it has equally imbued it with its image and culture."

Since 1970, the large majority of Côte St. Luc's population has been Jewish, he points out. Today, close to 70 percent of its 28,937 residents are Jewish.

Côte St. Luc is home to the largest number of Montreal Jews and represents 22 percent of the total community, according to a 1995 FEDERATION CJA study.

It also has the highest number of Jewish elderly, with one-third of Côte St. Luc Jews over 65.

As part of the legal submissions, Mayor Robert Libman states that he fears that the disappearance of his city could cause Jews and other anglophones to move elsewhere "in order that they can live in an environment respectful of their culture and language."

To illustrate how Jewish Côte St. Luc is, Chénard notes that it is twinned with the Israeli city of Ashkelon; that 15 of its 132 streets and eight of its parks are named for Jewish personalities; and that it has two Jewish hospitals, several synagogues and Jewish schools.

The legal action further notes that, for many years, most of the city council has been Jewish (including all nine current members). Jewish holidays are also respected; municipal programs and even works are scheduled to not conflict with them.

Another distinct characteristic and a reflection of its population's priorities, according to Chénard, is the importance Côte St. Luc places on its public library. It is open 365 days a year, 84 hours a week, and serves as a cultural centre, he says. The city spends $86.06 per resident on the library, the highest rate in the Montreal area. (Montreal proper spends $27.40 per capita on libraries.)

Another priority is its emergency medical service, staffed largely by volunteers, which is unique in the Montreal area.

Chénard contends that the Canadian Charter of Rights and Freedoms protects the right of ethnic minorities to maintain and promote their own cultural life, and that municipal government is an "essential institution" for minority communities' "collective and cultural" development.

Bill 170 also violates equality rights outlined in Quebec's rights charter, he continues. Côte St. Luc is one of 15 island municipalities that have bilingual status under the French Language Charter which allows for services to be provided in English when at least 50 percent of its population is anglophone. (In Côte St. Luc's case, about 75 percent is anglophone.)

Loss of this status constitutes a contravention of the anglophone community's rights under the French Language Charter, Chénard argues.

A survey of 500 residents in November found 85 percent have a strong sense of belonging to Côte St. Luc and over 87 percent are against merging into a mega-city. Over 77 percent felt the change would make it impossible to keep Côte St. Luc's "unique and distinct character."

Libman said, under Bill 170, the boroughs will rely on the new Montreal city council for funding, and it is unlikely Côte St. Luc residents will be able to get the same benefit from the library and other services the municipality has created to meet the specific needs of its population.

Patricia Rimok, special adviser on municipal reform to Montreal Mayor Pierre Bourque, was skeptical about the plausibility of a legal argument that a municipality has a right to a religious or ethnic character.

Rimok, who is Jewish, said she cannot understand how municipal services can be thought of as distinctly Jewish. What's more, she said, as many Jews will be living in the area after the merger as before.

"We are not in favour of polarizing English and French or Italians, Jews or Portuguese. To go around making yourself so separate from the collective would be a terrible thing."

REACHING OUT: TJA Ohr Menachem has launched a project to raise funds for the earthquake refugees of the Jewish community in El Salvador.

Associated accepting applications for Jewish studies in Israel

TORONTO — Associated Hebrew Schools is currently accepting applications for scholarships to study at institutions of higher Jewish studies in Israel for the 2001-2002 academic year.

Scholarships are granted annually to qualifying candidates through the school's scholarship and endowment fund committee.

More than $14,000 has been allocated for the 2000-2001 academic year to the following students: Jordana Ballas, currently studying at Tel Aviv University; Maor Ben-Ze'ev and Cary Maister at Yeshivat Har Etzion; Rina Goldberg and Elinor Weitzner at Midreshet Harova; Daniel Gryfe at Keren B'Yavneh; Daniel Held at Bar Ilan University; Ahuva Katzman at Midreshet Lindenbaum; Ariella Nagel and Tova Shainhouse at Michelelet Mivaseret; Talia Rosenfield at Michelet Orot; and Joshua Spindel, who is studying at Reishit Yerushalayim.

Qualifying candidates must have graduated from Associated as well as from a recognized Jewish day high school or yeshiva. Special scholarship awards are made to students preparing for a career in Jewish education.

Awards granted are for a single year of study, but students may apply for additional years. Payment is conditional upon the successful completion of the approval program.

Application forms are now available from: Associated Hebrew Schools Scholarship Committee, 6100 Leslie St., Willowdale, Ont., M2H 3J1, or by telephoning: 416-494-7666, ext. 334. The deadline for application submission is March 31.

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Dovish talk sparks lively debate in Montreal

By DAVID LAZARUS
Staff Reporter

MONTREAL — Two peace activists, one Israeli and the other Palestinian, strongly denounced Israel's razing of Palestinian homes at the Dorshei Emet Reconstructionist Synagogue recently.

Jeff Halper and Salim Shawamreh – both members of the Israeli Committee Against House Demolitions – still hope that the day will come where the two sides can live together in a "win-win" situation.

The event, called A Grassroots Approach to Peace and sponsored locally by Canadian Friends of Peace Now, was unusual for the generally conservative Montreal Jewish community and was marked by some controversy.

According to a report in the *Montreal Gazette*, pressure was exerted on the synagogue's Rabbi Ron Aigen by the Israeli consulate and by "a major Canadian Jewish organization" to cancel the event.

But Rabbi Aigen denied the report, accusing the paper of "sensationalism."

He said he heard from Israeli Consul General Shlomo Avital and from Canada-Israel Committee, Quebec Region Director Philippe Elharrar, both of whom voiced concern that the event might be too "one-sided."

Yet Rabbi Aigen insisted he was never asked to cancel the talk.

"Our synagogue having a Peace Now event does not mean we endorse everything that was said," he said. "It means there's a place in the Jewish community to say it and to let it be debated."

In his introductory remarks, Rabbi Aigen seemed aware of the controversy that might be caused by allowing critics of Israel to speak at his synagogue.

"But it is our strongly shared belief that there ought to be at least one place in the Jewish community for the views of the left to be heard, and even for controversial views to be expressed.

"This is what building a pluralistic community means. It means to tolerate a wide range of perspectives, including some we might not agree with."

Halper, a native of Minnesota and living in Israel for the last 30 years, described himself to the audience of 60 as a proud citizen and lauded his country's overall success as a nation.

But he was also blunt in his criticism, saying the Jewish state has sought to create the impression that it is a partner in peace and is working towards Palestinian sovereignty when it in fact wants to maintain a "matrix of control" over the occupied territories.

It is doing so, Halper said, by building Israeli-use-only bypass roads and by dividing the West Bank and Gaza into "bantustans" – a South African apartheid term – areas under putative Palestinian control but isolated by Israel.

In real terms, Halper said, 60 percent of the West Bank remains effectively under Israeli control.

"Every village, town and city is isolated from the other one," he said.

Halper said that for Israelis, peace "means only quiet... that no buses are getting blown up."

In more halting English, the Jerusalem-born Shawamreh, a 44-year-old construction engineer, vividly described how Israeli authorities twice bulldozed his West Bank home, which he had initially built after two frustrating years of seeking a construction permit.

Seven thousand Palestinian homes have been razed since 1967.

Shawamreh did not blame only Israel for Palestinian problems, however. Since the Palestinian Authority was created eight years ago, he said, the Palestinian standard of living has dropped precipitously and Palestinians have little trust in their leadership.

"There is no trust between the [Palestinian] leaders and its people," Shawamreh said. "Before 1993, we were under one occupation. Now we are under two."

In reply to a question, Halper talked about a "confederation" between Israelis and Palestinians that would reflect the increasing world trend of "regionalization." For peace to exist, he said, Israel has to return to its pre-1967 borders, remove all the settlements and grant a Palestinian state in West Bank, Gaza, and East Jerusalem, which constitutes 22 percent of Israel proper and annexed territory. In return, Palestinians would have to give up their claims on the other 78 percent.

Halper also said that Israel has to "acknowledge" the Palestinian "right of return" and its role in creating the refugee problem.

In his view, the Israeli public would be willing to go farther than either Ehud Barak or Ariel Sharon.

"The Israeli public really wants peace, but they've been saddled with Barak and Sharon," who still think they can "beat" the Palestinians, Halper said.

Twice during the evening, he quoted his friend Shawamreh, who likes to say, "What's good for the Palestinians is good for Israel."

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Well-liked MP now Speaker

Scene in Ottawa

By G.K. SIMCOE

Only in an institution as dysfunctional as the House of Commons would club members reject a professional referee to serve as the official Clubhouse referee.

Essentially, that is what our esteemed Members of Parliament did when they ultimately selected Peter Milliken as their new Speaker. Milliken is a fine fellow and we will return to him in a moment. First, however, let's see what messages we can glean from the voting process. The "P" in parliament standing for "paranoid" there are messages in everything that is done in the House of Commons precinct.

The vote went to five ballots. The first thing that this tells us is that no one candidate was viewed as especially attractive – since the natural winnowing process was allowed to determine the final contenders.

Second, we now know that for all their protestations to the contrary, backbenchers – especially on the Liberal side of the House – aren't really committed to reforming the House. If they were, they could have given one of the three reformers in the running an easy victory. Instead, the most likely (and credible) revolutionary, affable Roger Gallaway, was booted "off the Island" in very short order and the other two quickly followed.

We have also learned that even though Liberal backbenchers wanted to tweak the Prime Minister's nose a bit (by not endorsing Chretien's candidate, Bob Kilger), they preferred keeping it subtle... just in case the PM was tempted to impose his own brand of collective punishment on the Liberal caucus. Had they really wanted to stick it to the PM, they would have voted for Diane Marleau (persona non grata at the PMO) or Dan McTeague (persona in vacuo at the PMO).

On a less cynical note, perhaps the most important lesson of all is that within parliamentarians there does indeed exist a compassionate side. Peter Milliken is no doubt the happiest man in Canada right now. For almost as long as he is old, the Member for Kingston and the Islands has coveted this job. He lives, breathes and even dreams in parliamentary Technicolour and has made its arcane ways the subject of a lifelong scholarly inquiry.

On top of all of that, Milliken is well-liked on all sides of the House and has many and enduring ties to the Jewish communities of Kingston and Ottawa. We wish the new Speaker well and much success in translating his personal love for Parliament into feelings that we can all share when considering the House that we have all helped build.

Burquest Jewish community gets new home

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — After wandering for nearly three decades, the Burquest Jewish Community Association has a permanent home.

The Burquest Jewish Community Association, which has been meeting for services in various locations for 27 years, should celebrate the High Holy Days in its new setting if all goes according to schedule. Last week, the association closed a deal to purchase a building from a Jehovah's Witness group in Coquitlam. It takes possession on June 28.

"It's terrific," Dov Lank, Burquest's president, said. "People are very excited about it. We can finally put our children's pictures up on the wall and we're pretty pleased about that."

Burquest is named for the Jewish communities of Burnaby, Coquitlam, Port Coquitlam and New Westminster, yet its members also include people from communities as far away as Langley and Abbotsford.

"The Kingdom Hall will soon be ours. That's kind of amusing," Lank said with a chuckle. "It's a two-storey structure – one building which we're going to do as much with as we possibly can, [and] that means creating a synagogue and a community centre. The one big difference between us and the Jehovah's Witnesses is we're quite convinced we need a kitchen in there. They seemed to have lived 30-odd years without one."

A community without a physical space, Burquest has jostled around from place to place for such things as Chanukah parties, shul services and Hebrew lessons. Lank said that for the past six or seven years, Burquest has been holding services in the social hall of a Coquitlam Anglican church, while Sunday school takes place at Douglas College. Other events are scheduled at whatever locations that can be found that fit the immediate need.

Burquest's frustration with this lack of space led to the search for its own building, Lank said. "We didn't buy this building to increase membership," Lank said, "We really wanted to expand our programming. For example, we want a youth group to get started – but where is it going to meet on a regular basis?"

Approximately 2,500 Jews live in the area and, according to Lank, about 70 households, or 200 people, are formally associated with Burquest. The association, which was brought together mainly by geography, is not affiliated with any of the Jewish religious streams and does not have a congregational rabbi. Though Rabbi Josef Wosk leads the High Holy Days services, "most services are run by our members and they do just a wonderful job," Lank said.

"We conduct our own services, a sort of lay-lead, as the jargon might have it. The services themselves are determined by the interest and orientation of who's running them, but I would generally characterize them as conservative and egalitarian with regard to the roles of men and women," he said.

Burquest has a ritual committee which deals with questions concerning practice and policy, he said, "but it certainly is our strongly stated goal to be as inclusive as we possibly can."

Since the purchase, Lank said he has received a few telephone calls from four or five Jewish families he hadn't heard from before who have now expressed an interest in the association.

"I'm not going to tell you the phone has been ringing off the hook, but we've heard from a few different families who may want to associate themselves and identify with the community," Lank said. "And this area is a real expansion area. It's seen lots of growth and still is growing."

Performing arts centre slated for Montreal

By JANICE ARNOLD
Staff Reporter

MONTREAL — By next year, Montreal should be the site of the new Judaic Conservatory for the Performing Arts (JCPA), a centre that will offer intermediate to advanced level instruction in uniquely Jewish forms of creative expression.

Founder and president Dr. Hy Goldman, best known for launching KlezKanada six years ago, believes the JCPA will be the only centre of its kind in the world.

Music, voice, dance, theatre, film and video and storytelling will make up its curriculum, which is expected to include both training and theoretical study.

Goldman proposed the idea for such a school two years ago and has been working steadily since then to make it a reality. Although many details remain to be ironed out, Goldman is confident the project is a go.

JCPA has been incorporated and is in the process of registering as a charitable organization. It has an executive director, Devora Neumark, and a board of directors. The YM-YWHA has agreed to house the school for its first session planned for the summer of 2002. And the Jewish Community Foundation is providing seed money.

Perhaps most importantly, the project has captured the imagination of some well-known Jewish performing artists, both locally and from elsewhere in Canada, as well as the United States and beyond.

About 30 of them gathered here on a recent weekend for the JCPA's day-long "first official curriculum brainstorming session." Among them were three members of the American klezmer group Brave Old World (Michael Alpert, Alan Bern, Kurt Bjorling); Klezmer Conservatory Band of Boston members Hankus Netsky and Jeff Warschauer; Oscar-winning National Film Board filmmaker Beverly Shaffer; Toronto comedian Michael Wex; I Musici de Montreal head Yuli Turovsky; director of the dance troupe La La Human Steps, Edouard Lock; concertmaster of the McGill Chamber Orchestra for over 40 years, Yael Hertz Berkson; American filmmaker Josh Waletsky of Image Before My Eyes fame; Yiddish Theatre director Bryna Wasserman; and Sephardi storyteller and academic Oro Anahory-Librowicz.

Goldman wants talented young people to realize that they can aim to play Jewish music or act in Jewish theatre at the same level of excellence other performers strive for.

It is envsioned that the JCPA will be open to accomplished individuals of all ages, Goldman said, and to anyone with an expertise in Jewish culture, regardless of their own background.

Volunteers needed in Winnipeg

Jewish Child & Family Service is seeking volunteers for its Home Activity Program to provide home visits and activities for clients with Alzheimer's. Friendly visitors for seniors, particularly those who speak Hungarian, as well as van drivers to help clients with their grocery shopping are also needed. The Mental Health Program is looking for someone to assist with counselling.

Jewish Federation/Combined Jewish Appeal is looking for a data analyst who can develop and analyse demographic statistics and program an inventory database using Microsoft Access and Excel. An assistant editor for the federation's community magazine and drivers for the Kosher Meals on Wheels program are also required. Escorts and drivers are needed to interact with people on exploratory visits to Winnipeg who are considering moving here.

The Jewish Heritage Centre wants tour guides and educational facilitators to lead tours through the museum and special exhibits. Training will be provided.

The Rady Jewish Community Centre is seeking a leisure buddy to work one on one with disabled children and adults. Drivers to bring seniors to the Stay Young Program are also needed.

Bridge, poker, kalookie players and bingo hosts are in demand at the **Sharon Home** to work with active seniors. The home is looking for people to help operate the snack bar and assistants to be involved with morning activities at the north location. Russian/Yiddish speaking friendly visitors and musicians/singers to entertain residents are also needed.

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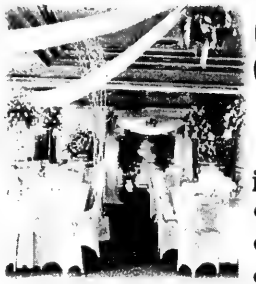

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YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעד־אַגירט פון: אַלעק סילווער

חמשה עשר בשבט

פון אמנון אייזענשטאַדט ע״ה

(פון זיין ליטעראַרישער ירושה, געשריבן מיט 50 יאָר צוריק)

אין משך פון טויזנטער יאָרן גלותדיקן וואַנדער האָבן מיר געהאַלטן אין איין פלאַנצן און שאַפן אויף אַלע גע־ביטן פון מענטשלעכער דערגרייכונג. דער גורל אָבער פון אונדזער נע־ונדקייט האָט שטענדיק פינאַליזירט אונדזער אַרבעט און מאַטער צו הפקר און גענוס פאַר אונדזערע שונאים. ניט איין מאָל, אין אונדזער מאַר־טירער געשיכטע, זיינען ביימער, געפלאַנצטע דורך ייִדי־שע הענט, גענוצט געוואָרן ווי תליות און האָלץ פאַר שייטערהויפנס אומצוברענגען אונדזער פאָלק . . .

די טראַגישסטע תקופות האָבן מיר דורכגעמאַכט אין לויף פון אונדזער היימלאָזיקייט. אונדזערע פאַרפאָלגערס האָבן אונדז אויסגעריסן פון אונדזערע היימען, באַרויבט פון אונדזערע פאַרמעגנס, פאַרניכטעט אונדזערע לעבנס, אָבער דעם קערנדיקן שורש פון אונדזער נצחיותדיקייט איז זיי קיין מאָל ניט געלונגען אויסצוראָטן! דער „עץ־חיים" פון ייִדישער טראַדיציע און ייִדישער אמונה איז מיט פעלדזך־פעסטקייט געבליבן פאַרוואָרצלט אין די טיפסטע ווינקעלעך פון אונדזערע הערצער און נשמות, אויפמונטערנדיק און באַלעבנדיק אונדזערע אינער־לעכסטע משיחישע האָפענונגען פון פרייהייט און גאולה.

זיינען מיר דער גליקלעכסטער דור. נאָכן גרויזאַמען חורבן און פאַרוויסטונג האָבן מיר דערלעבט דעם הער־לעכן מאָמענט פון גאולה, ווען נביאישע וויזיע הייבט זיך אָן פאַרווירקלעכן אין ממשותדיקע רעאַלע פאָרמען. מיט פרייד פילן זיך אָן אונדזערע הערצער, וויסנדיק, אַז דעם היינטיקן חמשה עשר בשבט וועלן צענדליקער טויזנטער שלאַנקע, זיגרייכע און באַפרייטע ייִדן אַרויסגיין אין וויסטן נגב, אין באַרגיקן גליל, אין היסטאָרישן באַר־שבע, און אונטערן שוץ פון פלאָטערנדיקע בלוי־ווייסע פענער, מיט מוזיק און שאַלנדע לידער פאַר־זעצן מיט בראשיתדיקער ייִדישער ענערגיע דאָס פלאַנצן פון מיליאָנען ביימער אויף אייגענעם אויסגעקעמפטן און זיכערן באָדן; אין באַוווּסטזיין, אַז זיי דערפילן אַ נאַציאָ־נאַלע מיסיע פון „תחית העם והמולדת" און מיט בטחון אינעם ווירטשאַפטלעכן ווילשטאַנד פון לאַנד, פון וועלכן יעדער איינער וועט קענען געניסן.

אויב מיר האָבן זוכה געווען די „הגשמה" פון דורות־דיקע ייִדישע טרוימען; אויב מיר האָבן זוכה געווען „בימנו" צו זען דעם לייכטנדיקן „כתר" פון ייִדישער שטאַטלעכקייט, איז ניט גענוג דעם היינטיקן ט״ו בשבט צו דעקאָרירן אונדזערע טישן מיט זיסע ארץ־ישראל פירות און באַרויקן אונדזער געוויסן, אַז מיטן טועם זיין „תוצרות הארץ" און מאַכן אַ „שהחיינו" זיינען מיר ממשיך ייִדישע טראַדיציע און דערפילן אַ נאַציאָנאַלע ייִדישע פליכט . . . עס איז שוין די העכסטע צייט, אַז יעדער ייִד זאָל באַגרייפן, אַז פון דער עקסיסטענץ פון מדינת ישראל איז אָפהענגיק די זיכערקייט פון גייסטיקן און מאַטעריעלן מאָרגן פון ייִדישן פאָלק אין דער וועלט.

לאָמיר ניט פאַרטוישן אונדזער אמתן ייִדישן פאַט־ריאָטיזם אויף „ערזאַץ" קאָמפּלימענטן פאַר דער העל־דישקייט פון דער ישראל אַרמיי און וווּנדערבאַרע קאָלאָ־ניזאַטאָרישע פעיקייטן פון אונדזערע פיאָנערישע חלוצים. לאָמיר געדענקען, אַז די ייִדישע מדינה שטייט פאַר פראָבלעמען וועמענס רעאַליזירונגס ציל עס איז צו פאַרשטאַרקן און פאַרפעסטיקן דאָס, וואָס איז מיט אַזאַ מסירת־נפש און העלדנמוט אויסגעקעמפט געוואָרן אויף די שלאַכט־פעלדער.

דעריבער, היינט, אין טאָג פון חמשה עשר בשבט, ווען מיר פייערן דעם סימבאָלישן „יומא דדינא" פון די ארץ־ישראל ביימער, דאַרף עס אונדז סטימולירן זיך צו פאַרטראַכטן וועגן דער עקסיסטענץ און צוקונפט פון אַלגעמיינעם ייִדישן פאָלקס־בוים. . . אַן ערנסטע פאַר־טראַכטונג וועט אונדז באַשטימט פירן צו דערגענצונגען, אין וועלכע עס נייטיקן זיך אונדזערע מעשים אויף צו ווערן פאָזיטיווע און העלפערישע פאַקטאָרן אין דעם היסטאָרישן קיום געראַנגל פון אונדזער פאָלק, וואָס שפּאַנט דורך חורבן און הערא־יזם אויפן וועג צו שלום.

Coast to Coast

Montreal Jewish woman dies at 112

MONTREAL — Tillie Propos, who died recently at age 112, was almost certainly the oldest member of the Montreal Jewish community and possibly the oldest person in Canada.

Her eldest daughter, Sair Margolese, 86, said the family has her birth certificate attesting to the fact that she was born in Botosani, Romania in September, 1888. Her maiden name was Berkowitz.

Propos married Abraham Cohen, a tailor, in Romania in 1911 and they emigrated to Montreal in 1913. The couple had four children; besides Margolese, they are Mary Bloom, of Montreal; Joe Cohen of Toronto; and Bebe Welik of Fort Myers, Fla. Propos also had nine grandchildren, 25 great-grandchildren and six great-great-grandchildren.

Widowed at about 53, she would marry two more times. She was also considering a fourth marriage, her daughter said.

"She took good care of herself. Her appearance was very important to her. She put on her corset every day. She always wore high heels," Margolese said.

Propos lived in her own home until her mid-90s, then lived at the Aristocrat Hotel, a seniors' residence. She had been in the Jewish Hospital of Hope for more than 10 years.

She never had a serious illness or surgery in her life, Margolese said. "She never had a wrinkle on her face, and her hair was salt and pepper to the end." She died shortly after breaking her hip.

Genes may have helped. Propos' own mother lived well into her 90s and a sister of hers died at 102.

Propos was a homemaker, and did some charitable work for Mizrachi, Jewish National Fund, and the Hospital of Hope.

Toronto rally draws 2,500

Continued from page 3

For his part, according to Sharansky, Palestinian leader Yasser Arafat understood the importance of Jerusalem to Jews. "That's why he tries to take it away from the Jewish people. He understood that if we [negotiate about] Jerusalem, it's a signal of weakness."

Sharansky pointed out that an estimated 300,000 people recently participated in the biggest rally in Israeli history to demonstrate support for the city's unity. The demonstrators' resolve showed the Israeli political leadership that the "people are full of determination, ready to fight, ready to defend Jerusalem," Sharansky said.

He praised Ronald Lauder, head of the U.S. Conference of Presidents of Major American Jewish Organizations, who spoke at the rally and who was later criticized by some of his constituents at home. Lauder "came to represent the millions of Diaspora Jews who couldn't be there," Sharansky said.

Around the same time in Canada, divisions were exposed over a petition calling for the unity of Jerusalem (*The CJN*, Jan. 18). Concerns were raised that the local community might be seen as taking a position contrary to that of the government of Israel. The heads of Canadian Jewish Congress, B'nai Brith Canada and the Canada-Israel Committee (CIC) declined to sign the petition – though some officials of CIC and B'nai Brith did. Senior leadership of Congress and B'nai Brith attended last week's rally.

Sharansky stated that Jerusalem, which "saved us and united us for so many years," is again helping unite the Jewish people. "We cannot survive as a people without having Jerusalem."

In earlier remarks, Rabbi Frydman-Kohl said the Jewish people must remain faithful to their historic ties to Jerusalem, remain strong and "willing to make sacrifices to maintain our role in her future."

Rabbi Moscowitz said Jerusalem has played a key role in Jewish survival. "We should be among the guardians of Jerusalem even as she continues to guard us."

Rabbi Shulman traced the ancient biblical references to Jerusalem, and pointed out King David made the city his capital 3,000 years ago, to forge "the unity of the entire Jewish people."

Jerusalem, he said, is "the true and only capital of the Jewish nation."

The rally was held under the auspices of One Jerusalem (www.onejerusalem.org), an Israel-based organization with supporters in Canada. The group was formed following last summer's Camp David negotiations to support Israeli sovereignty over a unified Jerusalem.

Yechiel Leiter, director of One Jerusalem, called on rally participants to sign a petition for a united Jerusalem, saying that the Toronto rally would be the first in a number of North American events to push for the city's unity. He later told *The CJN* that the demonstrations in the Diaspora were non-political and would not encroach on the prerogatives of an elected Israeli government.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Feb. 12, is deadline for Feb. 22 issue and Monday, Feb 19, is deadline for March 1. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

This week's What's New column was prepared by Rebecca Nadler.

Thursday, Feb. 8

USY MISHMOR NIGHT

Beth Emeth Bais Yehudah Synagogue offers monthly class with **Rabbi Howard Morrison** to promote Jewish values and challenges facing teenagers. Dinner served. 6:30-8:30 p.m., 100 Elder St. RSVP to **Allison Berg** 905-764-5513, **Jeff Serota** 905-731-8153 or **Jordanna Hochman** 905-731-2425.

Friday, Feb. 9

A NIGHT TO CONNECT

Shaarei Shomayim 40ish Jewish Singles, presents **Rabbi Yisroel Travis** performing Rabbi Shlomo Carlebach's songs and storytelling, at a Shabbat dinner. 7 p.m. Pay by advance reservation only. Call 416-789-3213, fax 416-789-1728 or e-mail www.shomayim.org.

TU B'SHVAT PANEL

Judaism and The Environment, a Tu b'Shvat panel discussion with **Dr. Joseph Gold** of the Green party; **Dr. Paul Kay**, environmental studies, University of Waterloo; and **Rabbi Lawrence Englander**, following services at 8:30 p.m. Solel Congregation, 2399 Folkway Dr., Mississauga. 905-820-5915.

TU B'SHVAT SEDER

Family oriented Tu b'Shvat seder at 6 p.m. at Beth Torah Congregation. Call **Debby** 416-782-4495 for information.

Saturday, Feb. 10

EGALITARIAN SERVICE

Join a traditional, egalitarian Shabbat service, equal participation in Shacharit, Torah reading and Musaf. Beth Haminyan, 9:30 a.m. at West Prep School, 70 Ridge Hill Dr. **Lisa** 416-631-5704 (daytime) or **Jeff** 414-789-5766 (evening).

SHABBAT SHIRA

Beth Tzedec's major musical event of the year. The Saturday morning service in the sanctuary highlights music from biblical to modern times. 8:45 a.m. 1700 Bathurst St.

FAMILY SKATING PARTY

Aish Hatorah's fun-filled evening features Havdalah, donuts, ice cream and an hour and a half of ice skating. The entire rink is reserved! No RSVP needed. 7:45 p.m. at Westmount C.I., corner of New Westminster and Bathurst Street. 905-764-1818, ext. 309.

Sunday, Feb. 11

SECULAR TU B'SHVAT

Tooker Gomberg and **Angela Biscoff** discuss Tu b'Shvat in contemporary times, the need to preserve and protect our environment. 11 a.m. at the Winchevsky Centre, 585 Cranbrooke Ave. Call Maxine 416-789-5502.

DISCUSSION ON MARRIAGE

Oraynu Congregation For Humanistic Judaism presents a lecture and discussion on Weddings: Celebrating Marriage And Intermarriage. 10 a.m., staff room of St. Andrews Junior High School, 131 Fenn Ave. Cost $15/adults, $5/students. RSVP 416-385-3910.

BUSTING THE BIBLE CODES

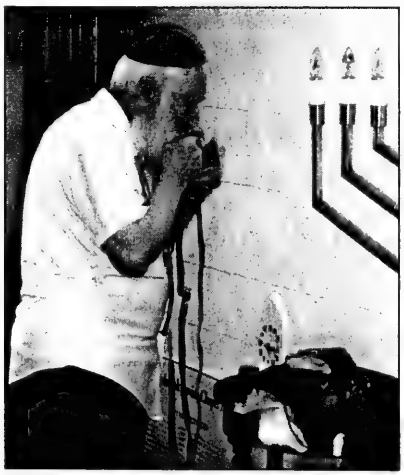
Daven at 9 a.m., brunch at 9:30, interactive learning at 10 with **Rabbi Baruch Frydman-Kohl**. Beth Tzedec Synagogue, 1700 Bathurst St.

CANADIAN YIDDISH POETS

Friends of Yiddish presents a lecture by **Adam Fuerstenberg** on Tarnished Gold: The Image of America in Canadian Yiddish Poetry. A penetrating look at the

Continued on page 29

World Wide Wrap marked at Sunnybrook



William Perl putting on tefillin. Perl is a veteran of the Canadian army who is a resident at the Sunnybrook & Women's Health Sciences Centre hospital.

Harry Goldstein, left, John Kirk, centre, and Aaron Goldstein, right, all members of the Men's Club.

Ron White. White is a member of the Men's Club.

William Perl, left, Eric Goldberg, centre, and Eric Harris, right. Goldberg is leading Shacharit, and is vice president of the Men's Club.

IT'S A WRAP: Members of the Sunnybrook & Women's Health Sciences Centre Jewish Chapel Men's Club recently took part in the World Wide Wrap. The Men's Club is the programming arm of the Sunnybrook's Jewish Chapel, providing services and events for the patients and staff at the hospital. The Wrap was attended by 18 members of the Men's Club and two hospital patients who are veterans of World War II and live at the hospital's veteran's wing. While no formal instruction was given on tefillin, all those in attendance were mentored in the proper wrapping methods. The World Wide Wrap was sponsored across North America by the Federation of Jewish Men's Clubs to encourage Jewish men and women to lay tefillin during morning minyanim. [Stan Greenspan photos]

What's New

Continued from page 28

poets' contradictory perceptions of life in the New World. 2 p.m. at Lipa Green Building, 4600 Bathurst St. Members, free, non-members, $5.

ARAB-JEWISH DIALOGUE

Canadian Friends of Givat Haviva and Darchei Noam present speakers **Dr. Sarah Ozach-Lazar**, Jewish-Arab Centre for Peace, and **Mohammad Darawshe**, spokesperson, Givat Haviva Educational Centre in Israel, on the topic Is Arab-Jewish Dialogue Still a Good Investment? 15 Hove St. 8 p.m. Call 416-736-9655.

Monday, Feb. 12

LECTURE ON AGGRESSION

Dr. Rex Collins will explore the difference between healthy and pathological aggression, the dynamics of bullying and how parents can cope with these behaviours. 7:30-9:30 p.m. at North Toronto Community Centre, 200 Eglinton Ave. W. $10 fee. 416-690-5464.

Tuesday, Feb. 13

WHY ZAIDA?

Beth David B'nai Israel Beth Am Sisterhood and Brotherhood present author **Alvin Abram** discussing his book, *Why, Zaida?* and related matters. at 8 p.m. Members free, guests $4.

Wednesday, Feb.14

CRAFT GUILD SALE

Pomegranate Guild of Judaic Textiles holds its annual sale of goods, notions, buttons, yarn, fabric, trim, patterns and beads at Shaarei Shomayim Synagogue. 8 p.m.

BOOK CLUB AT CHAPTERS

Rabbi Avram Rothman discusses *The Red Tent* by Anita Diamant at Chapters, Yonge and Steeles. 8 p.m. Sponsored by Aish Hatorah Thornhill. Call to register 905-764-1818.

And What Else Is New

THE MIDRASH SAYS

Mekorot Institute of Torah Study presents Midrash and Aggadah as a Challenge and Opportunity with **Prof. Eric Lawee**. Wednesdays, Feb 7, 14, 21, 28, 8-10 p.m. at Or Chaim 159 Almore Ave., room 4. Men and women welcome. For information, 416 398-1510

CARLEBACH MINYAN

Young adults gather every Shabbat Mevorchim for a lively Carlebach kabbalat Shabbat service in the downstairs chapel of Shaarei Shomayim Synagogue. Next service Friday, Feb. 17.

MEXICAN EVENING

Petah Tikva Anshe Castilla Sisterhood is hosting a Mexican evening with the group Mexico Amigo, Sunday, Feb. 18, 5-6:30 p.m. $15. Sandwiches can be purchased. For reservations 416-636-4719.

JACS INFO MEETING

Jewish Alcoholics, Chemical Dependent Persons and Significant Others will hold their next meeting Sunday, Feb. 18, 7:30 p.m. at JACS Place, 858 Sheppard Ave. W. For information, 416-410-5227.

KOSHER FOOD & AUCTION

Netivot Hatorah's night of fun and games at Dave and Buster's will include glatt kosher food and an auction. For tickets and information, call 905-771-1234 ext. 305.

WOMEN'S HEALTH FORUM

Canadian Hadassah-WIZO's annual Women for Women breakfast featuring **Dr. Mary Seeman**, psychiatrist, Centre for Addiction and Mental Health. Feb. 18, 9:30 a.m. to noon at Beth Tikvah Synagogue. Breakfast $28, patron $100. RSVP by Feb 9, 416-630-8373.

TRY PILATES WITH JWI

Join the 45+ group of Jewish Women International of Canada on Monday, Feb 19, for a light dinner followed by a pilates session. Program begins 6:15 p.m. Cost $15, dinner extra. By prepaid reservation only. Call 416-630-9313.

KOFFLER GUEST SPEAKER

Murray Koffler will be the guest speaker at a Business and Professionals reception for The Canadian Society for the Weizmann Institute of Science, Thursday, Feb. 22, 5:30 p.m. Call **Sheri Federman** 416-733-9220.

OFF-BROADWAY

NCSY Young Leadership presents *Second Chances*, a play with an unusual combination of Jewish spirituality and humour. Sunday, Feb. 25, 7:30 p.m. at The Leah Posluns Theatre. For tickets call **Nechama Stern**, 416-789-9293 or **NCSY**, 905-761-6279, ext. 32.

KOSHER GOURMET GALA

MAZON Canada, A Jewish Response to Hunger, presents an evening of beautiful food and wine tasting featuring the culinary artistry of Toronto's finest kosher chefs. March 26, 6:30-9 p.m. at Roy Thomson Hall. Tickets $50, tax receipt for half the amount. Call 416-783-7554.

SINGLES EVENTS CAN BE FOUND ON PAGE 20

JF&CS GROUPS

Jewish Family & Child Services groups. 416-638-7800.

Looking Ahead: Surviving Separation and Divorce, a group for recently separated individuals to discuss the feelings of loss, anger, guilt and loneliness, starts Feb. 7 for 6 weeks.One Family: Two Houses, a 3-session group program for families experiencing separation and divorce. Children participate in separate, age appropriate groups. Starts Tuesday, Feb. 20. **Shawna** ext. 215.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 8, Israeli video; Feb. 15, sing-along with slides; Feb. 22, political lecture with **Ian Vared** speaking on Israel After The Elections; March 11, Purim party. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-830-5771.

Earl Bales Seniors' Club programs and activities – call 416-395-7881. Casino Rama, Wednesday, Feb. 14 and 28: Casino Niagara, Feb. 22. Cost $18 and everyone gets $15 in cash to play. Bus leaves at 9 a.m. and returns at 5 p.m.

LZA Senior's Club for socializing Monday through Friday, 10 a.m. to 3 p.m. at Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Shaarei Shomayim Friendship Club: Painting classes Wednesdays 1-3 p.m. **Lena** 416-785-5773.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

La'Briyut Wellness Centre presents Brain Aerobics, Thursdays, 9:30-10:30 a.m. Call **Joan Turner**.

Israeli Club Etrog for Hebrew speaking persons meets every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. **Anna**, ext. 110.

The Rabbi Speaks with **Rabbi Martin Berman**, of Shaar Shalom, discussing The Ten Commandments. Tuesday, Feb 13 10-11:30 a.m. Members $1.50, non-members $3.

Parkinson's Support Group, Tuesday, Feb 13, 1:15 p.m. in Music Room. **Janice Stober** will discuss Accessing Community Services – Being Your Own Advocate. **Ruth**, ext. 105.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Seniors Calendar: For information call **Arlene Smith**.

Feb. 8, 2 p.m. Learn how our aquatic program can improve your lifestyle. **Alison Lee** will answer questions. Refreshments.

Feb 15, 2 p.m. Aging and A Positive Outlook, with **Suzanne Ridek**, health manager of Elm Ridge Residence.

Fitness Talks, Wednesdays 7 p.m. free for members, $2 suggested donation for non-members.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Register your child now for Gimme a Break, March 12-16. ext. 378.

NEW LEADERSHIP: The Toronto chapter of the Canadian Friends of the Hebrew University recently installed its new board of directors and president at the home of Sandra and Jack Frieberg. Seen, from left, are Ronnie Appleby, outgoing president; Harley Mintz, newly installed president; and Jack Frieberg, past president.

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Toronto senior enjoys volunteer work in Israel

By BEN ROSE
Special to The CJN

TORONTO — Moishe Perlmutar, 78, who ran the Perlmutar bakery in Kensington Market, has been to Israel as a volunteer eight times, and is ready to go again.

"They're watching out for us," is the terse way he sums up his experience at Kitziot, an IDF tank base in the Negev, from which he returned last December.

"If there are problems, we didn't see [them] in the area we were in," Perlmutar said.

"The one [problem] was when we were taken on a trip to Jerusalem, where we visited Yad Vashem and the Israeli Supreme Court, [and] a visit to the Ben Yehuda area of Jerusalem was cancelled because, I suppose, trouble was expected."

Perlmutar, who is often accompanied by his wife Mary, also a volunteer, encourages others to do the same.

On this last trip, which Perlmutar describes as a holiday, he was putting together backpacks and tightening cables on trucks carrying a computer room for tank drivers so that the computers would not be jarred loose if the truck bumped into a rock.

"The work the volunteers do is good, but it isn't hard work," he said.

"Twice before, I worked in a bakery at the bases and they were pleased with my work, but I'll go anywhere they ask me. We don't know where we're going until they pick us up at the Ben-Gurion Airport."

What amazes Perlmutar most is the way modern Israel has changed since he first started volunteering. On his last stint, he was 75 miles south of Beersheva. He contrasted the Bedouin market as it is today with what he remembers eight years ago.

"Today in Beersheva, with its modern shopping mall, you would never know you were in a desert."

One of the things that impressed him was the friendliness of guards at the Egyptian bases they passed on the way to the IDF base.

"The Israeli border there is quite close to Egypt and the Egyptians were always waving to our guys."

Perlmutar's father, Aaron, founded the family bakery and predeceased his mother, Annie, who sold it in 1974. She died in the early '90s.

"At the end, I was running it with three brothers, my mother, my sister-in-law and a couple of extra bakers," Perlmutar said.

Perlmutar had a quintuple bypass at Toronto Genral Hospital 13 years ago, and after extensive rehabilitation, took up racquetball at the BJCC at the urging of his doctor.

Even now, though he plays nearly every day, he plays only doubles, and only on the right side, taking a rest whenever necessary.

"I'm going to keep doing it as long as I can."

NOTICE OF CLAIMS PROCEDURE FOR ASSETS DEPOSITED IN SWISS BANKS BY NAZI VICTIMS

NEW CLAIMS PROCEDURE

A claims process has been established to provide Nazi victims or their heirs with an opportunity to make claims to assets deposited in Swiss banks in the period before and during World War II. The claims process is part of the settlement of the Holocaust Victim Assets class action litigation in the U.S. District Court for the Eastern District of New York, Chief Judge Edward R. Korman presiding. Awards will be made by an impartial Claims Resolution Tribunal to claimants that can demonstrate that they or their relatives had deposited assets in Swiss banks in the period 1933 to 1945 that have not been previously repaid to them.

PREVIOUS NOTIFICATION

You may previously have received notice of a $1.25 billion (USD) settlement with Swiss banks regarding Nazi-era claims. Notice of that settlement was published and mailed worldwide in the summer of 1999. The notice included an Initial Questionnaire. If you previously submitted the Initial Questionnaire in this Swiss banks case, and you indicated in that Questionnaire that you intend to make a Deposited Asset banking claim, then you will be automatically mailed a claim form, and you need do nothing further to obtain that claim form. However, if you do not receive a claim form by approximately February 28, 2001, you should request it by one of the means described below.

WHO IS ELIGIBLE TO CLAIM?

Claims may only be submitted to the Tribunal for accounts in Swiss banks owned by, or on behalf of, victims or targets of Nazi persecution. This includes any individual who was persecuted or targeted for persecution because he or she was or was believed to be Jewish, Romani, Jehovah's Witness, homosexual, or physically or mentally disabled or handicapped. There is no fee or other charge for the filing or processing of a claim.

PUBLISHED LIST OF ACCOUNTS THAT PROBABLY BELONGED TO NAZI VICTIMS

To assist claimants in identifying accounts to which they may have a claim, the names of accounts that have been identified as "probably or possibly" the accounts of Nazi victims will be published on February 5, 2001 or soon thereafter (the "Publication Date"). The published list will contain the name of the account holder and other parties to the account as well as the city and country of origin to the extent this information is available from bank records. Interested parties can download this list from the Internet at the official website of the Swiss Bankers Association (www.dormantaccounts.ch); the website of the Claims Resolution Tribunal (www.crt-ii.org); or the website for the Swiss bank claims case (www.swissbankclaims.com).

CLAIMS TO ACCOUNTS OF PERSONS NOT ON THE PUBLISHED LIST

If any name of a person who was a Nazi victim is not on the published list and you believe this person had an account in a Swiss bank from the 1933-1945 period that was not returned, you may nevertheless file a claim with the Claims Resolution Tribunal.

CLAIMS MUST BE SUBMITTTED WITHIN SIX MONTHS

Claimants must fully complete a claim form and submit it to the Claims Resolution Tribunal within six months after the Publication Date. ***Claim forms can be obtained by calling the following toll-free number: 800-334-6198 (English) or 800-334-6206 (French) or by downloading a copy of the claim form from the Internet at www.dormantaccounts.ch; www.crt-ii.org; or www.swissbankclaims.com.*** Detailed instructions accompany the claim form.

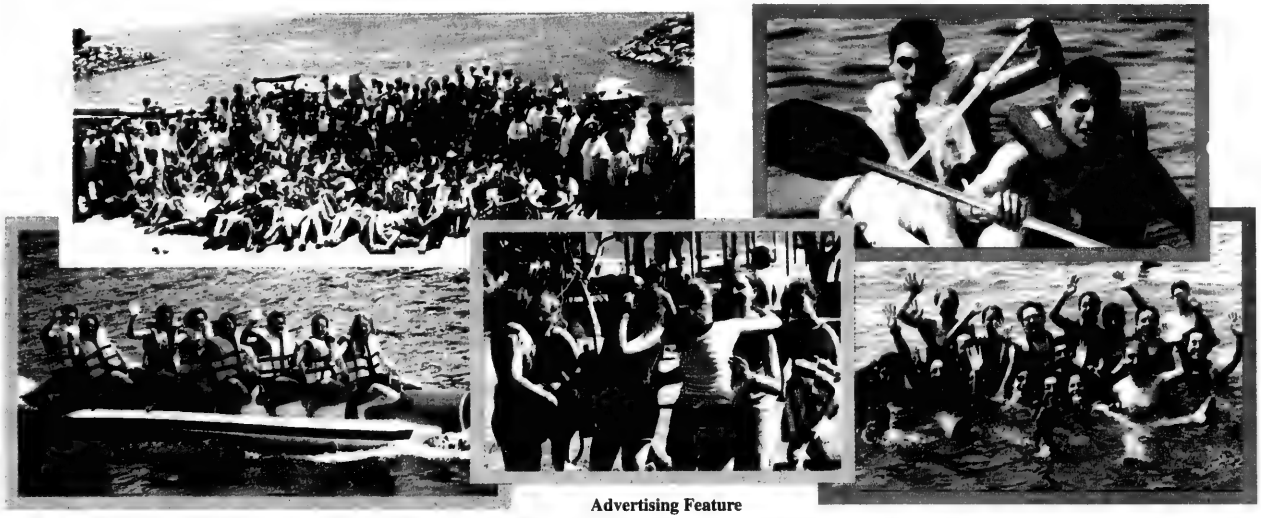
ASSISTANCE TO CLAIMANTS

Special arrangements have been made to assist claimants. A list of organizations that have agreed to provide this assistance, including their telephone numbers, will be included with the claim form.

Paul A. Volcker and Michael Bradfield, Special Masters
appointed by Chief Judge Edward R. Korman to establish, organize and supervise the Claims Resolution Process

Camps Camps Camps

Summertime camp fun as experienced by Canadians in Israel... **...Isranet photos**



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For ages 7 - 12
NEW

SUMMER SWIM LESSONS
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for ages 6 months - 17 years

FOR MORE INFORMATION PLEASE CONTACT US AT
THE BLOOR JCC @ 416-924-6211
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BASKETBALL CAMPS
For Boys & Girls
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For further information
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Held at the BJCC & The Crescent School
Session includes:
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•Free camp t-shirt

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DIRECTORY OF CAMP ADVERTISERS

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275 Duncan Mill Rd.,
Don Mills, Ont. M3B 3H9
Director: Lynda Fishman
Tel: 416-449-7746
Fax: 416-449-8234
Web: www.bayviewglendaycamp.com
Creating unforgettable summer memories since 1962! Excellent variety of activities; central location; 2 air-conditioned buildings; 2 outdoor pools; 2 gymnasiums; a 400 seat theatre, professionally developed sports fields; hiking trails. Lunch, transportation and towels provided. Boys & girls 2-15.

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Director: David Turner
Tel: 819-566-0227, ext. 219
Fax: 819-922-8917
E-mail: summer@bcschool.qc.ca
Bishop's College School summer program offers ESL or FSL to students from around the world. Your child will spend 4 stimulating weeks (July 1-28) learning a second language while participating in a full range of sports and activities. Situated in the beautiful Eastern Townships of Quebec. Student/ teacher ratio - 12/1.

CAMP B'NAI BRITH OF OTTAWA
P.O. Box 23108,
Ottawa, Ont. K2A 4E2
Camp Director: Morley Mason
Tel: 613-228-8495
Fax: 613-228-8496
Toronto contact: Birdie Escoe
Tel: 416-669-6148
A privately owned, *peanut sensitive* camp in the foothills of the Gatineau park 45 minutes from Ottawa. Spectacular waterfront area with a sandy beach encompassing a full waterfront program. Camp programs include an Olympic-size pool for swim instruction, all sorts of landsports, arts & crafts, drama, dance instruction and Judaic programs. Kosher kitchen and full medical staffed infirmary on camp premises, and an introductory 2 week starter camp for younger children. Registered charitable institution therefore, a portion of fees is tax deductible.

CAMP EITAN
475 Patricia Ave.,
Willowdale, Ont. M2R 2N1
Director: M. Levine
Tel: 416-225-1187 / 416-781-2333
For boys and girls, ages 3-12. Provides door-to-door transportation, hot kosher lunches (COR) and basic swimming instruction. Prices are the same as last year: July session, $495; Aug. session, $495; or $885 for both sessions. A recent innovation in the boys' division is a special baseball camp at our same low cost, and basketball clinics. Our campers are sure to enjoy this popular feature.

CAMP LAKELAND
2640 North Forest,
Getzville, New York 14068
Director: David Miller
Tel: 716-688-4033
Fax: 716-688-3572
E-mail: summer@camplakeland.com
Website: www.camplakeland.com
A Jewish camping experience for children 7-16 years. Activities include waterskiing, go-carting, log rolling, digital photography, arts & crafts, ropes course, drama, sailing, kayaking, windsurfing, heated pool, kosher kitchen and much, much more. Located 3 hrs. from Toronto; 1½ hrs. from Buffalo, New York. Special discount for Canadian campers.

CAMP LYNRICH FINE ART STUDIO CAMP
73 Doncaster Ave.,
Thornhill, Ont. L3T 1L6
Director: Lynnie Rosenthal
Tel: 905-771-0411
Fax: 905-771-0412
Camp offers art instruction in drawing, claywork, cartooning, painting and specialty crafts. Skilled staff with arts backgrounds. All professional materials. Lunch twice a week, swimming once a week. Weekly, bi-weekly, monthly or all summer (8 wks.). The end result ... fun, friends, learning technique and finished art pieces! Call for brochure today. Ages 7-16 yrs.

CAMP KEHILA
7026 Bathurst St.,
Thornhill, Ont. L4J 8K3
Contact: Salomon Baldeb
Tel: 905-669-7654, ext. 223
Fax: 905-669-5138
Summer 2000 was a special summer at Camp Kehila with great success. With twice as many campers as the years before, we anticipate that summer 2001 will be even more fun and action packed. We have added impressive new innovative, and educational programs, such as karate, cartooning, and dance, all under the guidance of professional teachers. To book your child for the early bird special contact Salomon at 905-669-7654, ext. 223.

CAMP MOSHAVA
159 Almore Ave., 2nd floor
Toronto, Ont. M3H 2H9
Director: Shimmy Wenner
Tel: 416-630-7578
Fax: 416-630-8301
E-mail: moshava@interlog.com
Website: www.campmoshava.org
An Orthodox, Zionist camp embracing the Bnai Akiva ideals of Torah, Avodah and Aliyah, situated in the Kawartha Lakes. Heated swimming pool, waterskiing, banana boats, canoes, rock climbing wall, high and low ropes course, mountain biking, sports field, Beit Knesset and Beit Midrash. Shomer Shabbat camp under COR supervision, with medical staff.

CAMP N'VEI ASHDOD
Director: Rabbi Meyer Fendel
N.Y. Tel. and Fax: 718-261-4322
Toll-free: 1-800-2-ASHDOD
Girls (10-17) touring camp - Israel. Join lively religious English-speakers from around the world for 6 memorable weeks of touring Israel the Torah way. Supervision: Rabbi Meyer Fendel. Special learning program. Olympic pool on premises - central Israel. Call for special discount.

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3995 Bathurst St., Suite 200,
Downsview, Ont. M3H 5V3
Contact:
Denise Harris or Ellen Nash
Tel: 416-630-1180
Fax: 416-630-8561
Website: www.campnbb.com
A residential camp for boys and girls 7-15, on 750 acres in the picturesque Haliburton Highlands. Programs are designed to meet the needs of each age group. Campers are offered waterskiing, windsurfing, canoeing, kayaking, sailing, tennis, drama, arts & crafts, nature, sports, and Judaic cultural programs. Food services supervised by COR.

CAMP RAMAH IN CANADA
491 Lawrence Ave. W., Suite 400,
Toronto, Ont. M5M 1C7
Contact: Rabbi Mitchell Cohen
Tel: 416-789-2193
Fax: 416-789-3970
E-mail: campramah@compuserve.com
Camp Ramah is located in Muskoka and is appropriate for children ages 9-16. At Ramah we believe that the summer is an important time for growth. We offer a full range of exciting activities while fostering Jewish commitment and values.

CAMP ROBIN HOOD
158 Limestone Cres.,
Downsview, Ont. M3J 2S4
Contact: Registrar
Tel: 416-736-4443
Fax: 416-736-9971
Summer fun. Family style. Over 50 years of providing fun and safe children's day camp programs designed by experienced staff. Renowned swim program. For children 4-15 years. Door to door transportation. Ask about express busing!

CAMP S.C.O.R.E.
69 Brownstone Circle,
Thornhill, Ont. L4J 7P8
Director: Jeff Krupski
Tel: 905-709-6383
or 416-636-1880, ext. 378
Camp S.C.O.R.E. offers boys & girls, ages 6-12 the opportunity to participate in "major" & "minor" sports. From in-line skating to rock climbing, soccer & basketball, to name just a few. The camp is designed to help increase your child's motor skills through movement, thereby enhancing their coordination, balance, strength & flexibility. Bus service provided. Camp is located at the Bathurst Jewish Community Centre.

CAMP SHALOM
788 Marlee Ave.,
Toronto, Ont. M6B 3K1
Executive Director: Malka Klein
Camp Director: Aubrey Zimmerman
Tel: 416-783-6744
Fax: 416-783-9363
Website: www.campshalom.ca
Camp Shalom (founded 1948), non-profit Zionist overnight camp, in Gravenhurst, Ont. on Lake Muskoka. 245 campers, ages 8-13 for each 4 wk session. Kosher (COR). Activities include Jewish programs, ropes course, waterski, canoe, sail, kayaks, instructional swim, tripping, baseball, tennis, landsports, arts & crafts, jazz, drama, cooking, newspaper, singing & dance, mini-golf and media. Our 53rd year!

CAMP SHOMRIA
1111 Finch Ave. W., Ste. 456,
Downsview, Ont. M3J 2E5
Camp Director: Noam Massad
Tel: 416-736-1339
Fax: 416-736-1405
Co-ed, 115 campers, ages 8-16. Located on scenic Otty Lake. Programs focus on Jewish identity, progressive Zionism, kibbutz, building lasting friendships, group co-operation, social and community awareness. Waterskiing, tubing, kayaking, canoeing, instructional swim, Israeli singing, dancing, drama, crafts, photography, theme days and much more! Run by Hashomer Hatzair Youth Movement (affiliated with the Kibbutz Artzi Federation in Israel) for over 60 years.

CENTAURI SUMMER ARTS CAMP
19 Harshaw Ave.,
Toronto, Ont. M6S 1X9
Director, Julie or Craig Hartley
Tel: 416-766-7124
Fax: 416-766-7655
Centauri Summer Arts Camp is a sleep-over camp with a unique focus on the arts! Specialties include theatre, dance, writing, art, photography, musical theatre & film making, all taught by professionals. Campers from across the world explore their creativity in the exciting atmosphere of a nurturing sleep-over camp.

CENTRE CAMP
4588 Bathurst St.,
North York, Ont. M2R 1W6
Director: Jeff Krupski
Tel: 416-636-1880, ext. 378
Fax: 416-636-5813
Choose Centre Camp for children ages 2½-15. 1/2, 3/4 and full day programs. Full day participants will receive daily instructional and recreational swim, sports, drama, nature, music, arts & crafts, dance and Judaica. Specialty camps are available in the performing arts, sports and Leadership Programs. Optional lunch programs. Depot busing.

COTTAGE REENA
Toby & Henry Battle Development Centre
927 Clark Ave. W.,
Thornhill, Ont. L4J 8G6
Contact: Ann Szabo
Tel: 905-889-2690, ext. 2215
Fax: 905-889-3827
Cottage Reena offers an exciting vacation option for teens and adults with developmental disabilities. It provides much needed respite for families. Cottagers spend 2 fun-filled weeks in the beautiful Georgian Bay district, participating in a variety of leisure/recreational activities, with a focus on life and social skills building.

CRESTWOOD VALLEY DAY CAMP
411 Lawrence Ave. E.,
Toronto, Ont. M3C 1N9
Director: Rochelle Wise
Tel: 416-444-9595
Fax: 416-444-2127
Offers a dynamic summer experience for children 2½-10 yrs., 4 heated pools provide for the best in Red Cross instructional swim. A full sports program includes archery, soccer. The baseball & basketball training options offer intensive daily instruction. Drama, dance, ceramics, nature and a petting farm are highlighted.

ELITE BASKETBALL CAMPS
Bathurst Jewish Centre,
4588 Bathurst St.,
North York, Ont. M2R 1W6
and The Crescent School,
2365 Bayview Ave.,
Willowdale, Ont. M2L 1A2
Director: Stephanie Splitter
Tel: 905-762-0127
Fax: 905-762-1092
Elite Camps offers young athletes the opportunity to improve their basketball skills. Experienced Instructors will lead campers through skill building sessions and competitive games. Elite Camps is an accredited member of the Ontario Basketball Association and offers March Break, Summer and Passover programs. Camps will be held at the BJCC and the Crescent School.

GREEN ACRES DAY CAMP
11123 Kennedy Rd.,
Markham, Ont. L6C 1P2
Directors: Leon Hochglaube,
Eddy Bogomolny
Tel: 905-887-1400
Features a fabulous country site in Markham which includes 3 heated outdoor pools and an on-site waterslide park. Varied camp program includes sports, camp shows, overnight, riding, "hands-on" farm animal program, recording studio, baseball clinics, karate, ropes course. Door-to-door transportation provided by the camp.

ISRAEL ALIYAH CENTER
Tel: 416-633-4766
KIBBUTZ PROGRAM CENTER
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North York, Ont. M3H 5V3
Tel: 416-638-8824
Long and short term programs in Israel. An opportunity to combine a visit to Israel with the authentic experience of Israeli culture and way of life. Volunteering at Magen David Adom ambulance, professional internship programs, learning of Hebrew exploration tours throughout the country and more. Programs for young adults and families. Participants live, learn and work in a kibbutz in Israel. A chance to meet people from all over the world and together to experience the unique atmosphere of the kibbutz.

LUBAVITCH DAY CAMP
770 Chabad Gate,
Thornhill, Ont. L4J 3V9
Director: Rabbi Mendel Bernstein
Tel: 905-731-7000
Fax: 905-731-7005
We cater to children from ages 2½-12. Our camp features trips, hot lunches, crafts, sports, door to door transportation, instructional swimming, a Torah atmosphere and a creative playground. We offer a large discount for registering before March 15th and a further discount for each additional child.

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7171 Yonge St., (just north of Steeles)
Thornhill, Ont. L3T 2A9
Contact: Howard or Noel Esakov
Tel: 905-731-4433
Fax: 905-731-1356
Marky's - Your one stop camp shop. Everything you need for summer camp, from clothing to bedding, from laundry bags to flashlights. Friendly, helpful, knowledgeable staff. Camp name tags made while you wait.

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Administrator: Helen Dodick
Tel: 416-638-6910
Menorah Nursery is a place where each child has an opportunity to learn through play with other children, with appropriate toys and materials, and where their mental, emotional, and physical growth is fostered. Choosing Menorah Nursery, assures you that we will provide a warm, stimulating and secure place for your child.

NAMELABELS.COM
20 Tanglewood Trail, Ste. 402,
Thornhill, Ont. L3T 6T9
President: Leslie Hartaman
Tel: 905-764-0957
E-mail: info@namelabels
Website: www.namelabels.com
Sending children to camp can be quite costly and so can their clothes. Avoid the "Lost 'n' Found" and label all your child's clothing. Our labels are printed on with indelible ink on a woven polyester, and can be sewn-on or ironed-on in seconds. Orders can be placed on-line on a secure serever (SSL) or you may phone or fax in your order.

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Toronto, Ont. M5N 1E6
Director: Joshua Cooper
Tel: 416-960-GOLF (4653)
Website: www.learngolf.com
As we enter our 9th summer of providing quality golf instruction at affordable prices, we are excited about the upcoming season. We offer 2 weeks sessions throughout the summer for boys/girls 7-18. Our door-to-door bus service runs throughout Toronto, Richmond Hill and Thornhill. If your child wants golf, this is the camp!.

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Contact: Registrar
Tel: 416-736-4657
Fax: 416-736-9971
Get in the game. Stay on target. Four 2 week clinics. Specialize in 1 of 5 sports each clinic: tennis, baseball, basketball, soccer and golf, then dabble in the rest. Certified coaches with camp experience. Top line equipment and facilities. Door to door transportation.

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Seneca College, Newnhan Campus
1750 Finch Ave. E.,
North York, Ont. M2J2X5
Camp Co-ordinator: Susan Scobie
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Fax: 416-491-5446
Seneca Summer Camps — Sports, Arts & Science. A 29 year tradition at Seneca College. Experience peace of mind knowing your chidren are enjoying themselves under the careful supervision of a well-trained, experienced staff. We teach the fundamentals of sport, experience the world of arts and science while promoting self-confidence, co-operation and teamwork. For more information or to receive a colour brochure call 416-491-5050, ext. 2313.

SHENDY'S SWIM SCHOOL
143 Glenmanor Way,
Thornhill, Ont. L4J 3A3
Director: Eric Shendelman
Tel: 905-763-7915
Fax: 905-763-7479
Website: www.come.to/shendys
If you are looking for experienced and well trained instructors, small classes and a friendly atmosphere, then Shendy's Swim School is for you. We provide programs in all Red Cross and Lifesaving levels. Shendy's Swim School is an 9-year commercial member of the Ontario Camping Association, and provides many leadership and recertification classes for camp staff.

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Willowdale, Ont. M2L 2K2
Contact: Jack Feldman
Tel: 905-762-1581
Fax: 905-762-1585
cmpgeorg@idirect.ca
Union of American Hebrew Congregations' Camp Yossi Junior Day Camp for the younger camper (ages 3-8) in a Reform Jewish setting. Parents rave about our warm and caring environment. Conveniently located on a 6½ acre treed site in North York *(a few blocks S. of Sheppard, E. of Bayview).* We have a nurturing staff, enriched programming, talented specialists and much more.

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Tel: 905-946-1113
Camps in North York, Thornhill and Markham for children ages 6-12 years. Bus trips to places like Wild Water Kingdom, Ontario Place, etc. Swimming, sports, arts, science, computer. Monday-Friday, 7 a.m.-6 p.m.

UNDISCOVERED WORLD - AUSTRALIA 2001
92 Charleswood Dr.,
Toronto, Ont. M3H 1X6
Director: Brian Levy
Tel: 416-638-3039
Fax: 416-638-3039
The UnDiscovered World - Australia 2001 is a small-group adventure travel company specializing in "experiencing" the Land Down Under rather than just sightseeing. We offer an unparalleled experience for young adults (18-25) to push their sense of adventure to the limit in a safe and professionally guided atmosphere.

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1865 Leslie St., #218,
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Director: Fran Grundman
Tel: 416-447-3303
Fax: 416-447-3875
Website:
www.westcoastconnection.com
We are in our 19th year of providing teens from Canada and the USA a summer of a lifetime! Choose from our Active Teen Tours, Outdoor Adventures or Sports & Touring programs. Programs are open to students ages 13-20, and vary in duration from 3-6 weeks. We explore Western Canada, the USA, Europe & Israel. Prices start at $3300. New for 2001 - 25 day French Escape, 23-28 day Eastcoast Encounter & 19 day Ski & Snowboard Sensation.

ZODIAC SWIM & SPECIALTY CAMP
2788 Bathurst St.,
Toronto, Ont. M6B 3A3
Directors:
Rick, Ellen & Andrew Howard
Tel: 416-789-1989
Fax: 416-789-5525
Website: www.zodiaccamp.on.ca
Amazing indoor/outdoor Forest Hill C.I. (Bathurst & Eglinton) campsite. 6.5-15 yr. old Specialty Program (1 of tennis, basketball, golf, gymnastics, "creatures and creativity", rollerblading, science & technology, performing arts, karate, make & bake, magic and landsports). 3.5-6.5 yr. old "Kid-vantage" program. Daily Zodiac swim instruction. Fun and professional activities, superb camp experience. Four 2-week sessions.

Canada's Premier Golf Camp

Par Golf Camps is now entering its ninth fabulous summer as Canada's premier golf instruction organization.

Instruction is provided for beginners, intermediate and advanced golfers all under the auspices of Joshua Cooper, golf professional and coach of the Maccabi Youth Golf Team. Campers are picked up at home and brought to the campsite, an 18 hole golf course with a driving range, short game area and indoor facilities. Therefore, their is no busing throughout the day as everything is held at the same location.

Children are placed in select groups based on their age and ability. The daily routine focuses on different aspects of golf. Campers play nine holes twice a week throughout their two weeks session. One month and leadership training programs are also available.

In addition to junior camps, Par Golf hosts adult golf camps. One, two and three day golf camps are held throughout the golf season. On course instruction is a primary focus at all two and three day adult camps. Golfers learn in actual playing scenarios instead of just on a driving range.

For more information on any of our programs, visit our website at www.learngolf.com or call us at (416) 960-GOLF (4653).

PAR GOLF CAMPS

JUNIOR GOLF CAMPS
2 Week Sessions in July & August
Co-ed Ages 7-18
All levels of Play
Equipment Provided
Certified Instructors
Indoor/Outdoor Facilities
DOOR TO DOOR BUSING!

ADULT GOLF CAMPS
1, 2, 3 Day Adult Camps
Specializing in beginners
On Course Instruction
All levels of play 4:1 Ratio

TaylorMade adidas

(416) 960-GOLF (4653) www.learngolf.com

Say goodbye to Lost 'n' Found

Camp enthusiast Leslie Hartsman, founder of NameLabels.com, was only 6 months old when he first went to camp. Today, still an enthusiast at 28, he's the program director at Camp Tamakwa, and intends to have his own camp someday. It was personal experience which led him to found NameLabels.com..

No matter how little clothing your child takes to camp, and no matter how distinctive the designs, colours or patterns, anything can go lost. In the laundry, it can get jumbled up with other campers' things, which is just as annoying.

So a unique name label for each garment, right down to the last pair of socks, is a great convenience for parents, caregivers and counsellors. It's also a reassurance for your child, who won't have to worry as much about losing a favourite shirt or jacket.

These labels can be ironed or sewed on. See them online at the NameLabels.com Website: www.namelabels.com, and make a secured purchase with your credit card. You can also fax, phone or write. The labels are shipped directly to you.

E-mail info@namelabels.com; or call toll-free 1-86-MY-LABELS for information.

NameLabels for name labels.

Your Name Here

Durable, printed name labels - ideal for camp, school, travel and more. Because our labels are permanent iron-on or sew-on, you won't have to replace those designer jeans or wonder if that sweatshirt will stay in the Lost & Found.

www.namelabels.com

EXCITING SUMMER ACTIVITIES AT REENA

Cottage Reena 2001

Reena is once again sponsoring a Summer Cottage program during the months of July and August, for teens (over 16) and adults with a developmental disability.

This fully integrated two-week vacation package incorporates life skills and social skills-training into exciting and varied leisure/recreational activities.

The cottages are located in the beautiful and rustic Georgian Bay tourist district.

A full and exciting program is being planned.

Summer Recreation Program

NOT JUST A DAY CAMP –

Reena offers an exciting adventure for teens and young adults (from 13-21 years of ages) with a developmental disability.

Indoor sports, music, computer fun and arts/crafts are offered weekly at the Toby and Henry Battle Developmental Centre (Clark/Bathurst Street) along with community outings and swimming.

You can register for a day - a week - or the full program which runs for eight weeks throughout the summer.

Reena

Are you interested in great summer activities?
For information or application form, contact
Ann Szabo at (905) 889-2690 ext. 2215
Deadline for applications: March 15, 2001

Towards a better future...integrating people with developmental disabilities into the community

Seneca

SENECA SUMMER CAMPS - NEWNHAM CAMPUS

Sports, Arts & Science

Sports Camps

A 29 year tradition of high quality sports programs with a focus on fun, fitness and friendship. Choose from **Baseball, Basketball, Dance, Golf, Gymnastics, Hockey, Junior Multi Sports, Soccer, Tennis** and our new **Ultimate Action Camp**. Our coaches are camp *experienced and NCCP certified.*

Arts & Science Camps

For the budding creative, for the inquiring mind. For those who dream of space, for talented illustrators and computer buffs. Choose from 16 exciting options including **Cyberkids, Flash Forward, Computer Animation, Java Junction, Video Kids, Games of Strategy, Cartooning, Creative Arts Merlin, Get a Clue, Photography, Rocketry,** and **Junior Arts & Science camps.**

Busing, meal plan and extended camp care services offered.

Registration begins on Monday, March 5, 2001

Call (416) 491-5050 ext. 2329 for more information
or visit our website at
www.senecac.on.ca/home/kidstuff/camp.html
Seneca College of Applied Arts & Technology • 1750 Finch Ave. E.

Camp Moshava Canada – Camping Excellence since 1959!

Camp Moshava Canada, the only Orthodox, Zionist, B'nei Akiva camp in Canada, is situated on 250 acres of beachfront property in the beautiful Kawartha Lakes region.

Camp Moshava Canada is constantly upgrading our camp facilities and this year is no exception. An addition to our kitchen facility & upgrades to the camp's overall infrastructure are some of this year's projects.

In recent years, Camp Moshava Canada has established a reputation for serving fine food. Our 2nd service salad bar is extremely popular with the campers. No matter one's requirements, all campers' dietary needs are met.

Moshava has a Beit Midrash and an outdoor Beit Knesset, an unparalleled indoor Recreation Centre featuring regulation size basketball, volleyball and floor hockey courts as well as an indoor/outdoor stage. The camp boasts an extensive high ropes course, rock climbing wall, biking, and a ball hockey rink.

Moshava has a 2-week "splash of camp" program designed for grade 2 graduates. The camp's regularly scheduled days include instructional swimming in an outdoor heated pool, canoeing, waterskiing, a full sports program, thematic arts & crafts and drama. Special days include colour war, sports day, canoe trips, overnights, hiking, nature trips and fishing.

What makes Camp Moshava unique goes far beyond facilities, events and personalities. The atmosphere that exists amongst staff and campers is truly a special one. Only those who have actually encountered a Shabbat at Camp Moshava Canada can truly appreciate what the experience is like! Camp Moshava is not just a summer camp experience, it's an experience of a lifetime!

COR

CAMP MOSHAVA IS ONCE AGAIN "SOLD OUT" FOR THE 2001 SEASON!! THANKS TO THE COMMUNITY FOR YOUR CONTINUING SUPPORT!!

CAMP MOSHAVA

To receive staff applications or more information please call Shimmy Wenner - Camp Director at (416) 630-7578 or fax: (416) 630-8301 or download an application from our website: www.campmoshava.org or e-mail: moshava@interlog.com

Camping Excellence since 1959!!

ACA

Shendy's swim school

"THE ART OF AQUATICS" DIVE INTO WATER SAFETY "HEAD FIRST"

Eric Shendelman B. Ed. Director

Since 1992, Shendy's Swim School has provided quality aquatic instruction for children, ages 3 and older. All of our instructors are qualified to teach Red Cross and Lifesaving levels and provide a fun and supportive learning environment for each student.

Lifesaving Society Programs

ACA

- Recertification Courses
- Bronze Medallion • Bronze Cross • Instructors
- National Lifeguard • Aquatic Emergency Care

Red Cross Programs

Aqua Fun

- Aqua-Leaders
- Instructors • C.P.R.
- Re-certification Courses

new B.O.A.T. COURSE Boat Operator's Accredited Training

CONVENIENT LOCATIONS

CALL TODAY!

Tel: (905) 763-7915

Affiliated With The Canadian Red Cross LIFESAVING SOCIETY The Lifesaving Experts

AQUATIC TRAINING WITH PROVEN RESULTS

AUSTRALIA ADVENTURE

SUMMER 2001

WANTED:

18-25 year old "Survivors" yearning to sharpen their adventurous spirit by exploring the Land Down Under

QUALIFICATIONS:

Must want to spend your summer:

- Scuba diving on the Great Barrier Reef
- Going on Outback Walkabouts
- Sea Kayaking to Uninhabited Islands
- Jungle Trekking in the world's oldest Rainforest
- Discovering the Olympic city of Sydney

for more information on the most exciting summer of your life please contact:

Brian Levy
(416) 638-3039

The Uncovered World
...because travel is an adventure, not a spectator sport...

CRESTWOOD VALLEY DAY CAMP

In the fabulous wooded valley at Lawrence and Bayview

- Superior camp experience
- Warm caring qualified staff
- For ages 2½ - 10
- 1/2, 3/4 or full days
- Advanced programming for 7-10 year olds
- Door to door transportation
- Wholesome lunches and snacks provided
- Four heated pools • Red Cross Instruction
- Land Sports • Archery • Soccer Leagues
- Fine Arts • Nature Farm • Computers
- 4 day overnight camp experience

BASEBALL TRAINING CAMP
BASKETBALL CAMP
MUSICAL THEATRE

Rochelle Wise - *Director*

(416) 444-9595

www.crestwoodcamp.com

ACA

Upper Canada Child Care Centres

Summer Day Camps

Exciting Field Trips • Swimming
Creative Arts • Games • Sports
Music • Drama • Cooking • Science
Themes & Special Events • FUN !

Extended Hours
7:00 am to 6:00 pm
Family Discounts
for 2 or more children

We also offer a great **March Break Program**

Come join the fun!

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- **Ashton Meadows Day Camp** 16th Ave. & Woodbine. Markham 905-887-2539
- **Buttonville Day Camp** 16th Ave. & Woodbine. Markham 905-946-1216
- **Children's House Day Camp** 22 Church St. N. Stouffville 905-640-2905
- **Fanside Day Camp** York Mills & Victoria Park. North York 416-444-2441
- **Rockford Day Camp** Bathurst & Steeles. North York 416-663-6286

- **Rosedale North Day Camp** Bathurst & Hwy. 407. Thornhill 905-771-6820
- **Shaughnessy Camp** Don Mills & Sheppard. Don Mills 416-499-6500
- **Stornoway Day Camp** Bayview & Hwy. 407. Thornhill 905-707-6805
- **Three Valleys Day Camp** York Mills & Don Mills. North York 416-443-9414
- **William Armstrong Day Camp** Markham Rd. & Hwy. 7. Markham 905-471-4099
- **Wilshire Day Camp** Dufferin & Hwy. 407. Thornhill 905-709-2273

OCA accredited member camp

- **Fabulous** country site in Markham. Door-to-Door transportation provided
- Ages 4 to 13 yrs; CIT's 14 & 15 yrs
- 3 **heated** outdoor pools
- On site **waterslide park**
- Swim school calibre aquatics program
- Sports, camp shows, overnights, riding, 'hands on' farm animal program and **lots of camp activities you won't find anywhere else.**

GREEN ACRES DAY CAMP

Call **(905) 887-1400** For a Colourful Brochure

OUR STAFF MAKES THE DIFFERENCE!
Now interviewing for summer camp staff positions.
Visit us on the web: **www.CampGreenAcres.com**

Bishop's College School - An unforgettable learning experience

Bishop's College School is a residential school situated in Lennoxville, Quebec, approximately 160 km east of Montreal.

The 2001 Bishop's College School summer language program (ESL or FSL) which begins on July 1 and ends on July 28, will be our 40th season.

This is a non-credit program for boys and girls ages 11-15 years. It is designed to provide an opportunity for concentrated instruction to well-motivated students interested in gaining proficiency in French or English at the beginner, intermediate or advanced levels. Courses run Monday through Saturday mornings and Monday through Thursday evenings. Teacher to student ratio, approximately 1 to 12.

The sports and recreation program is also an integral part of the formula with afternoons dedicated to supervised team sports and off-campus activities. Sundays are reserved for planned outings and cultural trips are organized as necessary extensions of the language program.

If you wish to receive a brochure and application form or would simply like further information you may contact the school in the following manner:

DIRECTOR OF SUMMER SCHOOL '01
Bishop's College School
Lennoxville, QC J1M 1Z8
Tel: 819-566-0227 (ext. 219)
Fax: 819-822-8917
Email: summer@bcschool.qc.ca

MENORAH NURSERY
4300 Bathurst St.
(at Reiner Rd. across from Earl Bales Pk.)
CARING FOR YOUR CHILDREN SINCE 1982
1/2 Day (3 Hour) • Full Day Programs for Ages 18 Months to 5 Years
**Computers *Crafts *Music **Hot Nutritious Lunches & Snacks*
**Low Child to Teacher Ratio *Qualified Staff*
**Theme Days *Cooking *Baking*
NOW ACCEPTING SUMMER CAMP REGISTRATIONS ON A 1ST COME, 1ST SERVED BASIS
Register early to avoid disappointment
call: HELEN at **638-6910** (Main Location)

Join us for a fun learning experience at
BCS Summer School 2001

BCS Summer Language School
a summer residential programme for boys and girls, ages 11–15.
- Classroom instruction in English or French
- Small classes with students from around the world
- Bilingual sports and recreational programmes

July 1 to 28, 2001
Bishop's College School
Lennoxville, QC
J1M 1Z8 Canada
Tel.: 819.566.0227 ext. 319 • Fax: 819.822.8917 • E-mail: summer@bishopscollegeschool.com

השוכנות היהודית לארץ ישראל
The Jewish Agency for Israel
ISRAEL Aliyah CENTER
מרכז העליה לישראל

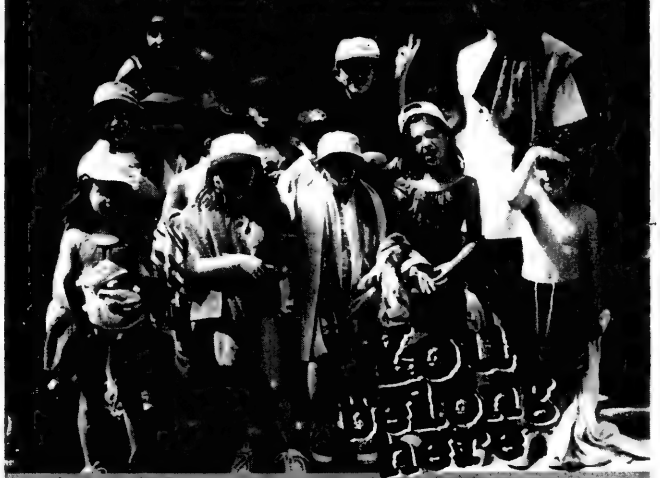
Fulfill Your Dream In The Place Where The Past Meets Your future!

We open windows of opportunity for young adults & families who want to explore Israel and experience the Israeli way of life, while gaining a valuable inside knowledge of Israel.

- Professional Internship Program for University students and graduates
- Magen David Adom Ambulance Volunteer Program
- Judaic study & Work Program in the WUJS Institute in Arad
- Learn Hebrew while interacting with your peers from Israel in a Singles Ulpan
- Young Adults Ulpan combined with volunteer work in a Kibbutz
- Israel's adventure: A short joint summer program combines volunteering on an IDF army base, touring, and more
- Religious Family Ulpan in a Kibbutz
- Family Ulpan in the city or a Kibbutz
- Family Spiritual Adventure at the Leo Baeck Education Center (For Reform Jews)
- Volunteering in a Kibbutz

For more information, please contact:
The Program Center of the Jewish Agency for Israel
Tel: 416-633-4766; Fax: 416-633-2758;
E-mail: Israel_programs_ca@jazo.org.il

BATHURST JEWISH COMMUNITY CENTRE
BJCC CAMPS



For information on our Summer Day Camp and Break Camps, call the BJCC Camp Office at 416-636-1880, ext 378.

BJCC
BATHURST JEWISH COMMUNITY CENTRE

Camps

Advertising Feature

Hashomer Hatzair / Camp Shomria

Camp Shomria offers a dynamic and exciting summer camp experience for youths 8-16 from Canada, the U.S., and around the world. A variety of challenging sports, theme days, educational and cultural activities create an atmosphere designed to build life-long friendships. It's located on Otty Lake, a beautiful waterfront, ideal for a wide selection of fun-filled water activities.

Camp Shomria promotes deep love for Israel and the North American Jewish community. It's run by the Hashomer Hatzair Youth Movement, established over 80 yrs. ago, and is active within the Jewish community. There are weekly activities available throughout the school year in Toronto and a 6-day residential winter camp during December. Activities include dance, arts & crafts, a dynamic drama program, hikes, trips and a rope course (see directory). Grade 10 graduates participate in a leadership training program, "Yedid Plus", which includes an intensive 5 wk. itinerary in Israel.

Staff are dedicated and committed. Most were Shomria campers. Camp Shomria has a full-time registered nurse, and many staff are trained in first aid. A hospital with modern facilities is just minutes away. To learn more about Camp Shomria, please call Noam or Miriam at 416-736-1339.

SUMMER - 6 weeks
OR Two 3-week programs

WINTER - 1 week

Camp Shomria (416) 736-1339

Zodiac Swim & Specialty Camp

Challenging ... safe ... fun ... amazing! ... just some of the adjectives used by campers, parents and staff to describe Zodiac Swim & Specialty Camp! At the camp's fantastic, conveniently located outdoor/indoor facilities at Forest Hill Collegiate (Bathurst & Eglinton), 6½-15 yr. old campers receive expert instruction and enjoyment in a specialty area of their choice (basketball, land sports, performing arts, tennis, science & technology, in-line skating, creatures & creativity, golf, karate, make & bake, magic and gymnastics), as well as a terrific variety of other camp activities. High quality, low ratio Zodiac Swim School swim instruction is a major focus of every camp day.

Campers aged 3½-6½ participate in the "Kid-vantage" program, enjoying a full range of age-appropriate camp programs. Directors Rick, Ellen & Andrew Howard are proud of the camp's reputation for quality programming, meeting individual needs, camp spirit, lifetime friendships and memories ... the ultimate camp experience.

zodiac SWIM & SPECIALTY CAMP

CHOICE OF AMAZING SPECIALTY...PLUS MORE! 6.5 to 15.5 year olds

KID-VANTAGE...full range of exciting programs! 3.5 to 6.5 year olds

Daily high-quality, low-ratio ZODIAC SWIM SCHOOL lesson!

SCIENCE & TECHNOLOGY
KARATE
MAGIC
MAKE & BAKE
LAND SPORTS
GYMNASTICS
IN-LINE SKATING
TENNIS
PERFORMING ARTS
CREATURES & CREATIVITY
BASKETBALL
GOLF
... PLUS MUCH MORE

- Fantastic indoor/outdoor facilities at convenient Forest Hill C.I. location!
- 2 or 3 week sessions
- Leadership option for 14-15 year olds
- Free extended day

www.zodiaccamp.on.ca

Summer 2001 at ZODIAC

FOR INFO CALL (416) 789-1989

CAMP LAKELAND

A Jewish Camping Experience

90 YEARS... AND STILL GOING STRONG!

WATERFRONT
- Waterskiing
- Sailing
- Windsurfing
- Canoeing
- Kayaking
- Fishing
- Log Rolling
- Heated Swimming Pool

OUTDOOR ADVENTURE
- High Ropes
- Climbing Tower
- Low Ropes
- Horseback Riding
- Nature
- Camp Craft
- Hiking
- Go-Kart Track

ATHLETICS
- Soccer
- Baseball
- Football
- Basketball
- Beach Volleyball
- Floor Hockey
- Tetherball
- Mountain Biking
- Tennis

JEWISH CULTURAL ARTS
- Shabbat Services
- Judaic Programs
- Hebrew Singing
- Israeli Dancing

PERFORMING ARTS
- Theater
- Drama Workshops
- Musical Reviews
- Talent Shows

CREATIVE ARTS
- Arts & Crafts
- Pottery
- Digital Photography
- Jewelry Making

www.camplakeland.com

Open to Campers Entering Grade 3-11

E-mail: summer@camplakeland.com
716-688-4033 ext. 336
Operated by the
Jewish Community Center of Greater Buffalo
2640 North Forest Rd., Getzville, NY 14068

www.camplakeland.com

CAMP YOSSI
Junior Day Camp
for ages 3-8
NOW UNDER THE
U.A.H.C. UMBRELLA!

CAMP YOSSI

A SPECIAL JUNIOR DAY CAMP NOW AFFILIATED WITH THE UNION OF AMERICAN HEBREW CONGREGATIONS

AT THE SAME WONDERFUL LOCATION WITH THE SAME CREATIVE AND NURTURING PROGRAMMING

- SPORTS
- SWIM INSTRUCTION
- FIELD TRIPS
- MUSIC
- BAKING
- JEWISH VALUES
- DRAMA
- SHABBAT
- CRAFTS
- NATURE
- HIKES
- SPLASH POOLS

STRESS-FREE FOCUS ON FUN AND THE RECREATIONAL AND SOCIALIZATION NEEDS OF THE JUNIOR CAMPER 3-8 YEARS OF AGE.

REGISTER NOW!
(905) 762-1581
(½ DAY AVAILABLE FOR 3-YEAR OLD CAMPERS)

Camps

Advertising Feature

Camp Shalom - Better than ever at 53

Camp Shalom is getting ready to celebrate its 53rd year in the upcoming 2001 camping season. Located on beautiful Lake Muskoka, the camp has established itself as an exceptional Zionist Jewish camp for boys and girls aged 8-13 in the Gravenhurst area of Ontario.

Shalom campers experience the joys of a terrific summer vacation, under the care of a well-trained staff, with a better-than-3:1 camper-to-staff ratio. As a not-for profit camp affiliated with Canadian Young Judaea and accredited by the OCA, Camp Shalom imbues its campers with a sense of Jewish history, cultural values and the centrality of Israel in Jewish life. The Camp Shalom ethic promotes the ideals of mutual respect, sharing and fair play in interpersonal relationships.

Camp Shalom features an individualized program wherein each child is free to choose from over 25 daily activities including canoe, sailing, ropes, baseball, basketball, tennis, inter-camp sports, archery, self-defense, gymnastics, dance, fitness, beach volleyball, mini-golf, daily instructional swim, waterskiing, kayaking, drama, arts & crafts, photography, expanded tripping program, nature, scouting, music, camp newspaper, sports house leagues, rock climbing, media program, golf activities and more. The media group updates the Camp Shalom website daily.

The Camp Shalom staff is looking forward to the upcoming summer and the privilege of sharing another wonderful season with so many fortunate campers. Come join our family!

Visit our website
www.campshalom.ca

CAMP SHALOM

- **A premier residential camp on beautiful Lake Muskoka for 8-13 year old boys and girls**
- **Jewish history/culture/Zionism**
- **Highest standards of programming and staffing**
- **Full land sports, tennis, waterskiing, sailing, canoeing, fitness, ropes course, arts & crafts, drama, media, archery, photography, self-defence, guitar, music, tripping and much more!**
- **Glatt Kosher kitchen**
- **Peanut-free camp**

SOLD OUT FOR 2001!
Accepting names for our 2002 mailing list.

For further information call
(416) 783-6744

Lubavitch Day Camp

It is our belief that a camp should do a lot more than just provide fun and games. A Jewish camp should be a place where children can also experience the richness, excitement and warmth of Judaism in a truly enjoyable and unforgettable atmosphere!

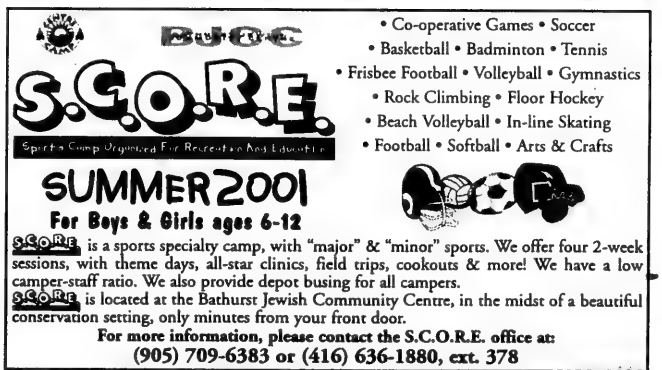
We provide hot lunches, door to door transportation, instructional and recreational swimming, a warm Jewish atmosphere, creative playground, arts & crafts, dance, martial arts, sports and much more, for children 2 1/2—12.

The daily schedule runs from 9 a.m.—4 p.m. Monday—Friday, for children ages 5 1/2—12, for 3—5 1/2 year olds the camp day is from 10 a.m.—3 p.m. and our morning program for 2 1/2—3 1/2 year olds runs from 10 a.m.—1 p.m.

We offer large discounts for registration before March 15th and a discount for each additional child.

To receive more information or to register please contact our camp director Rabbi Mendel Bernstein at **(905) 731-7000** or 770 Chabad Gate, Thornhill, Ont. L4J 3V9.

WESTCOAST
CONNECTION
CANADA • USA • EUROPE • ISRAEL
• ACTIVE TEEN TOURS • OUTDOOR ADVENTURES • TENNIS/GOLF •
For Ages 13-17 / 17-20
OUR SUMMER 2001 AMAZING TOURS OF:
• WESTERN CANADA (Alberta, British Columbia)
• WESTCOAST USA (California)
• EASTCOAST USA (Washington, Boston)
• EUROPEAN DISCOVERY
• ISRAEL EXPERIENCE
Our 19th Anniversary!!
Call us for our Summer 2001 Brochures
In Toronto: 416-447-3303 In Montreal: 514-488-8920
Check us out on the web: www.westcoastconnection.com


S.C.O.R.E.
Sports Camp Organized For Recreation And Education
• Co-operative Games • Soccer
• Basketball • Badminton • Tennis
• Frisbee Football • Volleyball • Gymnastics
• Rock Climbing • Floor Hockey
• Beach Volleyball • In-line Skating
• Football • Softball • Arts & Crafts
SUMMER 2001
For Boys & Girls ages 6-12
S.C.O.R.E. is a sports specialty camp, with "major" & "minor" sports. We offer four 2-week sessions, with theme days, all-star clinics, field trips, cookouts & more! We have a low camper-staff ratio. We also provide depot busing for all campers.
S.C.O.R.E. is located at the Bathurst Jewish Community Centre, in the midst of a beautiful conservation setting, only minutes from your front door.
For more information, please contact the S.C.O.R.E. office at:
(905) 709-6383 or (416) 636-1880, ext. 378

Advertising Feature

Camps

Top camping at low costs

Camp Eitan has been directed by Rabbis Michoel Levine and Moshe Weinberg for the past 22 years.

Both teachers at Eitz Chaim Schools, they offer the most in camping for the lowest price. The prices are the same as last year and include door-to-door bus transportation within a designated area, hot kosher lunches (under COR supervision) and basic instructional swimming.

Also included are gymnastics, overnights, computers, arts & crafts, weekly trips and a varied sports program. The camp is located in Eitz Chaim Schools and offers modern air-conditioned indoor facilities for rainy day activities.

A recent innovation in our boy's division is our baseball camp, offered at our same low price. Coaching, video instruction, practice and game situations are aimed at helping campers at the lower skill levels, as well.

Our older girls' division designed to meet the needs of girls grades 3-5, also offers an optional baseball camp.

In our preschool division, special daily events, preschool classrooms, playground equipment, a weekly theme and a caring staff provide the younger child with a safe and happy summer experience.

For more information, or a brochure please call (416) 781-2333.

CENTAURI
SUMMER ARTS CAMP
A RESIDENTIAL CAMP SPECIALISING IN ARTS TRAINING

Choose from : Theatre
Dance (Ballet, Jazz etc)
Musical Theatre
Acting for TV & Film
Stage Combat
Creative Writing
Fine Arts
Shakespeare in Performance
Directing, Design & Stage-Craft

* Boys & Girls Ages 8-18
* Located in the Niagara Area
* Sessions from 10 days to 7 weeks
* Professional arts faculty
* High staff ratio.
* Recreational Sports
* LIT Program
* Cultural Trips

*Accredited Member of the Ontario Camping Association.

Call (416) 766 7124 www.centauri.on.ca

בס"ד
Camp Eitan
Quality camping for tots to teens
BOTH SESSIONS: $885
JULY: $495 - AUG.: $495
"Register early"
Includes: •Door-to-door transportation
•Hot kosher* lunches •Computers •Sports •Gymnastics •Overnights
•Basic instructional swimming •Trips •Basketball clinics
•BASEBALL CAMP
*Under the supervision of the Kashruth Council of Toronto
Call for brochure: (416) 781-2333

GET READY FOR CAMP KEHILA 2001!
Camp Kehila
מחנה קהילה
1st Session Begins July 3 - July 27, 2001
2nd Session Begins: July 30 - August 24, 2001
Early Bird Special Deadline is March 1, 2001
Ages 3-12 • 9:00 a.m. - 4:00 p.m.
Highlights
• Instructional Swim in SKC pool • Brainwaves Computer Program • Daily Sports Activities • Karate
• Cartooning • Dance • Weekly Exciting Field Trips • Door to Door Transportation (within boundaries)
• Arts & Crafts • Hot & Nutritious Kosher Lunches & Snacks • Air conditioned Facility • ALL INCLUSIVE!!!
To register and receive more information please call
(905) 669-7654, ext.223 or Fax: (905) 669-5138
Register now and take advantage of the early bird special!
Sephardic Kehila Centre 7026 Bathurst Street

NBB
CAMP NORTHLAND-B'NAI BRITH
THE JEWISH CAMP COUNCIL OF TORONTO
3995 Bathurst St., Suite 200
Downsview, ON M3H 5V3
Tel: (416) 630-1180
Fax : (416) 630-8561

CAMP NORTHLAND - B'NAI BRITH
- a child's world
- a total living experience located on 750 acres in Haliburton, Ontario just 2 1/2 hours from the GTA
- a creative Jewish environment with Judaic and cultural arts programs
- offering swimming, sailing, waterskiing, canoeing, kayaking, windsurfing, tennis, basketball, landsports, drama, and dance, arts and crafts, adventure sports, tripping
- hottest new programs are mountain bikes and high ropes
- no peanuts or nuts of any kind allowed in camp
- camper registration and staff hiring now underway

ACT SOON AS SPACE IS VERY LIMITED IN MANY CATEGORIES!!

FRIENDS OF NBB
- alumni and others provide fundraising support for Camp Northland-B'nai Brith
- become a "Friend" and receive a tax-deductible receipt for your donation, be entitled to "Mini-Camp" August weekend and "Friends Day" exclusively for "Friends" and their families

VISIT OUR WEBSITE www.campnbb.com

All programs provide food service under the supervision of the Kashruth Council, Jewish Federation of Greater Toronto
Call now for more information regarding upcoming events and registration
UJA FEDERATION
No one gift changes more lives.

Bayview Glen Day Camp
Blue Ribbon AWARD WINNER
Voted Best Co-Ed Day Camp in City Parent Readers Selection Poll
... creating unforgettable summer memories for Girls and Boys ages 2 to 15
(416) 449-7746
Tigers
Call for information on our unique Tiger Program for girls and boys ages 9-1/2 to 13-1/2
www.bayviewglendaycamp.com

Lynrich Arts - Fine Art Studio Camp

Camp Lynrich has been a Toronto area art supplier and educator for 22 years. For eight years, they've been running their popular Fine Arts Studio Camp for children aged seven to 16.

If your kids show artistic talent, send them to Camp Lynrich. They'll learn techniques, enhance their self- esteem, and push their creative abilities to the max. They can create a portfolio, wonderful gifts, or pieces for friends and family to enjoy.

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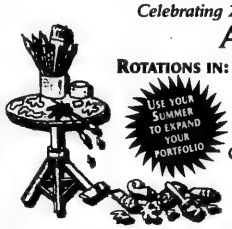

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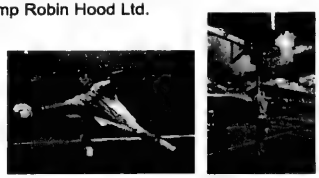

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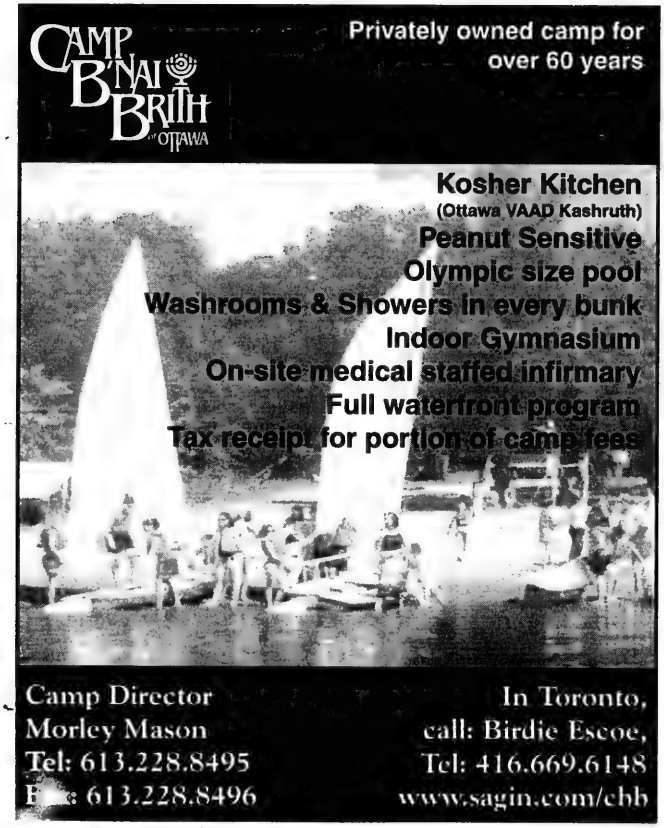

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Israelis and Palestinians now poles apart over peace

By DANNY RUBINSTEIN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The violent events of the last four months have created a sharp divergence in Israeli and Palestinian attitudes toward the peace process, according to studies by Tel Aviv University's Tami Steinmetz Center for Peace Research and Hebrew University's Jerusalem Media and Communications Center (JMCC).

The results of public opinion surveys carried out in Israel and the Gaza Strip and the West Bank show that the majority of Israeli Jews, 61 percent, blame the Palestinians for the resurgence of bad blood between the two peoples, while almost half, 48 percent, believe that the Palestinians are violent.

In contrast, the vast majority of Palestinians, 87.5 percent, view Israelis as a violent people, with 76 percent stating that Israel is responsible for the deterioration of relations between Israel and the Palestinians.

Similar divisions emerged on the question of what is the best way to secure a peace agreement between the two sides. Almost three-quarters of Israeli Jews, 74 percent, stated that negotiations are the best way to finalize a peace accord, while only 14 percent of Palestinians thought the same.

One-quarter of Palestinians questioned said a violent confrontation with Israel was the surest way to conclude an agreement, and 36 percent felt that it was not possible to make peace with the Israelis.

In other words, a large majority of Palestinians have adopted a pessimistic attitude toward the chances of finalizing a peace agreement with Israel, and even those who still believe that peace is possible believe that it can only be achieved through violence. This last point is reflected in the finding that 69 percent of Palestinians believe that the recent intifadah has forced Israel to recognize the Palestinians' positions on key matters and to make the necessary concessions.

The Israelis questioned, however, believe the opposite, with 53 percent saying the four months of violence have caused the government to harden its position toward the Palestinians.

The December 2000 surveys were carried out as part of the ongoing Peace Index project.

Barak apologizes for death of 13 Israeli Arabs

By DALIA SHEHORI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak publicly apologized this past Sunday to Israel's Arab citizens for the deaths of 13 of their community killed in clashes with the police last October.

At the weekly cabinet meeting, Barak took formal responsibility for the deaths, and on behalf of the government expressed his sorrow.

"As prime minister, I have overall responsibility for all that goes on in the State during my term in office, and also for the incidents in which 13 Arab citizens were killed. On the behalf of my government and myself, I express deep sorrow for the killing of Arab citizens. In demonstrations, even if they are illegal, civilians are not supposed to get killed," he said.

The prime minister said that there are some links between the sensitivities currently felt in the Arab sector on the eve of the elections and the events of last October.

Barak directed a promise to the grieving families, of 13 Arab and one Jewish citizen killed in the incidents, saying the government would do all in its power to prevent a repetition of similar occurances.

"It is very important that Israeli Arab citizens feel this is everyone's country and that the citizens in it are all equal and that all blood is dear to us," he said.

The prime minister expressed confidence that, irrespective of what the new government will be like, "whether it is ours or another government," it would adopt the recommendations of the Public Commission of Inquiry set up to investigate the October events.

Barak also called on all citizens to make an effort to restore the delicate fabric which linked the Arab and Jewish communities together.

Lebanese daily paper persists with reports of possible prisoner exchange

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A prisoner exchange agreement between Israel and the Hezbollah is very near, according to Palestinian sources quoted last Sunday in the Lebanese daily, *Al Mustaqbal*.

Israel and the Iran-backed Hezbollah have been negotiating through German intermediaries of the Red Cross for the release of three Israel Defence Forces (IDF) soldiers and an Israeli civilian kidnapped by the organization last October.

In exchange, Hezbollah is demanding the release of Arab prisoners held in Israel, most notably Sheikh Abdel Karim Obeid and Mustafa Dirani. The two have been held in Israel since the 1980s as leverage for information on the fate of missing Israel air force navigator, Ron Arad, who was captured in Lebanon in 1986.

According to "well-connected Palestinian sources," the *Al Mustaqbal* report says the contacts between Israel and the Lebanese Shi'ite organization are continuing in an effort to release the "Lebanese, Palestinian, Arab and Iranians in Israeli prisons."

The sources expressed certainty that the results of the recent contacts between the two sides will become evident in the very near future.

On Friday, *Al Mustaqbal*, published a report that quoted a senior Hezbollah official as saying an exchange of prisoners is possible in a number of days.

Sunday's report quoted the Palestinian sources as saying the "Lebanon committee" of Fatah – Palestinian Authority Chairman Yasser Arafat's organization – and the PA's "prisoners' desk" are closely monitoring the talks between Israel and the Hezbollah.

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ISRAELIS IN INDIA

The IDF sent a team of some 165 personnel to aid victims of the earthquake that struck western India two weeks ago. A field hospital was set up near the town of Bhuj. In this photo montage we see members of the IDF hospital team helping various victims, primarily children, of the disaster. [Israel Sun phtos courtesy of the IDF Spokesman]

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Canada

Jan. 29

• A former Mossad agent said U.S. commodities trader Marc Rich, who received a controversial pardon from outgoing U.S. President Clinton, helped bring Ethiopian and Yemenite jews to Israel in the 1980s and 1990s.

Jan. 30

• The IDF denied an allegation by Yasser Arafat that the army used depleted uranium in its weapons against the Palestinians.

Jan. 31

• The Histadrut labour federation signed an agreement with the government that ended a nine-day strike by public sector workers. Municipal workers, however, continued their strike because only an interim solution was reached on the key issue of wages.

Feb. 1

• Two Israelis were shot dead yesterday in separate incidents in the West Bank. North of Jenin, 23-year-old Lior Atia of Afula was shot at close range, apparently in a pre-planned ambush when he arrived to pick up a car. Dr. Shmuel Gillis, a father of five and a senior hematologist at Hadassah Hospital in Ein Kerem, was killed outside the Al Aroub refugee camp south of Bethlehem when he was overtaken on the road and shot from a passing car.

Feb. 2

• Likud leader Ariel Sharon said he would shake Arafat's hand only if he "desisted from terrorism."

• Prime Minister Ehud Barak called for a unilateral separation from the Palestinians along the lines of last May's withdrawal from Lebanon. A separation as part of an agreement would be preferable, but even without an agreement, separation can be achieved, he said.

Files from JTA

Kollek joins outcry against Temple Mount digs

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Former Supreme Court president Meir Shamgar and former mayor of Jerusalem Teddy Kollek are the latest public figures to join the outcry against excavations by the Muslim Wakf religious trust on the Temple Mount.

The two informed the Committee to Prevent the Destruction of Antiquities on the Temple Mount that they would add their signatures to a sharp letter on the subject sent to Prime Minister Ehud Barak recently.

The letter was signed by archaeologists and by public figures from all parts of the political spectrum.

It demands that Barak immediately halt the excavation and construction work being carried out by the Waqf, forbid the entry of heavy machinery, trucks and building materials into the Temple Mount compound, and forbid the exit of trucks laden with dirt that might contain archaeological artifacts.

The letter also demands that any construction on the Temple Mount be co-ordinated with the proper Israeli authorities — primarily the Antiquities Authority, whose employees have been barred from the site for months — and that the Temple Mount be opened to journalists so that Israelis can keep abreast of what is happening there.

Shamgar confirmed he has signed the letter.

The committee, meanwhile, sent another letter to Barak stating a new aerial photograph clearly shows that another large area, of close to 1,000 square metres, is being leveled in preparation for being paved over. The leveling work involves mechanized digging to depths of up to one metre, which could destroy archaeological findings, the committee said.

"We are aware of the fact that we are at the height of an election campaign," the letter said.

"But despite our strong desire not to become a tool on the political battlefield, we cannot keep silent at a time when we are witnessing nonstop, daily work on the Temple Mount, and when you are not preventing serious damage to the site.

"The impression created is that what is done on the mount has completely escaped all control and supervision. History, and academic and archaeological research, will not forgive you if you do not halt...the terrible vandalism."

Mangling a journalist's words

Jeffrey Goldberg, a staff writer with *The New Yorker*, recently wrote a 14-page article, "Arafat's Gift: The return of Ariel Sharon" (Jan. 29),which has received a great deal of attention.

In the Jan. 27 *Montreal Gazette*, Gwynne Dyer, the well-known Canadian military and foreign affairs analyst, commented on it, but in an oddly deficient way: by mangling both parts of Goldberg's name, which emerged as "Geoffrey Goldblatt."

That error is indicative of a pattern of mistakes, as well as Dyer's entire attitude, at least where Israel is concerned. It is both sloppy and simplistic, and the two are not unrelated.

Writing under the despicable headline, "Good at Killing Arabs," Dyer not only distorts Goldberg's name but chooses very selectively from his analysis, reducing it to a black and white message that plays handily into Dyer's own thesis, namely that Sharon is a bloodthirsty butcher of Arabs.

Dyer's approach offers a glimmer of what we may expect from him in the future, assuming the polls taken at the time of this writing are accurate and Ariel Sharon becomes the next prime minister.

Yes, the hardline Sharon is there in Goldberg's piece, but so too is a more complex picture: "Sharon's record is not altogether without nuance...Under Netanyahu he agreed to withdraw from most of Hebron, and he also agreed reluctantly to the withdrawal from 13% of the West Bank...Sharon dissents from the Peres vision of the Middle East, but his dissent is not rooted in the quasi-messianic beliefs of the Greater Land of Israel movement....He is driven, instead by a belief in the immutability of Arab hatred."

Little of Goldberg's article is devoted to Sharon himself. In fact, the major theme is an accurate and balanced look at current Israeli and Palestinian attitudes following the collapse of the Camp David summit and the outbreak of violence in late September.

What certainly comes through is how disillusioned Israelis have become, including those of the left like Amos Oz, with the Palestinians resorting to violence at a time when Barak was offering unprecedented concessions.

If only Dyer had read Goldberg's piece instead of Goldblatt's.

Prepared by Paul Michaels of the Canada Israel Committee.

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Violence not Sharon's fault: Israel

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Ariel Sharon's visit to the Temple Mount did not cause the outbreak of violence in the territories, says Israel's statement to the international committee investigating the violence of the last four months.

The Palestinian leadership used it as an excuse to deploy violence to improve its position in negotiations with Israel, the submission says.

The report was submitted Dec. 30 – as was a Palestinian report – to the committee headed by George Mitchell, the former U.S. Senator and Northern Ireland mediator. An interministerial committee, co-ordinated by Moshe Kohanovsky, deputy director for special assignments, prepared the document.

The report notes Sharon's visit was brief – 34 minutes – and Israeli laws, including Knesset immunity and freedom of worship, left the authorities no way to prevent it. It also cites the Bible to demonstrate the more than 3,000 years of Jewish history connected to the sanctity of the Temple Mount.

Further, the document quotes a telephone conversation between Public Security Minister Shlomo Ben-Ami and Jibril Rajoub, the Palestinian Authority's head of preventive security on the West Bank, on the eve of Sharon's visit. Jibril is quoted as saying that if Sharon stayed away from the mosques on the plateau, "There won't be a problem."

The report lays the blame for all the violence on the Palestinians, and expresses Israel's sense of betrayal that the Palestinians went to war even while permanent status negotiations "were proceeding with seriousness" – albeit "slower than originally envisaged."

Israel claims the recent intifadah was "not a demonstration, or a passing venting of grievances, but a sustained and orchestrated campaign of attacks against Israeli civilians and armed forces."

The report's opening statement begins with a description of the Ramallah lynching of two reservists from a Palestinian police station, and the bloody Palestinian hands raised to the TV cameras. This is "the enduring image" of the conflict for Israelis, sending the message that the Palestinians had declared war on them.

"These are not demonstrations to convey a sense of urgency," the statement read. "This is a war. If we catch you, this is the fate you can expect to receive."

Attacking the PA, the statement says, "To seek the moral high ground by deploying children to stand in front of men with machine guns who fire at Israelis, inviting a response, is the essence of this conflict." It goes on to defend the soldiers' use of weapons as "self-defence and defence of others" and says that Israel "has been restrained in its response" to "an armed conflict."

At the time of the report, some 93 days after the start of the conflict, there had been 2,700 live fire attacks on Israelis throughout the West Bank and Gaza, an average of 28 incidents a day, including bomb attacks inside Israel in Jerusalem, Hadera and elsewhere.

Israel advised the committee it should limit the investigation to the circumstances of the violence and not try to come up with a solution to the deep conflict between the sides – and that it should avoid any suggestions for internationalizing the conflict.

On the list of Israeli recommendations for action are all the steps promised at the Paris and Sharm al Sheikh agreements, including a public Palestinian statement against violence, steps against incitement and a reduction in the Palestinian police to the Oslo-agreed 30,000.

Recently, Mitchell met U.S. Secretary of State Colin Powell. Israel has heard the new administration wants the committee to go on with its work. Yet Israel has already had one run-in with the committee, forcing the resignation of Larry Pope, head of the committee's technical team, for visiting the Temple Mount without co-ordinating the trip with Israel. He was replaced by Ambassador Undine Anfay, Turkey's representative on the team.

Israel is divided on whether to resume co-operation with the committee, which it has ignored since the Pope's visit to Temple Mount. Kohanovsky, the official co-ordinating the Israeli interaction with the committee, believes it is best to wait until contacts between Israel and the United States guarantee the limits Israel wants to put on the investigation.

But Foreign Ministry Director General Alon Liel argues that after Pope's removal, contacts can be resumed gradually to prepare for a full committee visit.

CJN Purim Art Contest

It's time again for our sixth annual Purim Art Contest.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 8. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, Feb. 19, 2001. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors, such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat, Friday, March 2, 2001.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 8, 2001. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

Iran ups aid to Palestinian terror groups

By GIDEON ALON
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Iran has recently increased the assistance it gives Palestinian terrorist organizations operating in the territories, the director of military intelligence told the Knesset's Foreign Affairs and Defense Committee recently.

This aid, which is sent via Hezbollah, consists of both training and funding, said Maj.-Gen. Amos Malka.

Iran is also continuing to support Hezbollah and has recently sent the Lebanese organization weapons that include long-range Katyusha missiles capable of reaching deep inside Israel, Malka said. In addition, Hezbollah is developing its capability for independent terrorist attacks within Israel, he said.

Malka said there is a consensus among all of Iran's political factions to destroy Israel. Iran opposes negotiations between Israel and the Palestinians, he noted, and had urged the start of a new intifadah even before the current one actually broke out in September.

Iran is investing huge efforts in mending its fences with the Arab world, Malka added, but is also continuing to develop its nonconventional weapons capacity.

With regard to Iraq, Malka noted that Baghdad has been sending a few thousand dollars to the family of every Palestinian killed or wounded during the current violence. The money is transferred via an organization called the Arab Liberation Front.

Iraq has been calling for a jihad, both military and nonmilitary, against Israel, and it routinely denounces Arab states that it thinks are not doing enough on this issue, he added.

Since the UN weapons inspectors left Iraq, Baghdad has been upgrading its strategic capability, Malka said.

Malka said little about the Palestinians, apparently out of reluctance to influence public opinion so close to the elections. His only comment on the issue was that Palestinian positions did not move during the recent Taba talks: they are still demanding all of the West Bank, Palestinian sovereignty in East Jerusalem except for the Western Wall and the Jewish Quarter of the Old City, and a "right of return" to Israel for the refugees.

In related developments, the Hezbollah has recently begun operating a Palestinian terrorist cell in the Gaza Strip, according to the Israel Defence Forces.

The IDF suspects that the cell has been involved in shooting attacks and bombings in the Netzarim area, as well as firing antitank weapons.

The cell's members are apparently linked with the Islamic Jihad organization, which enjoys close ties with the Hezbollah and their joint patron, Iran. It is believed that the terrorists received funds and instructions from Hezbollah, and some may have also trained in Lebanon.

IDF sources say that the Hezbollah has recently stepped up its involvement in the territories. Particularly since Israel's withdrawal from Lebanon last May, the Hezbollah's popularity has been on the rise in the territories and it is regarded as a model for resisting Israeli occupation. During the mass demonstrations at the beginning of the current intifadah, the organization's yellow flag was prevalent.

On the other hand, despite belligerent statements from Bashar Assad, Syria is actually emerging as a force or restraint vis à vis the Hezbollah.

The IDF's assessment of a possible new round of attacks from Lebanon drew support from a Lebanese source yesterday: the Lebanese daily *al-Mustaqbal* quoted a senior official in the Shiite organization, saying that the Hezbollah is seeking to carry out a "high-quality action" against Israel, beyond its "routine" operations.

Still, the Hezbollah source hinted that the organization is concerned that it would be blamed for endangering the extension of UNIFIL's mandate in the event of an Israeli attack. (In fact, the UN Security Council decided last week to renew the UNIFIL mandate.)

The Hezbollah official expressed an equivocal view about Palestinian raids against Israel launched from southern Lebanon: "We cannot reject the Palestinian cross-border activities, but also cannot absolutely accept them." This matter requires "strategic research and co-ordination in accordance with a jointly determined interest," he said.

Senior Lebanese sources were quoted in *al-Hayat* yesterday as saying that the Syrian authorities "severely reprimanded" Ahmad Jibril, the leader of the Damascus-based Palestinian Popular Front – General Command, for launching an attack against Israel from the Lebanese border last week. (Israeli soldiers intercepted the infiltrators near Har Dov, killing two.)

According to this newspaper report, Syria informed Lebanon that it would be reining in Jibril's group. In particular, the Syrian authorities reportedly told Jibril that the attack was "not appropriate" considering the current situation in southern Lebanon.

In fact, Syria does not support Palestinian terrorist activity originating from Lebanon, according the Lebanese sources quoted in *al-Hayat*. In Syria's view, an effort to liberate the disputed Shaba Farms (Har Dov) area should be co-ordinated between the government of Lebanon and Hezbollah.

Amman criticizes anti-Israel unions

Ha'aretz Daily Newspaper Ltd.

AMMAN — Jordan's government recently warned the country's Islamist dominated professional unions to stay out of politics, just days after arresting leading unionists who blacklisted people with ties to Israel.

Prime Minister Ali Abu al-Ragheb delivered the warning in a reply to parliamentary deputies over the arrest of seven union leaders behind the blacklist.

"Frankly, the role of unions should be just professional and they do not have a political role," Abu al-Ragheb told parliament. "Unions have extended their jurisdiction and acted as a government or state in Jordan."

The professional unions, dominated by Islamists and leftists, have for years opposed Jordan's peace links with Israel. Amman recognized the Jewish state in 1994.

The country's 14 unions represent more than 120,000 doctors, engineers, nurses, lawyers and other professionals. Successive governments have failed to end compulsory union membership, which is required for practicing most professions.

Police arrested the seven activists a week after a blacklist of more than 30 firms and individuals was published.

Kinneret's low level a risk to water quality

By TSAFRIR RINAT
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Lake Kinneret will continue to drop steeply this year to about 214.3 metres below sea level, more than a metre below the "red line" level where continued pumping risks permanent damage to the water quality, the most recent forecast of the Mekorot Water Company says.

The forecast was revised because of an unusually dry January, when only 30 million cubic metres of water entered the lake. The January average over the last 30 years has been some 80 million cubic metres. Usually, January is a critical month for determining the total amount of water to enter the lake in a given year.

One result of Mekorot's projection, if it proves true, is that Israel will not be able to transfer the water it owes to Jordan, as part of the peace agreement signed with that country. The Degania pumping station, which supplies this water, cannot reach the lake if the level falls below minus 214 metres.

Israel would therefore have to build new stations, capable of deeper pumping, in order to meet its obligations to Jordan. This work has already begun.

The situation could become even worse if a shortfall in Israel's aquifers forces Mekorot to pump more than the 235 million cubic metres it had planned to take from the Kinneret this year.

As of mid-January, the level of the southern section of the Yarkon-Taninim aquifer was a full metre below where it was at this time last year. If the water level falls too far, salt water could enter and permanently damage the aquifer.

Mekorot says the only way to prevent a water shortfall is to immediately build another desalination plant near Ashdod in order to begin supplying water next year.

In addition, new treatment plants must be set up to increase the use of waste water rather than fresh water for irrigation.

Mazel Tov

מזל טוב

We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Mazel tov to Ben & Dorothy Pinkus on their 60th wedding anniversary. All our love Ernie, Bev, Stacy, Michael, Shawna and Wendy.

Melanie was born July 3. Parents, Lori & Perry Zosky. Grandparents Myrna & Hy Schwartz, Adele & Wm. Zosky. Great-grandmothers Doris Levine, Becky Schwartz.

Sarah & Jack Offman of Winnipeg, and Sara & Allan Bernstein proudly announce the engagement of their children Elliot Offman & Helen Bernstein.

The Levine family celebrates with love the 50th wedding anniversary of Harold & Rhona. Their children and seven grandchildren are thrilled.

Mazel tov to Maia & Ira Stark on their marriage. Parents, Pnina & Nati Lazarovic, Leah & Abe Stark. Grandparents, Fanny Lazarovic & Leib Savitzki.

Michelle Fleishman & Howard Faber are engaged. Proud parents Renie Kimel and Fred Fleishman and Barney & Sandy Faber. Grandparents Leon & Miriam Kimel.

Happy second birthday Cory Levy. You are the best big brother. Love, Taylor, Mommy and Daddy.

Mazel tov Leo & Mania Spellman on your 60th wedding anniversary. Love, sister Chana; Helene & Shelley, Brian, Jordan, Robbie; Judy & Les, Jeffrey, Suzanne, Kyle.

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THE DINING GUIDE

ADVERTISING FEATURE

OHYA JAPANESE RESTAURANT

1102 Centre Street, Unit 7 • 905-882-6663

Lunch: Mon.-Sat. 12noon-3p.m., Dinner: Mon.-Thurs. 5p.m.-10p.m., Fri. & Sat. 5p.m.-11p.m., Sun. 4p.m.-10p.m.
Licensed. Fine Dining. Take out. Catering and Delivery Welcomed.

If you and your family like light, healthy food, low on fat and high on flavour, visit **Ohya**. Here you can sample tasty morsels like *maki* (rice rolled in nori seaweed, stuffed with fish, vegetables, eggs or seafood); or sushi (rice dumplings with sashimi fish dipped in soya or hot wasabi sauce). The *kobe* steak is lean, tender, and melt-in-your-mouth delicious!

Or you may try our new teppanyaki grilled iron plate with prepared steak, chicken, seafood and vegetables served at your table. Due to the limited seating capacity, advance reservation is recommended.

Visit Ohya on your birthday, and you'll enoy a **FREE** teriyaki steak dinner!

LOBSTER ROYALE

7323 Yonge Street • 905-707-0546

Hours: Closed Mondays, Tues. 5p.m.-9p.m.
Wed.-Sun. 5p.m.-10p.m.
Reservations recommended. Wheelchair access.

Seafood and lobster lovers, come and enjoy The Lobster Royale on **Valentine's Day** for your romantic dinner. The lobsters range from one to three pounds, live from the tank, prepared for you either broiled or steamed. Start your meal with a superb Lobster Bisque or a divine Clam Chowder. Other fine fish delicacies are Alaska King Crab Legs, Orange Roughy and Fresh Atlantic Salmon and the meat menu includes Filet Mignon and Chicken Breasts. There is a certain tone here, not too formal; smart-casual dress goes well with fine table linen.

PRANZO RISTORANTE

2900 Langstaff Rd. • 905-761-5204
(East of Jane St.)

Lunch–Monday to Friday, Dinner–Friday & Saturday only
Parking in front. Reservations required.

Pranzo's Mediterranean accented Italian menu is seasonal, with special emphasis on preparing only the best fish, everything from sea bass to swordfish, served fresh daily. For an appetizer, try grilled calamari with roasted vegetables and Mediterranean compote; for an entree, the fantastic mixed seafood linguine with light white wine tomato sauce. The wine list emphasizes Italy. Some Saturday evenings, a guitarist plays Spanish and Italian music. After dinner, your hosts offer nuts, to nibble as you relax amid rustic decor. Always reserve: Pranzo has 54 seats. Bring in this ad for a complimentary appetizer of your choice when ordering your entreé.

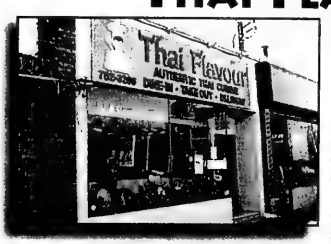
AMICI RESTAURANT

4864 Yonge St. • 416-226-6831

Hours: Mon.-Thurs. 11:30a.m.-9p.m.,
Fri. 11:30a.m.-10p.m., Sat. 11:30a.m.-11p.m.
Reservations preferred (esp. weekends). Parking at rear.

For delicious traditional Italian cuisine, visit Amici. Try veal piccata with lemon butter and garlic sauce; or veal Madeira with shrimp, peppercorn, wine and herbs, and a fresh Madeira demiglaze. What about risotti — say, risotto marinara, with shrimp, calamari, clams and mussels in the shell, and tomato sauce. There are many fine chicken and pasta dishes too; and the tomato sauce is homemade. Chef Mohammed has 27 years' experience in Southern Italy; and maitre d' Sergio has spent 45 years in his profession. The decor is quaint and homey; and prices aren't expensive.

THAI FLAVOUR



1554 Avenue Road • 416-782-3288

Open: Mon.-Fri. 11-9, 5-10
Sat. 12-3, 5-11; Sun. 5-10
Call for reservations on weekends

These days, Thai food is popular for its healthful, exotic quality, with Thai restaurants springing up all around Toronto. Once connoissuers have tried other locales, though, they come back to Thai Flavours for authentic tastes in a Thai setting. Among the best loved dishes here are cashew chicken, lemon chicken and hot spicy fish. For vegetarians, there's delectable vegetable curry, or Thai style eggplant. There are lots of satays, rice dishes, soups and salads as well. The candle- lit atmosphere is cozy and friendly, ideal for you and a dear friend. There's take-out, delivery and catering too.

Our next **DINING GUIDE** is on April 19th
Deadline for advertising is Wed., March 28th

The Canadian Jewish news

THE DINING GUIDE

ADVERTISING FEATURE

Furama House

100 Steeles Ave. W. • 905-731-3288

Hours: 10 a.m.–11 p.m., Dim Sum 10-4, 7 days. Eat-in or take out. Licensed. Wheelchair access. Reservations recommended.

Want to savour authentic, extra-special Chinese food, in a skylit setting amid crafted wood carvings? For Toronto's most superb dim sum, or delicious low-fat Cantonese and Szechuan cuisine, visit Bobbie Peng's **Furama House**. You'll love his Cantonese lobster, braised, sprinkled with canola oil, stir-fried and sprayed with eggwhite. You'll also be delighted by his tender, juicy 1 1/2 lb. Vancouver Tangen crab.

Ongoing specials include Live Lobster (buy 1, get 1 free), and the Live Lobster & King Crab combo. If you pay cash, you'll enjoy 20% off the dim sum Monday to Friday, 10 to 4 except holidays, and 15% off dinner in the evenings, not including specials. It's one more reason to savour the Furama House experience.

The Lobster Trap Restaurant

1962 Avenue Rd. • 416-787-3211

Hours: Lunch Mon.-Fri. 11:30a.m.–2:30p.m. Dinner 5-10p.m., 7 days a week

Still serving satisfied patrons after 35 years. The Lobster Trap is Toronto's original lobster house. Unique in Canada The Lobster Trap offers live lobster in the tank from one pound up to four pounds, prepared the way you like it; and the lobster bisque sets the standard for all others. Besides our delicious lobster, scampies, Alaska king crab legs, shrimps and mussels, there is also a selection of other fine fish dishes. Casual dress goes with the cozy atmosphere; and there is a special kids' menu. Lunches start at $4.95, dinners at $16.95. The Lobster Trap accepts all major credit cards.

The Palace Restaurant

722 Pape Ave. • 416-463-3393

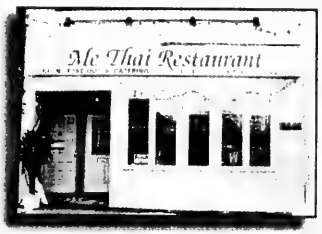
Hours: Mon.-Sat. 11a.m.-1a.m. Sunday 11a.m.-10p.m.

There's one Greek restaurant you can count on to deliver a wonderful dining experience on each and every visit — whether it's a Valentine's Day outing with your better half, or a business lunch with associates.

The appetizers alone provide more choice than some entire menus, and they stand alone in terms of freshness, preparation and authenticity. There are a plethora of superb Greek specialties, Toronto's finest selection of fresh fish, and world-famous Sterling Silver Certified Premium Beef.

As befits a Palace, there's a private Party room for up to 100 people. Located on the skylit upper level, it's ideal for birthday parties, Bar/Bat Mitzvah parties, or any event requiring the kind of ambience a banquet hall simply can't provide.

Me Thai Restaurant



3434 Bathurst St. • 416-256-7250

Hours: Lunch Mon.-Fri. 11:30a.m.-3:30p.m., Dinner Mon.-Sun. 5p.m.-midnight. Reservations required on weekends.

Finally, a true traditional Thai restaurant in the North Bathurst (401) corridor. Come in and taste the authentic, unique creations of Thai chef/owner Sasi, who has taught Thai cooking for a number of years. She cooks from scratch, uses fresh ingredients, and does not cut corners. Taste our sensuous coconut curry dishes, oyster mushrooms with scallops, cashew nut chicken, stir fry vegetarian dishes, or our wonderful mango salad. There's a family atmosphere, with a games room for kids. Parties and catering welcome. ($10 off your dinner bill for two or more guests Sun.-Thurs. if you mention this ad.)

Axcess Restaurant

3185 Yonge St. • 416-482-8485

Hours: Mon.-Fri. 12noon-3p.m., Mon.-Sat. 5p.m.-midnight for dinner. Reservations highly recommended Fri. & Sat. evenings

Axcess' cuisine highlights Continental fusion, with Asian influences, and a range of pastas, seafoods, steaks, chicken and vegetarian dishes. The venison with mushroom risotto and Calvados sauce is excellent; the ostrich with wild rice risotto and lingonberry jus is very popular. All desserts, including the classic creme brulee, are homemade; best loved is the crepe filled with frangelico hazelnut mousse. They're creating a new wine list, with a good mix of vintages. The decor is rustic and intimate, with warm colours and pictures. The cream-coloured, hand-plastered walls shimmer softly with a hint of scattered gold dust

The Silver Rail North

3 Elmhurst Ave. • 416-221-4700

Hours: Mon.-Fri. 12noon-10p.m., Sat. 5-11, Sun. available for private parties Reservations recommended

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Baton Rouge chooses the finest ingredients: crisp lettuces; ripe, ready tomatoes and peppers; the best of the day's catch; hand- selected prime beef. The chefs make dressings from scratch, and grill over fine hickory and aromatic hardwoods; watch them work in the open kitchens. They're finicky; each signature dish must be perfection: baby back ribs, chicken tenders light as air, raved- over dips. At well- spaced tables or tucked into intimate, oversized leather booths, the atmosphere is inviting: greenery and warm brick, burnished mahogany and brass, softly mirrored lamplight. Service is prompt and caring; you'll come back, bringing family and friends.

Pan On The Danforth

516 Danforth Ave. • 416-466-8158

Visit us at toronto.com

Hours: Sun.-Thurs. 5p.m.–midnight, Fri.-Sat. 5p.m.–1a.m.

Let Pan tempt you with the unique interpretations of Greek cuisine, emphasizing textural detail, which have made it Toronto's sole three-star Greek restaurant. A cozy, romantic ambience makes Pan the ideal Valentine's Day destination; bring someone special, who loves candlelight and gentle background music.

The cuisine is exquisitely fresh and uplifting. For starters, try a pita dip — say, tzatziki with 100% pure fresh pressed yogurt; or mussels steamed in wine, garlic, spinach, fresh herbs and cream. Robust eaters will love the hearty moussaka entrée, or rack of lamb. For something lighter, try santorini chicken, or a mouth-watering seafood delicacy like grilled sea bass.

Call for reservations on weekends.

Temporary spot as movie show's host enters into its second year

By KATHRYN KATES
Special to The CJN

TORONTO — When award-winning producer Anita Herczeg, 35, signed on to create and produce a weekly movie review show for the Lifetime Network with partner Mark Duffield, she had no intention of hosting it, too.

However, due to coincidences and an approaching deadline, the one-time.film reviewer for CBC's *On the Arts with Laurie Brown* agreed to host *Flick* – temporarily.

Yet as *Flick* continues in its second season, Herczeg is firmly planted in the reviewer's chair, alongside new co-host, Brent Bambury.

"It took me sometime to get used to the hosting element, since I hadn't envisioned myself as someone who looks into a camera and says, 'Don't go away,' but I'm enjoying it now," Herczeg says.

As producers, Duffield and Herczeg decide which movies to cover. "I'm drawn to the movies that I think are going to be interesting and engaging. We try to choose a mix," she says.

Herczeg and Duffield, whom Herczeg met at the University of Western Ontario, own Bamm Pictures and are currently developing their own feature films.

Flick is a fast-paced show consisting of three current movie reviews, as well as in-depth feature stories about the movie industry and its movers and shakers, and on-location interviews from film festivals and publicity press junkets.

When Herczeg enjoys a film, she lets her interviewee know, but if she dislikes the movie, she tries to come across as neutral and focus her questions about the role itself.

"I have my critical side, but generally, I want to like a movie," Herczeg says. "I don't go to a movie hoping it's bad. On one hand, I am a very critical person, but on the other hand, I have a great appreciation of what it takes to make a film and how big a deal it is to actually get something on the screen. I know that from actually making them.

"There may come a day, when I say, 'This film is terrible, how could you have chosen this?' I haven't done that as of yet," Herczeg says.

"I enjoyed meeting Annette Benning on a junket in New York for a film called *Siege*, which wasn't very good, but, she was very smart and friendly," she says.

On the other hand, "I interviewed Joaquim Phoenix at the Toronto International Film Festival and he was tough to interview," Herczeg says. "It was very stressful. One minute he was picking lint off my sweater and the next minute, he refused to answer my questions."

Toronto born and raised, Herczeg is fluent in Hungarian and Hebrew. She spent her childhood summers visiting relatives in Israel and decided in 1987 to complete her final year of her BA in International Relations and Middle Eastern Politics at the Hebrew University in Jerusalem.

Herczeg returned to Canada to work in advertising before deciding to go back to school to earn an MBA. Upon completion, she went back to Israel for five months to work for the *Jerusalem Report*.

Back in Canada in 1992, she continued to conduct interviews for the Israeli-based publication.

During a promotion of Simcha Jacobovici's film *Deadly Currents*, she met the documentary filmmaker and, "He offered me a job. I trained and travelled with him as an associate producer and then producer. Then in '96, I started my own production company."

Most recently, Herczeg produced the Genie Award-winning documentary: *Shadow Maker: Gwendolyn MacEwan, Poet*. She was nominated for a Gemini Award for *Dinner Along the Amazon* for Global Television.

Other award winning documentaries and dramatic productions include *A Child's Grief* for the CBC and *Can I Get A Witness?* for the Canadian Film Centre. Herczeg was also executive producer for YTV's *Hammy Hamster*.

In 1998, she was a Banff Fellowship Recipient, an award given by CTV to Canada's most promising producers. Fellow recipient, Jim Ericson, now working at the Lifetime Network, caught Herczeg on CBC's *On the Arts* and invited her to submit a proposal for a movie review show.

Flick can be seen on the Lifetime Network every Thursday at 7:30, as well as throughout the weekend.

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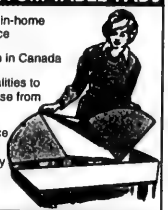
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Opera Mississauga

Win an **Opera Mississauga** Subscription

The CJN is giving away 2 pairs of 3-opera subscriptions to **Opera Mississauga**. The operas and performance dates are: *Carmen*, Thursday, March 22, 2001; *Lucia di Lammermoor*, Thursday, May 10, 2001 and *Rigoletto*, Thursday, July 19, 2001.

Rules: To be eligible to win one of these subscriptions to **Opera Mississauga**, please print your name, address and daytime phone number on a piece of paper along with the answer to this question:

Who is the composer of the opera Rigoletto?
(Hint: the answer is printed elsewhere in this newspaper!)

All correct answers received by 3 p.m. on Friday, March 9, 2001 are eligible. The winning entry will be randomly selected from all correct answers received at *The CJN* offices on Monday, March 12, at 10 a.m. The winner will be notified the same day. Odds of winning depend on the number of entries received. *The CJN will not enter into any correspondence with contestants.*

Send your response to: Opera Mississauga Contest, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: Opera Mississauga Contest, 416-391-0949.

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TORONTO LIFE
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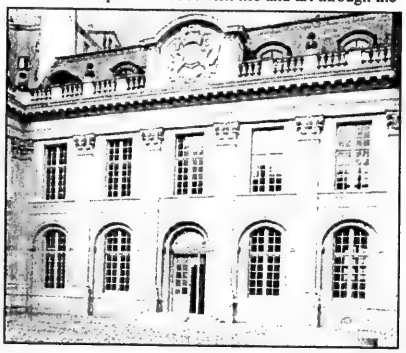
Paris: The Museum of Jewish Art and History

By NANCY WIGSTON
Special to The CJN

PARIS — The Marais district of France's capital city, formerly a warren of down-at-heel shops and streets, has been transformed during recent decades.

Anchored by the ever-graceful Place des Vosges, where Henry IV and his queen once lived their lives on opposite sides of the same square, the Marais is now home to trendy restaurants, cafés, and designer boutiques. But one thing about the Marais has not changed – it still forms the centre of Jewish life in Paris, with no fewer than eight synagogues, as well as famous eateries like Jo Goldenberg's Delicatessen.

The new jewel in the Marais crown is the Museum of Jewish Art and History, which opened in December 1999. Housed in a renovated 17th-century "hotel," or mansion, the Museum's history echoes that of this unique neighbourhood and its inhabitants.



The Museum of Jewish Art and History

Built for a French count in 1650, this fine example of classical Parisian architecture was sold to the Duke of Saint-Aignan in 1688, who turned it into apartments. And so the Hôtel de Saint-Aignan endured, throughout the vicissitudes of revolution and wars, until a 25-year renovation was completed two years ago.

Today's building is pale champagne in colour; its vast flagstoned courtyard welcomes visitors to the treasures within. In no way does it resemble a photograph of the same building taken in the early 20th century, a soot-stained edifice that was home to various businesses and private apartments in the heart of the Paris Pletzl (the Yiddish word for the quarter), where Jews from Poland, Russia and Hungary had long gravitated.

Rather than attempt to tell an "exhaustive, consistent story of Israel," to quote the excellent museum guide, the spacious museum highlights moments in the development of a people in exile.

Visitors to the museum are introduced to the fundamentals of Judaism, and then progress through a series of galleries, each representing a geographic region, evocative of a time and place in the Diaspora. A worthy successor to the Musee d'art Juif de Paris, established in 1948 to pay homage to a culture destroyed by the Holocaust, this museum houses its predecessor's collection of religious art and works by noted artists of the "Paris School" (some recovered from Nazi looting), including Chagall, Lipchitz and Modigliani.

Its other core collection belonged to Isaac Strauss, an Alsatian Jew who enjoyed considerable success after he moved to Paris 1827, becoming music director to the court of Louis-Phillipe. Strauss' pioneering collection of Jewish furniture, ceremonial objects and Hebrew manuscripts was acquired some years after his death by Baroness de Rothschild, who gave it to the State.

As well, the museum houses more than 3,000 documents donated by the grandchildren of Captain Dreyfus, including poignant letters between the wrongfully convicted man and his wife.

In other words, there's a lot to see here, and one visit scarcely allows enough time. The museum exudes, via its objects, a joyful expression of Jewish life and art through the ages. The introductory gallery features a 17th-century Chanukah lamp from Frankfurt-on-Main, Shanghai Torah ornaments from the 19th century, a papier-maché relief map of Jerusalem made in Odessa in 1892. A decree from 1790 declares the emancipation of the Jews (and explains why Jews long considered France a haven), a Chana Orloff sculpture from 1930 titled the "The Jewish Painter" expresses a fundamentally questioning persona, a poem by Bialik alludes to the 20th-century slaughter. The galleries then mirror the Jewish people's exodus, particularly as it unfolded in France.

From a medieval graveyard in this very neighbourhood, a group of tombstones from the 13th century occupies the centre of the second room, their Hebrew inscription translated. "Dame Florie," reads a stone from 1280, "daughter of Rabbi Isaac, departed for the Garden of Eden."

It is startling to witness the edenic heights that some communities achieved while still on earth, especially those in Italy. The museum's Italian galleries display a wealth of late Renaisance objects, including an early (1512) illuminated manuscript, paintings of weddings, circumcisions, and funerals; there is even a pair of beautifully carved and painted 18th-century doors.

There is hardly a country in Europe or the Mediterranean that is not represented in subsequent galleries. In Amsterdam the two Diasporas met, and this coming together of Ashkenazim and Sephardim merits a gallery of its own.

While wandering through these high-ceilinged rooms, visitors view the evolving art of the Jewish people as they moved from place to place, always retaining their religion and customs, while also being influenced by local artists. One memorable example is a wooden "Sukke" from late 19th-century southern Germany, painted with German-looking villages and a German-looking Jerusalem.

Unlike the plain Sukke, late 17th-century Viennese Torah covers are very ornate. Differences also appear in architecture: some wooden Polish and Lithuanian synagogues (one gallery features exquisite models of the originals) are graceful pagodas; others, fortresses designed for protection during pogroms and wars.

While there is much on display from far-flung lands – including art and artifacts from the Ottoman Empire – the galvanizing event in French Jewish life, the Dreyfus Affair, deserves and receives special attention.

Most French Jews sought to consolidate their position in France after Captain Dreyfus was pardoned, despite the rise of Zionism. Although the museum does not put the Holocaust at the centre of its focus, after the last galleries, with their paintings and sculptures by famed modern artists (who also happen to be Jewish), visitors come to a moving memorial to those who were living in this very building in 1939.

On a wall from a small inner courtyard, rising to the height of the whole building, an installation by Christian Boltanski lists each individual's name, place of birth, profession, and death date, if known.

If you go: Musee d'art et d'histoire du Judaisme, Hôtel de Saint-Aignan 71, rue du Temple, Paris, 75003, tel:01-53- 01-86-53, fax: 01-42-72-97-47, e-mail: info@mahj.org.

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1 S	2 T	3 A	4 N	■	5 C	6 A	7 S	8 A	■	9 S	10 C	11 H	12 A	13 V
14 L	A	V	A	■	15 O	W	E	S	■	16 T	R	I	B	E
17 E	L	I	Z	18 A	B	E	T	H	19 T	A	Y	L	O	R
20 D	E	V	I	L	■	21 I	H	E	A	R	■	22 L	O	B
■	■	■	■	23 P	24 E	G	■	■	25 I	S	26 M	■	■	■
27 G	28 O	29 L	30 D	I	E	H	31 A	32 W	N	■	33 I	34 B	35 N	■
36 E	L	A	I	N	E	■	37 N	O	T	■	38 R	O	O	39 T
40 R	I	N	S	E	■	41 E	G	O	■	42 W	R	A	T	H
43 E	V	E	N	■	44 A	A	S	■	45 A	H	O	R	S	E
■	46 E	S	E	■	47 R	U	T	48 H	G	O	R	D	O	N
■	■	■	49 Y	50 O	U	■	■	51 O	O	O	■	■	■	■
52 A	53 H	54 A	■	55 A	B	56 E	57 A	R	■	58 P	59 O	60 L	61 I	62 O
63 B	A	R	64 B	R	A	S	T	R	65 E	I	S	A	N	D
66 E	R	N	I	E	■	67 P	R	O	D	■	68 L	I	T	E
69 S	T	O	O	D	■	70 N	A	R	Y	■	71 O	D	O	R

Authors & Poets

The CJN is pleased to announce
The Fifth Annual Passover Literary Supplement.

We invite the authors and poets among our readers to submit their works. The submissions must be previously unpublished, original fiction or poetry that explore Jewish themes. The fiction should not be longer than 1,500 words.

We must receive your submissions ***no later than March 9, 2001.*** You may mail them to:
The CJN, 1500 Don Mills Rd., Suite 205,
North York, Ontario M3B 3K4.
Alternatively, you may email your submissions to:
torcjn1@aol.com

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. — *The editor.*

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Eye on Arts

By Bill Gladstone

PRIZE HONOURS SCIENTIST AND PLAYWRIGHT

The University of Toronto, Mount Sinai Hospital, Sick Children's Hospital and the Baycrest Centre for Geriatric Care are among a group of institutions and individuals that have contributed funds to establish the new annual $100,000 Elinore & Lou Siminovitch Prize in Theatre in honour of an outstanding Canadian scientist and his late playwright wife.

Dr. Lou Siminovitch, 80, has been instrumental in the discovery of the genetic causes of muscular dystrophy and cystic fibrosis. Elinore Siminovitch, who died in 1995, authored numerous short stories and more than 30 plays, including *A Man in the House, Big X and Little Y, Hannah Senesh* and nine others that were produced on the stage. She often wrote on Jewish themes, and often about women struggling with adversity.

"Even though she had difficulty getting produced, she kept on writing," said daughter Dr. Kathy Siminovitch, a rheumatologist at Mount Sinai Hospital and the University Health Network in Toronto. "She wrote because she loved writing."

The national prize is believed to be the largest of its kind in Canada. It is designed to recognize an artist in mid-career who has contributed significantly to the fabric of theatrical life through a total body of work. Theatre direction, playwriting and theatrical design are to be considered in a three-year cycle, with directors as the focus in 2001. The first nomination deadline is May 4.

"This will hopefully give the field more profile and encourage the many directors, playwrights and creative artists who are trying to break into the Canadian theatre world," said Siminovitch, the second of the couple's three daughters. "It's only unfortunate to us that our mother didn't get that kind of recognition while she was still alive."

Individual founders of the prize include developer-philanthropist **Joe Rotman**, Torstar chairperson and U of T past president **Dr. John Evans**, pharmaceuticals entrepreneur **Leslie Dan**, members of the **Tanenbaum** family and several persons from the Bank of Montreal, which is the corporate sponsor of the prize.

For more details, see the Web site, www.siminovitchprize.com or write to The Elinore and Lou Siminovitch Prize in Theatre, c/o Senior Manager, Corporate Donations, Bank of Montreal, 55 Bloor St. W., 4th floor, Toronto ON M4W 3N5.

* * *

All That Glitters: The immigrant writers who came to Canada before World War II often expressed an ambivalence toward America. The reality of the sweatshops that greeted them in Toronto or Montreal clashed with the unrealistic image of the "goldene medine" (golden land) that had inspired then to come.

Adam Fuerstenberg, a Yiddish literary scholar and director of the UJA FEDERATION's committee for Yiddish, is lecturing in English and Yiddish on the topic Tarnished Gold: The Image of America in Canadian Yiddish Poetry. He offers a penetrating look into the poetry of **J.I. Segal, Sholem Shtern** and **Judica**, to reveal how their contradictory perceptions of life in the New World are reflected in their work.

Sunday Feb. 11, 2 p.m. Lipa Green Building (see lobby for room number). Members of Friends of Yiddish free; guests $5.

* * *

Zadie's Shoes Held Over: After all those glowing reviews, it's not surprising that *Zadie's Shoes* by **Adam Pettle** has been held over an extra week. According to a theatre spokesperson, this "heartstopping comedy about the nature of luck and the power of faith" has been playing to full houses. It now runs until Feb. 11 at the Factory Theatre, 125 Bathurst St. at Adelaide. 416-504-9971.

* * *

Arts Briefs

• Markham Little Theatre (171 Town Centre Blvd.) presents *The Sisters Rosensweig*, the acclaimed play by **Wendy Wasserstein**. Feb. 14 to 17. Adult tickets $19. 905-305-7469.

• The Mirvishes present *A Flea in her Ear*, the classic 1907 farce by **Georges Feydeau**. Elgin Theatre, Feb. 23 to April 8. Tickets $35-$65. 416-872-1212. www.mirvish.com.

Many Waxman films out on video

By LARRY ANKLEWICZ
Special to The CJN

Al Waxman, who died last month, was a major figure on the Canadian film, television and theatrical scene.

He headlined the first successful comedy series in Canadian television when he did *The King of Kensington* in the late 1970s.

He was also a regular on the American TV series, *Cagney and Lacey*, and he appeared in numerous television shows and feature films, both here and in the United States.

In Hollywood, Waxman was a flag-waving Canadian, and was one of the biggest boosters this country has ever had.

Two years ago, he took part in a fund-raising show for the Ashkenaz Festival, and seemed to be very happy to have the opportunity to use his Yiddish on stage.

When offered an opportunity to direct a production of *The Diary of Anne Frank* at Stratford last year, Waxman immersed himself in researching the play.

His production was an overwhelming success. He not only revitalized the play, he put some of the Jewish spirit back into the production.

Many of Waxman's films and TV movies are already available on video and many more will probably become available in the future.

If you're planning to visit a video store, here is a fairly comprehensive list of Waxman films that should be

Continued on page 51

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Arts & Travel

Some Waxman films may be hard to find

Continued from page 50

available in video stores across the country.

But remember that they will not all be there. Many of the films were produced a few years ago and probably have not been re-released recently.

At the same time, very few video stores carry a wide range of Canadian films, so some of those may be difficult to find:

The Hurricane (1999), with Denzel Washington; *At the End of the Day: The Sue Rodriguez Story* (1998); *Rescuers: Stories of Courage: Two Women* (1997), a TV movie about righteous Gentiles who saved Jewish lives during the Holocaust.

Iron Eagle 4 (1996), Louis Gossett Jr; *Gotti* (1996), Armand Assante; *Bogus* (1996), Whoopi Goldberg and Gerard Depardieu; *Net Worth* (1995), a Canadian TV movie in which Waxman gives a terrific performance as Jack Adams, general manager of the Detroit Red Wings hockey team in the 1950s, who attempted to put an end to efforts to unionize NHL hockey players.

Operation Golden Phoenix (1993), Jalal Merhi; *Teamster Boss: The Jackie Presser Story* (1992), Brian Dennehy, Jeff Daniels.

The Hitman (1991); *Mob Story* (1990), John Vernon, Margot Kidder; *Collision Course* (1989), Noriyuki (Pat) Morita, Jay Leno; *Malarek* (1989), Michael Sarrazin, Elias Koteas.

Millennium (1989), Kris Kristofferson, Cheryl Ladd; *Switching Channels* (1988), Burt Reynolds, Kathleen Turner, Christopher Reeve; *Meatballs 3* (1987), Sally Kellerman, Shannon Tweed; *Clown Murders* (1983), John Candy; *Class of 1984* (1982), Perry King, Roddy McDowall, Michael J. Fox; *Atlantic City* (1981), Burt Lancaster, Susan Sarandon, a classic film that won numerous international awards.

The Double Negative (1980) Michael Sarrazin, Anthony Perkins; *Wild Horse Hank* (1979), Linda Blair, Richard Crenna.

Simon's Rumors performed by non-Equity performers

By BEN ROSE
Special to The CJN

TORONTO — The 10 cast members of *Rumors* didn't get paid for their acting, but they still had a ball in the Neil Simon play at the Studio Theatre, which closed Jan. 28 after a sold-out run.

The playwright 's infectious humour was shared by the non-Equity performers in the not-for-profit Encore Entertainment production of the play, which presented the story of a 10th-anniversary dinner party for the deputy mayor of New York and his wife that goes awry.

Simon is a master at producing belly laughs and he gives funny lines to everyone. The actors clearly enjoyed themselves as they tried to hide several complications – the deputy mayor was not there as host because he had shot himself, his wife was missing, and the cook and the chauffeur had disappeared. Each cast member had a reason for not wanting to be associated with a scandal.

This was especially true of Mario D'Alimonte (in real life a teacher of the deaf), a close friend who carved up another party guest played by Lorn Eisen with the line: "So he's running for the state Senate; I wouldn't send him running for Chinese food."

D'Alimonte, who arrived with his head on one side as the result of a whiplash injury sustained in a car crash on his way to the party, said he hoped all the guests would be tall so he could look up at them. His BMW was so badly damaged that he was taking it home in an envelope.

His wife was played by Merle Garbe, head of Encore Entertainment, who sells real estate for a living and returned to the stage after a long absence. She clearly has not lost her touch as a comedian. The daughter of the late Jerry Simmons, one of the founders of the Mel Lastman Variety Players, Garbe has a son, Josh, following in her theatrical footsteps.

One of the best performances came from Toronto's Aaron Sidenberg as a New York policeman who tried to make sense of the strange tales told by the guests. They didn't want anyone, let alone a policeman, to know the truth.

The director, Zenon Skrypczyk, head of drama at Etobicoke School of the Arts who has directed Neil Simon plays before, had the cast dancing around the stage to loud music in their attempts to cover up.

Ultimately, D'Alimonte came up with a story that satisfied everyone. The deputy mayor, his wife, and the cook and the chauffeur turned up safely, and there was an upbeat ending.

The next Encore production will be *Nunsense*, May 24 to June 3 at the same location, Toronto Centre for the Arts, formerly the Ford Centre.

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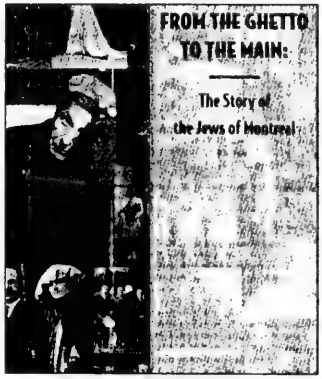
Arts & Travel

Montreal Jewish saga told in book by Joe King

By JANICE ARNOLD
Staff Reporter



MONTREAL — Writing the 250-year history of Jews in Quebec has been undertaken in fits and starts by a number of scholars.

Until now, however, no one has attempted to present an overview of the community's many facets in one book.

From the Ghetto to the Main: The Story of the Jews of Montreal by Joe King is a commendable effort to record the development and diversity of a Jewish community, which at its peak was the largest in Canada and the envy of the Diaspora for its cultural richness, institutions and spirit.

King, who was communications director of FEDERATION CJA for 20 years and a veteran journalist, has managed to wrestle a mountain of disparate historical and demographic facts (the bibliography lists about 250 sources), as well as endless human-interest stories, into a readable people-oriented narrative.

That King had to work with an honorary editorial committee of 70 of some of the most prominent members of the community no doubt added to the challenge.

Certainly, almost any Montreal Jew whoever accomplished anything gets at least a mention here.

The roots of the community lay with a handful of intrepid Jews from England and France on opposite sides of the enemy line.

"In the military, they were officers and soldiers on both sides in the battle for New France. And they were prominent on the battlefield in all the conflicts following the Conquest [of 1759]."

Later, the first Jewish settlers were influential well beyond their numbers.

"Jews were founders of Canada's merchant marine. They were leaders in building the first Canadian railway, the first telegraphic service, the first banks, the first waterworks system, the first gas supply system, the first street cars, and the first electric light system in a Canadian city," King writes.

King wrote the book, which is the first "official" fruit of the nonprofit Montreal Jewish Publication Society, to illuminate what he feels is a neglected part of Canadian history.

"Montreal was and is a great city in significant measure because it was privileged to accommodate a visionary, venturesome, versatile and vibrant Jewry."

King brings to life remarkable individuals like Abraham Gradis, a Jewish merchant banker from Bordeaux, France, who is credited with saving New France from starvation in 1752. His rescue of the hungry colonists led directly to the emancipation of the Jews of France a half-century later, the first such proclamation in the world, King reveals.

Then there was Sir Alexander Schomberg, a British Jewish naval officer, who was a close adviser to Gen. James Wolfe and a key figure at the Plains of Abraham. The British victory, incidentally, opened the doors to Jewish settlement, which was forbidden under French rule.

The 350-page book contains more than 150 photos and other illustrations. Many of those from the Canadian Jewish Congress archives and McCord Museum have never been published before.

As the title implies, the heart of this story begins when tens of thousands of Jews from Eastern Europe, fleeing oppression and poverty, begin arriving in Montreal before the turn of the 20th century.

King admirably captures the determination of these people to prosper both personally and as part of a close-knit, self-sufficient community, while coping with misunderstanding, discrimination and sometimes outright hostility from the broader society.

As historian Graeme Decarie observes in the book's introduction, the difference between his working-class upbringing and that of Jews of his age (late 60s) from the area around the Main was lack of adherence or perhaps even awareness of the class system.

"We were raised to be mindful of our station in life and of our limits. In the Jewish community, there were no limitations… (i)n that Jewish district, they thought like Westmounters. Their children would be doctors and lawyers and engineers – just as if that were natural."

Of course, not all Jews were good guys. King has devoted a chapter to criminal activity among Montreal Jews titled *Mayhem in the Metropolis: Gamblers, Gangsters and Gunslingers in the Dirty Thirties*. It also highlights the 40-year career of detective Ben Greenberg, one of the few Jews with the city's police.

The chapter goes beyond the '30s up to the official inquiry into organized crime in the '70s and its exposure of the Jewish underworld.

Later chapters examine the changes in the community's composition with the influx of French-speaking Sephardim and the growth of the Chassidim, and the exodus provoked by the rise of separatism.

The Jewish population has fallen from a peak of 114,000 in 1971 to about 92,000 in 1996, and Jews continue to leave, the book stressed.

"(C)ommunity leaders are challenged by the difficulty of maintaining its population when a number of circumstances conspire to drain away some of Montreal's brightest…

"Imaginative programs to keep young people home have been introduced but have been only partially successful… With limited funds, an aging and shrinking community, and government support being reduced, significant change is inevitable," King predicts.

Events beyond the community's control will likely determine whether the community can renew itself or the decline will continue, he notes.

Taking a stroll down the once-Jewish area of Philadelphia

By BARBARA KINGSTONE
Special to The CJN

PHILADELPHIA — Along a street lined with federal revival houses from the early 1700s is the Society Hill Synagogue.

This is my first stop on a "walking tour" in the city's once predominately Jewish area where, within an eight-block area, there are eight synagogues. The Society Hill Synagogue is at 418-426 Spruce St.

The synagogue's front doors are still locked but since the shul has a children's day school, I imagine someone will appear soon. In the meantime, I read the large plaque which says this building was designed in 1849 by Thomas Walter.

The classical building is massive and beautiful, with a vanilla-coloured edifice. Originally, the structure featured two towering cupolas. For 81 years, it served a Baptist congregation. The cupolas have since been removed and the congregation has changed.

By 1910, with the influx of Eastern European Jews into the city, there was a need for a community prayer house. In time, the building would become home to three Jewish congregations: Beth Hamedresh Hogodol and Nusakh Ashkenas from 1911 to 1915, the Great Romanian Synagogue from 1916 to 1967 and, in 1967, it became the Conservative Society Hill Synagogue.

Today, the shul, unaffiliated with the United Synagogue Society of American, has approximately 325 members who decide amongst themselves how it should run.

Someone finally appears. A friendly woman, who has been with the shul for decades, asks if I would like to see the interior. Inside, I'm surprised by the total lack of decoration – no embellishments, no wall murals. The congregation, it seems, merely wanted a "meeting house." Even the zodiac, which once surrounded the ceiling fixture, no longer exists. The only indulgence is the recently widened bimah once "too narrow for brides with wide gowns."

Within an eight-block area, there are eight synagogues

The one kitschy touch that remains from the early days is the gilt lions above the arch. Their eyes light up when the lights are turned on.

A short walk from here is The Center for Advanced Judaic Studies (420 Walnut St.), financed by the philanthropic billionaire, Walter Annenberg.

The centre, affiliated with the University of Pennsylvania, is on the university grounds. On the ground floor, behind locked doors, are some of the most significant Judaica artifacts in the world. A treasure trove of document fragments from Egypt's Genizah is displayed in this inner sanctum, including fragments from a 10th-century Haggadah. On the upper levels of this multi-storey building are a further 180,000 volumes and manuscripts in 20 languages.

The building that now houses the Kesher Israel Synagogue on 412 Lombard St. started as the Universalist Church in 1796. By 1887, it was converted to a small shul, and in 1894, it became the Kesher Israel Synagogue, founded by Russian Jews.

After some refurbishing was done, beautiful blue and white tiles were discovered under the brown ceiling. The chandelier, dating from the late 1800s, was salvaged, redipped and re-hung. Most unusual in the interior are Morris Balk's folk art paintings, which replicate the building's original murals. One of the most attractive details is the curved balcony, where the women sat. Today, men and women sit together.

It is a perfect day for walking and soon I'm in front of the Orthodox B'nai Abraham Synagogue at 527 Lombard St., which was initially the First Colored Wesley Methodist Church. After the building was renovated, 17 Lithuanian Jews moved into it in 1885.

The large, colourful stained glass window first appears elaborate, a contrast from the synagogue's simple benches and floors. Upon closer inspection, however, I see that it is set in concrete, which gives the illusion of a grander size.

From its inception, B'nai Abraham was a central meeting place for Jewish community discussions. Today, the shul has a growing membership.

At 508 Pine St., among a series of row houses, is the Vilna Shul. Only 18 feet wide, the building was once a private house reminiscent of an old shtiebl in Eastern Europe. Yet the shul's membership grew, and in 1922, an addition was built in the rear.

But as the wealth of the Jewish Society Hill community increased, and as the Jewish population subsequently headed to the suburbs, the Vilna Shul's membership waned.

Nevertheless, when water damaged the building a few years ago, private grants were donated to build new roofs. Today, the building retains its allure with a women's balcony with a fine banister, colourful stained glass windows, heavy dark wood benches and an embossed tin ceiling. The only things that has changed is that the balcony is no longer in use; men and women now sit downstairs, separate, but together.

Home for Jewish disabled opens in Vancouver

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — A young man with Tourette Syndrome rose during a Jewish Federation task force meeting on disabilities in the early '90s and accused the community of not doing enough for Vancouver's disabled Jewish population.

Ava Lee Millman Fisher remembers it like it was yesterday.

"My son Jori stood up and said, 'We have the Louie Brier home for the elderly but nothing for young Jewish adults with a myriad of disabilities and we need something,'" Millman Fisher recalled.

Eight years later, Jori Fisher's vision of a kosher group home for disabled Jews has been realized.

Yaffa House was officially dedicated and opened with a mezuzah ceremony in Vancouver's east side on Jan. 21. It has a capacity to house five people, and the first residents are currently being selected. They are slated to move in in late February.

Robert Fisher, Jori's father and past president of the Vancouver Yaffa Housing Society, the organization formed after the federation's disability meeting in 1993, said this first group home has been a long time coming.

"It's only a beginning," Fisher said. "We know there are dozens of disabled adults in Vancouver, some of whom live in very poor circumstances with no access to the Jewish community. That's what our society wants to deal with."

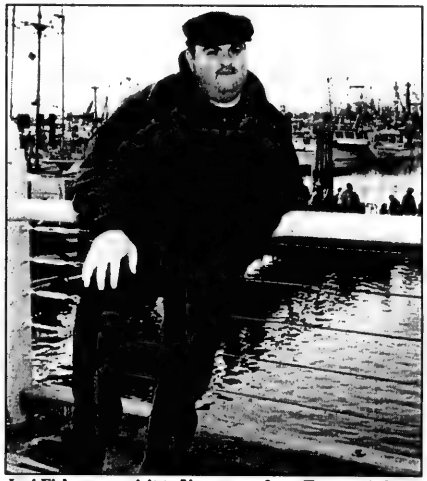
Although the support and community interest were greatly welcomed, the Fishers were not prepared for the response garnered by their son's words at the task force meeting. The following evening, the Fishers hosted a meeting in their home, with a wide spectrum of Jewish individuals present: interested community members and health care workers; mothers, fathers and friends of people with disabilities or psychiatric disorders such as schizophrenia and bipolar disorder.

"Some of the parents who were aging just didn't know what to do. Some of the stories that the parents told were absolutely heartrending," Fisher said.

Within days, the Fishers had collected about 30 names. They decided to form a non-profit society that would, among other objectives, attempt to create a number of Jewish group homes.

"Little did we know that it would take Vancouver Yaffa Housing Society six or seven years to get our first home, a culturally Jewish home. And it's not an institution. There's no plaque outside – it's a home," Fisher said.

He added that the goal of opening the first house couldn't have been fulfilled without the help of the Vancouver Resources Society, which works with people in wheelchairs; the Coast Foundation, an organization which provides homes for about 500 people with developmental disabilities; the Richmond/Vancouver Health Board; and the Greater Vancouver Mental Health Services Society.



Jori Fisher on a visit to Vancouver from Toronto (where he now resides).

In addition to Yaffa House, the Vancouver Yaffa Housing Society created the Bagel Club almost immediately after its incorporation in 1993. Based on the organization of the same name in Toronto, the Vancouver Bagel Club provides a network of assistance as well as a social environment for young adults with disabilities and their parents. These young Jewish adults have been meeting, networking and socializing there for six years.

"Originally, there was no public awareness of the young Jewish adults with disabilities in this city – and that's changed," Millman Fisher said.

And what about the young man whose words sparked the society and its ventures?

"Jori is now 29 and living in Toronto again because the resources are much better for him there," his mother said. "He loves Toronto and is doing extremely well there. He just feels the disabled are greatly neglected here."

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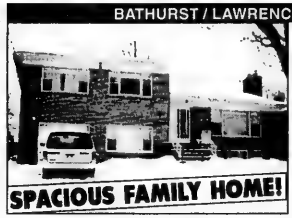

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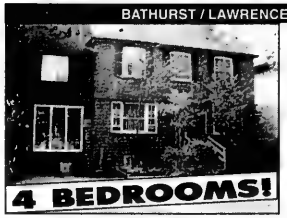

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RUSH, David - on Jan 19, 2001.
ZUCKER, Solomon - on Jan. 22, 2001.
WOLKENSTEIN, Zigmund - on Jan. 22, 2001, late of 25 Northmount Ave.
MOTSKIN, Ilia - on Jan. 22, 2001, late of 15 Torresdale Ave.
ROSENBERG, Pearl - Jan. 22, 2001, late of 35 Wilmington Ave.
KOFFMAN, Bernard - on Jan. 24, 2001, late of 484 Avenue Rd.
SCHWARZ, Lily - on Jan. 24, 2001.
BUDIER, Haya - on Jan. 25, 2001, late of 6250 Bathurst St.
BERKOVITS, Meyer - on Jan. 26, 2001, late of 3877 Bathurst St.
RUBINOFF, Sally - on Jan. 25, 2001, late of 3560 Bathurst St.
GOLDSTEIN, Robert Harold - on Jan. 27, 2001, late of 10 Hazelglen Ave.
KATZMAN, Esther - on Jan. 28, 2001.
POSNER, Ben - on Jan. 29, 2001.
KORMAN, Ethel - on Jan. 29, 2001, late of 265 Winding Lane.
BARRON, Gerald Percival - on Jan. 29, 2001, late of 131 Torresdale Ave.

Steeles Memorial Chapel

FEALDMAN, Harold - on Jan. 8, 2001, late of 2213 N.E. 7th St.
GODMAN, Rose - on Jan. 11, 2001, late of 555 Bedford Park Ave.
WHITE, Harry - on Jan. 9, 2001, late of Maple Health Centre.
TURK, Philip - on Jan. 11, 2001, late of 22 Creekside Rd.

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GLUCK, May - on Jan. 22, 2001, late of 5754 Yonge St., #504.

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KATZMAN, Ida - on Jan. 11, 2001, late of 3036 Bathurst St., #501.
SCHAFER, Anna - on Jan. 11, 2001, late of 675 Roselawn Ave., #403.
SCOLNICK, Gladys - on Jan. 13, 2001, late of 645 Castlefield Ave., #515.
MARKS, Louis - on Jan. 10, 2001, late of 748 Law St.
BAHER, Jacob - on Jan. 11, 2001, late of 268 Ridley Blvd., P.H. #16.
GOLDMAN, Annette - on Jan. 13, 2001.
ATZMONY, Chaya - on Jan. 12, 2001, late of 429 Walmer Rd.
WINEBERG, Anne - on Jan. 15, 2001, late of 2121 Bathurst St., #914.
BERLIN, Billie - on Jan. 16, 2001, late of 2121 Bathurst St., #708.
GREENFIELD, Elly - on Jan. 15, 2001, late of 6 Powderhorn Millway.
BOJMAN, Bella - on Jan. 17, 2001, late of 232 Strathallan Wood.
SPECTOR, Michael - on Jan. 17, 2001, late of 29 Millbank Crt.
SCHACHTER, Benjamin - on Jan. 18, 2001, late of 29 Vesta Dr.
WAXMAN, Al - on Jan. 18, 2001, late of 138 Rosedale Valley Rd.
FELDBRILL, Betty - on Jan. 18, 2001, late of 1035 Eglinton Ave. W., #407.
ISCOVE, Albert - on Jan. 18, 2001, late of 370 Ridelle Ave., #201.
KWINTER, Marcia - on Jan. 20, 2001, late of 36 Purdon Dr.
BRANDL, Thomas - on Jan. 20, 2001, late of 2524 Linwood St.
STOLLAR, Rose - on Jan. 21, 2001, late of 3560 Bathurst St.
SANDLER, Jack - on Jan. 21, 2001, late of 605 Finch Ave., #705.
ZYLBERBERG, Majer - on Jan. 21, 2001, late of 33 Green Bush Rd.
RICHMOND, Miki - on Jan. 22, 2001, late of 6200 Bathurst St., #304.
GOLD, Morris - on Jan. 23, 2001, late of 25 Fisherville Rd., #905.
LIBMAN, Sydney - on Jan. 23, 2001, late of 4005 Bayview Ave., #520.

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Female, 61, easy going, polite, non-smoker, quiet lifestyle, and good values. Seeks male, to be best friends, and life partner **AD#1441**

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Single Jewish female, attractive, slim, curvaceous, caring, sharing, enjoys music, movies, books, and lectures, seeks male, who's emotionally stable warm and kind, for friendship first **AD#1633**

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Widowed Jewish female, 50'ish, caring and sharing, romantic, passionate, honest, down to earth, good sense of humour, enjoys movies, music, cooking, dining and dancing, seeks male, with similar qualities and interests. **AD#1393**

LET'S SMILE AND LAUGH
Attractive Jewish mother of 2, 40 yrs, 5' 4", 135 lbs, olive skin, dark hair and eyes, good features, very domestic, active, healthy mentally/physically/financially, enjoys cooking, seeks slim, healthy, professional, handsome gentleman, 40-55, who likes to build and renovate homes. **AD#1247**

FUTURE DEVELOPMENTS
Widowed female, 50'ish, attractive, 5' 7", 122 lbs, professional, blonde hair, green eyes, emotionally, and financially secure, independent, adventurous, world traveller, enjoys the arts, reading, dining and dancing, seeks male Jewish, tall, educated, handsome, good sense of humour. **AD#1127**

LET'S HAVE COFFEE
Single female, attractive, slim, curvaceous, caring and sharing, enjoys movies, music, books, lectures, seeks male, emotionally stable, warm and kind. **AD#1654**

LET'S HAVE COFFEE
Single female, attractive, professional, 50'ish, sensitive, smart, serious, outgoing, good sense of humour, seeks male, warm, whitty, wonderful, to share life's highs and lows **AD#1169**

ROMANTIC AT HEART
Single white female, 37 yrs, 5' 3", heavy build, honest, intelligent, romantic, long brown hair, blue eyes, enjoys movies, music, long walks on the beach, seeks male, non smoker, over 35 yrs, for long term relationship **AD#1239**

WAITING FOR YOU!
Single female, 39 yrs, pretty, fit, enjoys movies, music, theatre, dining and dancing, seeks male, professional, handsome, goos sense of humour, high energy, with similar interests. **AD#1066**

ROMANTIC AT HEART
Single female, 47 yrs, attractive, petite, fun loving, honest, sincere, passionate, good natured, enjoys tennis, working out, reading, dining and dancing, movies, music, seeks male, 40-55 yrs, with similar qualities, and interests **AD#1669**

HEART OF GOLD
Single Jewish female professional, attractive, slender, caring warm, romantic, educated, good values, seeks male, Jewish 40-50 yrs, romantic good sense of humour, positive, giving, warm, kind hearted **AD#1584**

MR. WONDERFUL
Attractive single Jewish female, 5' 5", brown eyes and hair, kind, sincere, creative, and lots of fun. Seeks Jewish traditionalist, over 45 years young, handsome, around 6' , genuine, kind, intelligent, non-smoker, financially stable, and humourous, to share in life's dreams. **AD#1641**

SEEKING SOULMATE
Widowed Jewish female, caring, sharing, romantic, passionate, open, honest, outgoing, easy to talk to, down to earth, good sense of humour, enjoys movies, dining and dancing, cooking, seeks male, with similar qualities, and interests. **AD#1510**

SERIOUS COMMITMENT
Attractive slim female, 38 yrs, 5' 6", brunette, enjoys reading, movies, dancing, and sports. Seeking a good natured, hard working male, who wants a committed long-term relationship. **AD#1112**

FINE WINE
Single attractive female, Jewish, 37 yrs, 5' 8", with a passion for life, tennis, and fine wine, strong family values, seeks single Jewish male, 30-45 yrs, caring, intelligent, good sense of humour. **AD#1478**

LOVE ME TENDER
Single mom of 2 children, tall, attractive, compassonate, and loving, moderate, traditional, enjoy cooking, music, dining and dancing, movies, long walks, seeks male, with similar qualities and interests **AD#1583**

LOVES & LAUGHTER
Single female, 57 yrs, attractive, seeks male, 55-65 yrs, handsome, non smoker, good sense of humour. **AD#1479**

HONESTY A MUST
Single female Jewish, 31 yrs, attractive, educated, outgoing, enjoys outdoor activities, working out, and going to synagogue. Seeks male, 5' 10", or taller, warm hearted, outgoing, sincere, honest, down to earth. **AD#1126**

DANCE WITH ME
Attractive youthful female, 5' 5", 135 lbs, intelligent, adventurous, comfortable to be with, enjoys travelling, dancing, dining, movies, communicating, and the stock market. Seeks an intelligent male, who expresses needs and feelings, to share life's adventures, be best friends and for companionship. **AD#1474**

3 COINS IN A FOUNTAIN
Divorced eastern European female, 52 yrs, 5' 1", 110 lbs, brown eyes, romantic, kind loving, good sense of humour, strong family values, enjoys 60's music, long walks, travel, seeks male, 53-60 yrs with similar qualities and interests. **AD#1301**

LONG TERM RELATIONSHIP
Single Jewish female, professional, 40 yrs, kind, active, creative, joyful, seeks Jewish male, 39-46 yrs, intelligent, involved, easy going, interesting, slightly adventurous, with a winning smile. **AD#1627**

SMILE!
Attractive single mom, 36 yrs, 5' 4", long black hair, hazel eyes, university educated, non smoker, health conscious, loves the outdoors, and movies. Seeks an intelligent, down to earth male, 36-45 yrs, who has a smile. **AD#1174**

WAITING FOR YOU
Divorced female, 43 yrs, 2 children, long brown hair, green eyes, slim, enjoys dining and dancing, movies, outdoor activities, seeks male, sweet, sincere, honest, handsome, successful, a good communicator **AD#1586**

SERIOUS COMMITMENT
Very attractive and slim female, 37 yrs, 5' 4", brunette, enjoys ethnic foods, camping, and spending time with friends. Seeks soulmate, 35-44 yrs, who's selective, has a lot going of him, knows what he wants and is ready for a serious relationship. **AD#1143**

MY LIFE PARTNER
Easy going Jewish female, 40 yrs, petite, never married, non-smoker, very down to earth with layed back quiet life style and good values. Seeking best friend, life partner, a Jewish gentleman, 38-45 yrs. **AD#1366**

SHARING & CARING
Single female, blonde hair, blue eyes, slim, attractive, seeks Jewish male, 60-65 yrs, to share and enjoy life with. **AD#1590**

SERIOUS COMMITMENT
Single mother of 2 girls, age 42, 5' 2", slim, fit, pretty, smart, a teacher, enjoys doing most things, seeks nice, non-smoking male, who's played the field, and knows what he wants, and in ready for a long term relationship. **AD#1459**

FAMILY ORIENTED
Single Jewish mom of 2 children, intelligent, professional, brunette, attractive, medium build, 5' 6", down to earth, good sense of humour, enjoys movies, the theatre, sports, seeks Jewish male, 40-52 yrs, optimistic, non smoker, employed, healthy, professional, emotionally stable, good sense of humour. **AD#1515**

LONG TERM RELATIONSHIP
Attractive, slim, single Jewish female, 40, 5' 8", positive attitude, works out, non smoker, social drinker, enjoys music, dining, dancing, cooking, long walks, travelling, good conversation, and wine. Seeks mature male, positive attitude, up beat, non smoker, for serious commitment **AD#1064**

3 COINS IN A FOUNTAIN
Divorced East European, 52 yrs, brown eyes, 5' 1", 110 lbs, romantic, kind, loving, strong family values, good sense of humour, enjoys long walks, 60's music, travel, quiet, romantic evenings, seeks male, 53-60 yrs, with similar qualities and interests. **AD#1065**

LIFE IS TO SHARE
Single Jewish female, 48 yrs, attractive, 5' 1", good sense of humour, enjoys movies, music, sports, seeks Jewish male, 48-52 yrs, stable non smoker, honest, sincere, with a good sense of humour. **AD#1482**

FAMILY ORIENTED
Divorced Jewish professional female, 5' 5", 110 lbs, independent, sincere, and supportive, enjoys family life, seeks professional male, 37-41 yrs, down to earth, emotionally/spiritually available, international traveller, adventurous eater, who enjoys dining, theatre, long walks and family. **AD#1240**

SUGAR & SPICE
Attractive, tall, Jewish mother of 2, age 34, caring, romantic and nice. If you're interested to hear more, then call me. **AD#1595**

RING MY BELL
Divorced female, 3 grown children, 2 grand children, 5' 5 ", 120 lbs, enjoys movies, dining and dancing, children, pets, long walks, seeks male, outgoing, sincere, kind, for long term relationship **AD#1293**

SPIRITUAL LOVE
Single Jewish female, 38 yrs, 5' 3", attractive, independent, enjoys reading, travel, nature, ballroom dancing, seeks male, emotionally available, happy, positive attitude, clean shaven, spiritually evolved. **AD#1477**

FUTURE DEVELOPMENTS
Divorced Jewish female, 50 yrs, 5' 4", brown hair, brown eyes, energetic, bubbly, attractive, fit, slim, seeks Jewish male, non smoker, 49-65 yrs, good sense of humour, communicative, compassionate, honest for sincere relationship. **AD#1234**

NEW YEAR'S WISH
Single Jewish female, brown hair, hazel, brown eyes, 5' 5", non smoker, fit, kind, sincere, emotionally stable, fun to be with, seeks traditional Jewish male, 45-50 yrs, non smoker, established, 6' , handsom, kind, good sense of humour, exciting. **AD#1518**

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LIFE IS BEAUTIFUL
Single, nature loving, non-smoking, professional male, enjoys candle light dinners at home, and walks in the country. Seeking female, 45-55 yrs, to share time together. **AD#1486**

LIVE, LAUGH, LOVE
Single Jewish male, 35 yrs, 5' 10", brown hair, blue eyes, medium build, enjoys the outdoors, movies, dining and dancing, seeks Jewish female, for possible long term relationship. **AD#1483**

GOOD TIMES AHEAD
Single white male, 21 yrs, 5' 7", 135 lbs, very good looking, enjoys going out, movies Seeking a very nice female to talk to, have some fun and a good time. **AD#1382**

BEST FRIENDS AND LOVERS
Single male, 36 yrs, 5' 5"-5' 6", 160 lbs, goatee, brown eyes, curly black hair, enjoys long walks, movies, musuems, art, galleries, reading, not into bars. Seeking female, warm, easy going, considerate, not materialistic, soulful, to share hopes, dreams, and aspirations. **AD#1275**

THE WHOLE PACKAGE
Divorced, father of 3 boys, 43 yrs, 5' 10fi", 210 lbs, solid build, good looking, brown eyes, balding brown hair, clean shaven, sincere, humourous, outgoing, enjoys sports, outdoors, camping, and movies. Seeks a nice, compassionate, warm, friendly, and funny white female, 28-45. **AD#1511**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, professional, enjoys, sports, movies, working out, long walks, non smoker, kosher, household, seeks female, 26-36 yrs, non smoker, for long term relationship. **AD#1488**

LET'S TAKE A RIDE
Single male, 36 yrs, 5' 6", brown eyes, black hair, goatee, employed, enjoys art galleries, museums, movies, music, riding, his motorcycle and much more, easy going, seeks female, with a bit of a wildside, and similar qualities and interests. **AD#1671**

A TRUE GENTLEMAN
Single Jewish male, 32 yrs, 5'6", handsome non smoker, brown hair, blue eyes, energetic, romantic, secure, creative, open minded, eclectic tastes, seeks female, for friends first relationship, divorced or older ladies welcome. **AD#1455**

GIVE ME A CALL
Single white Jewish male, 33 yrs, outgoing, religious, enjoys movies, music, dining and dancing, travel, seeks female, similar qualities and interests. **AD#1106**

ROMANTIC AT HEART
Single white male, 58 yrs, self employed, enjoys travel movies, good conversation, quiet romantic, evenings seeks female, with similar interests and qualities. **AD#1117**

YOUNG AT HEART
Divorced with 3 children, visit with them every other weekend, 43 yrs, 5' 10fi", 200 lbs, balding, brown hair, brown eyes, good looking, enjoys movies, sports, dancing, and having fun. Seeking female, to go out with casually and see where it goes. **AD#1589**

SOFT LIPS, SHARP MIND
Attractive single Jewish male, 39 yrs, seeks an adventurous, serious female, for romantic dates and steamy nights. **AD#1166**

FUN LOVING
Single Jewish male, 6' 2", 180 lbs, slim, muscular build, seeks female, sensual, spontaneous, fun loving. **AD#1180**

LOOKING FOR YOU
Single male, "Harry", seeks a lady he met on November 13th, you were originally from the Montreal area and now lives in Spadina & Bloor area. Was too shy then, but hopes to find you now. **AD#1069**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, movies, dining and dancing, and musch more. Seeking female, 30-35 yrs, professional, sensitive, attractive, honest. **AD#1252**

BE MINE
Widowed Jewish male, youthful 50's, 5' 7", fit, slim, lawyer, international entrepreneur, physicist, world/life explorer, fearless, aerodite, omnipotent, exciting and cultured, seeks highly intelligent, compassionate, gracious, non-conformist, educated, slim, fit, adventurous, youthful female, who's seeking a fascinating man. **AD#1142**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing, country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 46 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship. **AD#1534**

EASY GOING
Hebrew male, easy going, humourous, romantic, caring, seeks female, with similar qualities. **AD#1583**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests. **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook. **AD#1551**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat, sense of humour, and eclectic tastes, holistic and spiritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in everyway with similar interests. **AD#1061**

GIVE ME A CALL
Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 18-44 yrs, with similar interests. **AD#1582**

A SPOONFUL OF SPICE
Male, 43 yrs, handsome, genuine, sincere, romantic, seeks female, to serve up a red nbbon recipe, with a spoonful of spice, with a dash of sizzle, rounded out with a large cup of tender loving care. **AD#1593**

LOVING & CARING
Single male, 5' 10", 178 lbs, handsome fit, medium build, affectionate, passionate, easy going, enjoys movies, sports, dining and dancing, outdoor activities, travel, seeks female, similar qualities, and interests, no head games, down to earth, passionate. **AD#1228**

LOVE & LAUGHTER
Single male, passionate, romantic, sincere, good sense of humour, educated, enjoys outdoor, activities, and life, special experiences, seeks female for casual, non committal relationship. **AD#1470**

ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys. **AD#1418**

EASY GOING
Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship. **AD#1125**

LOVING AND CARING
Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities. **AD#1636**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship. **AD#1282**

LOOKING FOR YOU
Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family. **AD#1626**

SEEKING SOULMATE
Single male, Jewish, 43 yrs, brown hair, brown eyes, medium build, no dependents, no pets (allergic), kind, honest, sincere, family oriented, non smoker, enjoys movies, travel, sports, long walks, seeks female, Jewish, 33-45 yrs, non smoker, attractive, honest, petite, 5' 4" or less, with similar interests. **AD#1577**

YOUNG AT HEART
Male, 70's, looks, thinks, feels, acts like early 50's, Jewish, 5' 5", 145 lbs, brown hair, blue eyes, business, professional, university graduate, non-smoker, social drinker, sense of humour, affectionate, romantic, passionate about life, enjoys music, theatre, sports, movies, seeks female, 50 yrs plus, with similar interests, to share passion about life and each other. **AD#1203**

MARRIAGE MINDED
Single male, semi-retired, active, healthy, secure, educated, seeks female, for marriage, and to enjoy all the adventures of life. **AD#1576**

HONEST AND SINCERE
Single Jewish male, 34 yrs, business owner, athletic, honest, sincere, good looking seeks female, who is nice, warm affectionate, open-minded and humble. **AD#1288**

TIMELESS LOVE
Single male, 50 yrs, 5' 11", brown hair, brown eyes, handsome, successful, caring, supportive, romantic, passionate, sensual, openly honest, with feelings, enjoys movies, dinner, dancing, long walks, outdoors, cooking, quiet evenings, seeks attractive, female, 38-48 yrs, affectionate, emotionally healthy, passionate about herself and the man in her life. **AD#1196**

GREAT TIMES TO BE HAD
Single white male, 58 yrs, self employed, business man, fun to be with romantic, enjoys travelling, great conversation, quiet times, leisurely and brisk walks, movies, seeks female, romantic, attractive, easy to talk to, for a great time. **AD#1148**

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Showing faith on the basketball court

By MIKE ROSENBAUM
Special to The CJN

BALTIMORE — Most Jews in college or professional sports prefer to be high-profile athletes, not high-profile Jews. They'll gladly speak to reporters from Jewish publications and will answer questions about their Jewish identity. Generally, however, a Jewish athlete will say that he'd rather be known as a player, not as a "Jewish player."

Tamir Goodman

Tamir Goodman is different.

"I am a basketball player, and that's something that's hard to do," says Towson University's freshman guard. "You want people to know you're the best basketball player you can possibly be. But at the same time, I know it's my faith that got me where I am today. And I've got to thank God for that. I've got to acknowledge that."

Indeed, Goodman's high profile is due as much to his Orthodox Jewish faith as to his basketball ability.

The Baltimore native began playing at age eight. By the time he was a sophomore at Talmudical Academy he realized he could be a Division I college prospect.

As a high school junior, Goodman was one of the Baltimore area's highest-scoring players, averaging over 35 points and seven assists per game. He played his senior year at Takoma Academy – a Seventh-Day Adventist school that observes the same Sabbath as do Jews – because the school plays a higher calibre of basketball than Talmudical Academy. Goodman averaged 25 points and nine assists per contest as a senior. Last summer, he played in a high-level league that included the Milwaukee Bucks' Sam Cassell.

During his junior year, Goodman was offered an athletic scholarship by Maryland, which competes in the Atlantic Coast Conference, one of the college basketball's strongest conferences. Goodman verbally accepted the scholarship offer only after he informed the school he wouldn't play, practice or travel on Shabbat.

The idea of an Orthodox Jew combining top-level college basketball with his religious faith drew national attention. He was profiled in *Sports Illustrated*, on ESPN and on *60 Minutes*.

Early in his senior season, however, Goodman changed his mind about attending Maryland. "It was just a situation where I didn't think it would work out," he said.

According to a *New York Times* article, Goodman played with an injured knee during a scrimmage against some Maryland players. Afterwards, Maryland Coach Gary Williams told Goodman that the school would honour its scholarship offer, but Williams discouraged Goodman from accepting it. "We called him in and said we would still honour the scholarship, but would he be happy not playing?" Williams was quoted as saying.

Today, neither Goodman nor Williams talks much about the situation. "I had to do what was best for me," Goodman explained. "The way it turned out, it was what was best for me and it was best for them. It's good that it happened at that time and it's over with. It's something that I never, ever, ever think about."

Later, during Goodman's senior year, Towson Coach Mike Jaskulski stepped into the breach and offered Goodman a scholarship. Towson is a Division I school that plays in the America East Conference and is located near Baltimore. Towson not only accepted Goodman's religious needs, but re-arranged its schedule to avoid any Shabbat conflicts this season.

Even more, the Tigers don't schedule full-scale practices on Shabbat. Occasionally they hold walk-throughs to review plays, which Goodman will watch.

Towson has already been rewarded for accommodating Goodman. The addition of a nationally-recognized local player has helped the school, which generally sells about 25 season tickets, to sell over 200 this year.

Goodman began his freshman season by coming off the bench, but he earned the starting point guard position in Towson's third contest. He plays over 20 minutes per game and, through Feb. 4, averaged 5.3 points and 3.9 assists per contest while serving as the Tigers' floor leader.

It's a change from his role in high school, where he was always the primary scorer. But he has no complaints.

"I've always been a player who would do what's best for the team," he said. "At Talmudical, in order for us to win, I had to shoot 25 times a game. That was what the coach said. Here my role is a little bit different… I realize that and I try to get everyone else around me on the same page. And we can all have a lot of fun. We have four players averaging over double figures [in scoring]. I like that. I love that everyone's working together and that really makes us really tough to guard. And some nights I do score… You always want to get the ball to the hot man. And if that's my role right now, then that's my role… I'll gladly take it."

Of course, Towson's basketball program has had to adjust to Goodman as well. Jaskulski discussed Goodman's religious needs with Towson's players before Goodman was offered a scholarship. The team responded positively.

"It's unbelievable," Goodman said. "I can never thank them enough for that or thank the America East League enough for all they've done for me. And I try to pay them back as best as I can. The kids here, they asked [our] coach to recruit me and he did that. We threw all the cards out on the table, handled what we had to handle and we made the best situation out of it. And I think because of that, it's helped me get along with them as well as I do."

Many have doubted that Goodman could – or would be permitted – to balance basketball with his faith. But Goodman believed.

"I knew from the get-go that the only way I'd get through it is with God's help, that sticking strong with my faith was the only way to survive balancing the two. And it has been."

How does he feel about being a Jewish role model?

"That's there. Whether I want that or not, that's there. So I'm going to do the best I can to bring a sense of pride. I love that I'm Jewish, I'm very proud of it, I'm not going to shy away from it. And if I can express it through basketball, that's what I'm going to do."

Goodman appreciates the attention he receives from the Jewish community in Maryland. On the road, he gets help maintaining his kosher lifestyle.

"Everywhere I go, the Chabad community helps me out. It's just a great feeling… They bring me kosher food and they do everything they have to do to help me out."

During a Dec. 27 contest played at the University of Michigan, Goodman put all his skills on display. With a light blue kippah pinned to his close-cropped red hair, he played with flair and confidence, dishing out three assists and sinking five shots, including a three-pointer. His flashiest play came late in the game, with Towson trailing by two points. Goodman grabbed a rebound and brought the ball up-court, seemingly at full speed. At the top of key, he spotted a small seam in the Wolverines defence and shifted into high gear, driving through the lane to complete his end-to-end rush with a flying layup.

The other Jewish player in uniform that day, Michigan's Ron Garber, was impressed with Goodman's play.

"He's tough. He's really steady," Garber said. "He didn't make any mistakes out there that I can think of… He's deceptively quick, too, which you wouldn't expect right away by looking at him, but then he makes a quick move to the basket and gets by a defender. He can finish, too. It's tough to stop him."

Garber and the Wolverines edged Goodman's Tigers, 73-71, but Towson is on its way to a respectable season. After finishing 11-17 last year, the Tigers are 10-12 overall, 6-7 in conference play, through Feb. 4.

Goodman's goal for this season is to win the America East Conference. He also hopes to compete for the United States in this summer's Maccabiah Games in Israel. Though eventually, he'd like to play professional basketball, perhaps in Israel, he isn't looking to the NBA at the moment.

"I don't think about anything like that. Right now, I just want to be the best collegiate basketball player I can be."

Point guard Tamir Goodman is Towson's floor leader.

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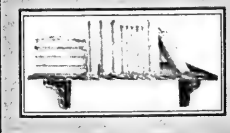

Recommended Reading

Fiction

• **Louisa,** *by Simone Zelitch,* G.P. Putnam's Sons, $34.99 HC.

A modern-day Ruth and Naomi story, involving a Holocaust survivor and her gentile daughter in-law, by an award-winning author.

• **The Family Orchard,** *by Nomi Eve,* Alfred A. Knopf, $36.95 HC.

A mesmerizing, multigenerational family saga. Exquisitely written, with a mix of fact and fiction.

• **The Second Scroll,** *by A.M. Klein,* University of Toronto Press, $50 HC.

This edition of the only novel by poet A.M. Klein (which first appeared in 1951) was edited by Elizabeth A. Popham and Zailig Pollock. It includes five chapters, mirroring the five books of the Pentateuch – the "first scroll" – and profoundly addresses the issues of Jewish identity, faith and Zionism.

Non-Fiction

• **Rethinking the Holocaust,** *by Yehuda Bauer,* Yale University Press, $49.95 HC.

An analysis of the history and meaning of the Holocaust by one of the world's most insightful historians.

• **To Redeem One Person Is to Redeem the World: The Life of Frieda Fromm-Reichmann,** *by Gail A. Hornstein,* The Free Press, $52 HC.

A fascinating biography of the brilliant and determined psychotherapist in Joanne Greenberg's *I Never Promised You a Rose Garden.*

• **The Talmud and the Internet: A Journey Between Worlds,** *by Jonathan Rosen,* Farrar, Straus and Giroux, $26.95 HC.

An original, profound work by a first-class author and journalist.

• **The Modern Jewish Canon: A Journey Through Language and Culture,** *by Ruth R. Wisse,* The Free Press, $41.50 HC.

"I know of no other book that has even attempted what she accomplishes here in telling the story of the Jewish people in the 20th century through an analysis of the major literary works produced by Jewish writers in a variety of languages..." (Norman Podhoretz)

• **The Gift of Speech,** *by Rabbi Shimon Finkelman,* Mesorah Publications, $27.99 SC.

An enjoyable collection of heartwarming stories, laws and insights, suitable for both adults and teens, containing moral imperatives and advice to refine one's speech according to Torah guidelines.

Youth

Ages 9-14

• **The Key Is Lost,** *by Ida Vos,* HarperCollins Publishers, $23.95 HC.

A work of fiction about two girls hiding from the Nazis. Based on the author's experiences in wartime Holland.

Ages 8-12

• **Brooklyn Doesn't Rhyme,** *by Joan W. Blos,* Aladdin Paperbacks, $6.50 SC.

Rosey wonders what can possibly be interesting about her immigrant parents, her small Brooklyn house and the every-day lives of her friends and relatives in New York in the early 20th century. Then she finds out and develops greater pride and dignity.

Ages 3 and up

• **The Ten Tests of Avraham,** *by Shoshana Lepon,* The Judaica Press, $21.95 HC, $15.95 SC.

The story of Abraham in rhyme, with beautiful, lively illustrations by Aaron Friedman.

• **The Mitzvah Girl,** *by Beverly Mach Geller,* Gefen Publishers, $21.95 HC.

A Purim story about charity and kindness for children.

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About Teens

Dear Karilani

Dear Karilani,

Lately, my teacher and I really haven't been getting along. At the beginning of the year, we would just get into good-natured debates, but after a while, she started yelling at me every time I put up my hand to say something. Now she snaps at me and says things like, "Oh, look who has something to say for a change," and "You know, it wouldn't kill you to give somebody else a chance to speak." This really hurts me and I honestly don't know what to do.

— Disenchanted

Dear Disenchanted,

When things like this happen, it's hard to know what to think. No matter what the circumstances, the teacher is in an authority position in a teacher-student relationship and has no right to offend you.

However, before you say anything to your teacher, you should ask yourself honestly whether you could have said or done anything to offend her. Go over in your mind the conversations you've had with her and try to remember if she had a negative reaction to anything you said. If you come to the decision that you did in some way offend her, then go up to her and very nicely ask if what you said bothered her. If she says yes, then apologize. If she says no, then say, "Oh, good, I was just making sure," and ask her why she has been angry at you.

However, the truth is that the teacher is still the one at fault. She is an adult and is expected to be mature. If you offended her in any way, she should have been the one to speak to you about it, not the other way around.

Still, she is your teacher and you do have to try and get along with her. So if you decide that you haven't said anything that may have bothered her, then go up to her after class and ask her why she always seems angry at you.

When you do this, it is extremely important to be very calm and unimposing in order to keep her from becoming defensive. If she becomes defensive anyway, tell her you were just concerned about it and you didn't mean it in a harsh way. It is possible that she will deny the fact that she has been snapping at you. If this happens, it is essential that you hold firm. Don't just say, "Oh, well it seemed like you were angry with me," and walk away.

I really hope that this has helped you and I hope your teacher responds well. Above all, remember that you have every right to speak to her about this problem. Good luck!

Dear Karilani is written on a rotating basis by three high school students. The drawing is a composite. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

The Canadian Jewish news

Crossword Puzzle

"Acting Up"

By Matt Gaffney and David Bianco
(QSyndicate@aol.com)

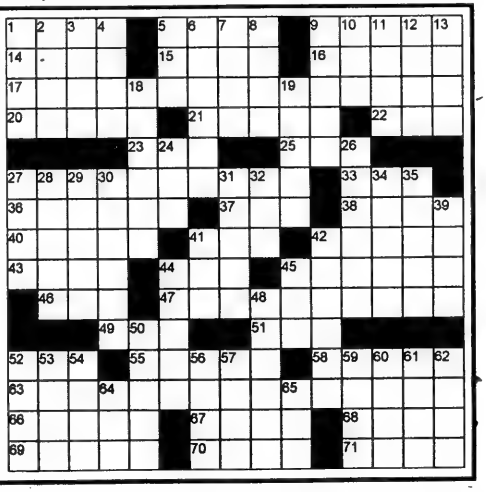
Across

1 Jazzman Getz
5 House, to Sephardim
9 Manischewitz product
14 Volcano outpouring
15 Is in the red
16 Dan, for one
17 Best Actress of 1960 & 1966
20 *The Advocate's* ___ (Dershowitz novel)
21 Yente's opening
22 Easy tennis play
23 ___ Bundy (Katie Sagal role)
25 Ending for Freudian
27 Best Supporting Actress of 1969
33 Hasdai ___ Shaprut
36 Jerry's ex
37 "It's ___ what you think!"
38 Kiddush and kaddish have the same one
40 Between lather and repeat
41 Narcissist's feature
42 Ire
43 Not excepting
44 ___ in "apple"
45 "___ With No Name"
46 Ending for Japan
47 Best Supporting Actress of 1968
49 "___ said it!"
51 Rare tic-tac-toe victory
52 "Caught you!"
55 "Fuzzy wuzzy was ___..."
58 Salk conquered it
63 Best Actress of 1968
66 Funnyman Kovacs
67 Give a nudge
68 Dieter's word
69 Got ready for the *Amidah*
70 No
71 Nose stimulus

Down

1 Rosebud, for instance
2 I.L. Peretz work, often
3 Tel ___
4 "Soup ___" ("Seinfeld" character)
5 Corn place
6 "Anchors ___"
7 Adam's third
8 Wimbledon winner of 1975
9 Jewish ones have six points
10 React to *Schindler's List*
11 Onetime Arlen Specter adversary Anita
12 "Peek-___!"
13 "Kvetch" or "schmooze"
18 Swiss
19 Mar
24 Wide shoe size
26 "The ___ Has Two Faces"
27 Winger's "An Officer and a Gentleman" costar
28 Middle Eastern staple
29 Bowling places
30 Eisner's company
31 Woody Allen quality
32 Court
34 Jewish Welfare ___
35 "That's false!"
39 Storyteller's segue
41 *Seine* contents
42 Goldberg who won an Oscar in 1990
44 Caribbean resort
45 In time past
48 R. L. Stine's genre
50 Powered one's rowboat
52 Fortas and Lincoln
53 Former presidential candidate Gary
54 Florence's river
56 Cable choice
57 Razor name
59 Where Wiesel picked up his Nobel
60 Put (down)
61 Having as a hobby
62 German-Polish river
64 Celebrity story
65 Breyer rival

(Answers are on page 50.)



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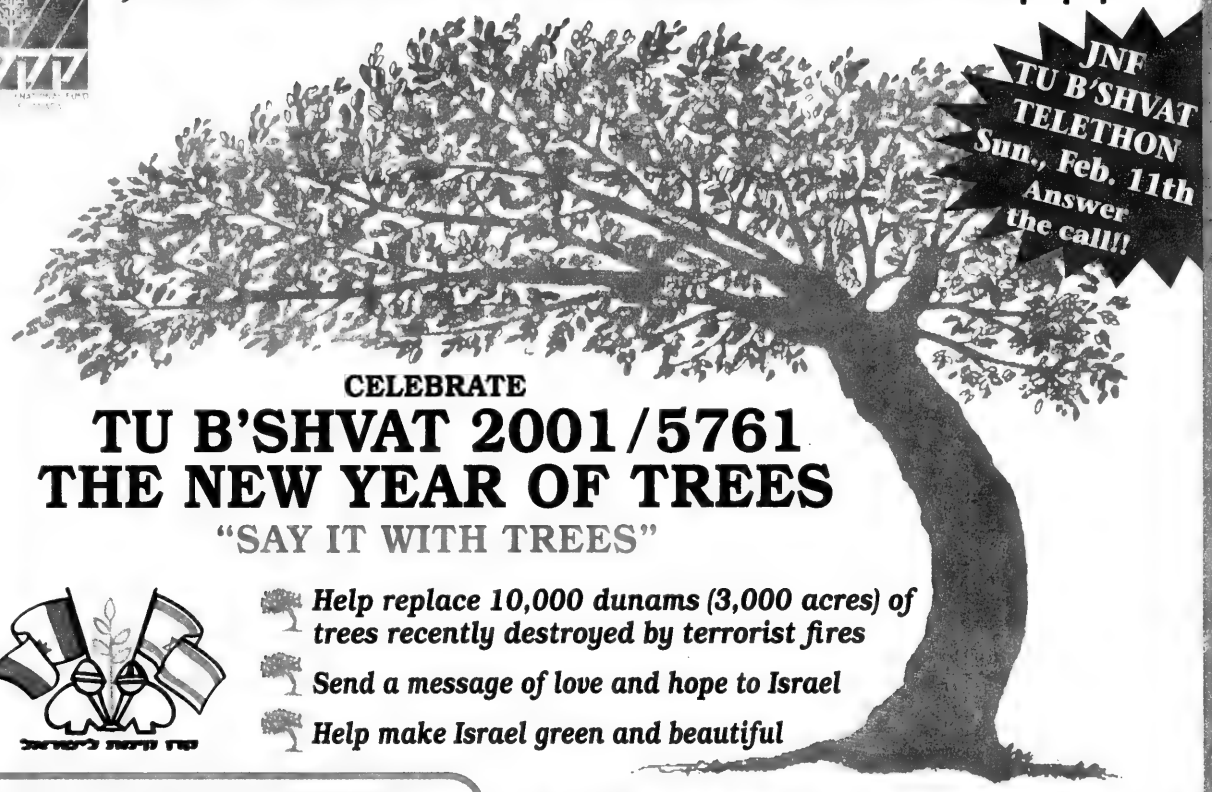

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The Canadian Jewish news

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This Week

National

Canadians show solidarity for Israel in Israel. *Page 6*

Anne Golden steps down as head of Toronto United Way. *Page 12*

On Campus

Jewish sorority chapter returns to York U. *Page 27*

Arts

Klezmer band featured in CBS mini-series. *Page 36*

Sports

Young Nat is a small guy with a big heart. *Page 46*

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Power changes hands

Prime Minister-elect Ariel Sharon and outgoing Prime Minister Ehud Barak met at the prime minister's office last week to discuss the transfer of power. It was their first meeting after the election. Sharon stated he hopes to complete his coalition talks by the end of this week and then present his new government to the Knesset for approval. His first preference, he said, is for a national unity government. *Please see related articles on pages 4, 8, 3, 33 and 34.* *[RNS/Reuters photo]*

Sharon's early test

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

Analysis

Ariel Sharon and Yasser Arafat face two problems when Sharon becomes prime minister of Israel.

One is deciding the point at which to start the diplomatic negotiations. Is the starting point the signed agreements – from Oslo, Taba, Hebron, the Wye Plantation and Sharm el-Sheikh – as Sharon says, in spite of the fact that he does not like the Oslo agreements?

Or, on the other hand, are the understandings – if any were reached at Camp David and at the last meeting in Taba – the valid place to start (including here Clinton's bridging proposal)? In spite of the fact that at these meetings, the Palestinians refused to accept or to sign on any dotted line, and even criticized them all, including Clinton's suggestion, the Palestinian leaders are interested in these understandings as starting points.

The second problem is whether or not negotiations should take place at all while the violence continues.

Ehud Barak demanded a ceasefire as a condition for negotiations but later rescinded this demand. Some in the Israel Defence Forces have said that it's possible to live with the violence, on condition that they are also permitted to initiate military actions. Now Sharon is returning to the original precondition for talks set by Barak, and we can only wait to see how long he sticks by it. This is the first test that Sharon has set for himself.

Meanwhile, the Palestinians have developed a theory, according to which they try to have the best of both worlds – holding negotiations while also attacking Israel.

Not only does Marwan Barghouti, the head of the Tanzim, say this, but so too does Nabil Sha'ath, who generally appears in a moderate guise. This is why Arafat rejected the proposals of the Paris meeting, in which the presidents of the United States and France took part, and why he rejected the decisions at the Sharm el-Sheikh conference by former U.S. president Bill Clinton and Egyptian President Hosni Mubarak regarding a ceasefire.

This is also why he has not kept his promise to Shimon Peres, who went to Gaza to confer with him, and why he has disparaged the requests for a ceasefire by the former chief of staff, Amnon Lipkin-Shahak.

Dry Bones
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Havdallah: 6:35

Unity government talks move forward — please see page 31

The News in Brief

CANADA

CIDA's Map

OTTAWA — The Canadian International Development Agency (CIDA) has promised to correct a map on its Web site that is missing Israel. The map of Africa and the Middle East lists Arab nations, as well as "the West Bank and Gaza," but not Israel. In a recent statement, CIDA, which has channeled over $130 million in humanitarian aid to the Palestinian Authority, said those responsible for the map are aware of the omission "and are working on the correction," adding, "We sincerely apologize."

New High School

VANCOUVER — Vancouver Talmud Torah has merged with the Vancouver Jewish High School. The combined facility, called Talmud Torah High School, offers a complete Jewish education from preschool to Grade 12. Community leaders hailed the merger as historic.

Bingo Fraud

TORONTO — A Toronto-area man has been convicted of running a fraudulent bingo in the name of a well-known lodge of B'nai Brith Canada. Harvey Kosloff, 54, of Richmond Hill, was sentenced to 18 months of house arrest for defrauding the public of $136,000 raised in bingos run under the name of Canyon Lodge. The offences allegedly took place over a five-year period. Police say only half the cash has been recovered. The lodge, which has about 30 members whose main activity is baseball, did not receive any of the funds. The Crown dropped a charge of defrauding the public against Kosloff's wife, Rosemary.

ISRAEL

Request Denied

JERUSALEM — An Israeli judge last week refused to allow slain prime minister Yitzhak Rabin's assassin out of jail to attend his sister's wedding. The judge said the presence of Yigal Amir, who killed Rabin in November 1995, and his brother, Hagai, at the wedding could create a security threat. And in one of his last acts in office, former prime minister Ehud Barak ordered the education ministry to terminate the employment of Margalit Har-Shefi, who was convicted in 1998 of knowing of the plot to assassinate Rabin and failing to prevent it. The move followed the disclosure that Har-Shefi has been working as a substitute teacher.

Incentive For Intel

JERUSALEM — Israel's finance minister signed an agreement last week outlining the government's willingness to provide some $440 million to chipmaker Intel if it builds a $3.5-billion plant in the Jewish state. Avraham Shochat said if Intel goes ahead with the new plant, it would be the largest investment ever made in the Israeli economy.

Chrétien Congratulates Sharon

OTTAWA — Prime Minister Jean Chrétien and his new Israeli counterpart had an amicable and relaxed telephone conversation last week, according to Chrétien's communications director, Françoise Ducros.

During the six-minute call, Chrétien congratulated Ariel Sharon on his convincing victory and urged him to press on with the peace process, Ducros said.

Commenting on the outcome of the Israeli election, Chrétien said he had "no judgment to pass at this moment. We'll have to see what kind of government he's forming and what will happen."

Chrétien added he hopes Sharon "will still work on the peace process there."

Foreign Affairs Minister John Manley also played his cards close to his vest, saying, "We'll see what happens. Mr. Sharon's first task, I think, is to form a government."

Joseph Wilder, national chair of the Canada-Israel Committee, offered his congratulations to Sharon on behalf of Canadian Jewry.

WORLD

Papon Protest

PARIS — Some 200 Holocaust survivors and members of Jewish groups gathered outside a Paris prison last week to demand that a Nazi collaborator remain behind bars. The demonstration came amid debate in France over whether Maurice Papon, 90, should be freed because of his age and poor health. Papon is serving a 10-year sentence after he was found guilty of helping deport some 1,500 Jews to Nazi death camps during World War II.

Swiss List

BERN — Four years after publishing a list of dormant accounts that may have belonged to Holocaust victims, Swiss banks last week posted a list of some 21,000 additional war-era accounts. The list is posted at www.dormantaccounts.ch. Last month, New York's top banking regulator called on Swiss banks to open their entire database of accounts – some 4.2 million in all – that may have belonged to survivors.

Theme Park Flap

ORLANDO — Jews in Florida are protesting a new religious theme park they say promotes Christian messianism. The Holy Land Experience in Orlando features a show depicting the rituals and prayers of Yom Kippur, but concludes with a Nativity scene projected above the audience. The park is operated by a Jewish-born Baptist minister.

Internet Café

PARAMARIBO, Suriname — The Jewish community in this South American nation is allowing one of the oldest synagogues in the Western hemisphere to be used as an Internet café. "We had to do this to save the synagogue," which is plagued by high maintenance costs and low attendance, lamented community member Dennis Kopinsky. He said the Sedekwe Shalom congregation has only about 60 members, who now worship at the other synagogue in Paramaribo, the capital.

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Young gets A-G post in Ontario cabinet shuffle

By RON CSILLAG
Staff Reporter

TORONTO — Ontario has its second Jewish attorney general in recent years.

In a cabinet shuffle last week, Premier Mike Harris named Willowdale MPP David Young as the province's top law enforcer, as well as minister responsible for Native affairs.

Young's predecessor in the riding, Charles Harnick, also held the attorney general's job in the first Harris government and often drew fire from the Jewish community for appearing soft on hatemongering and neo-Nazi activity, especially on the Internet.

"I'm very honoured," Young, 43, told *The CJN* last Friday. "I really feel privileged that the premier has placed this trust in me."

Young is a relative neophyte in the legislature, having been an MPP for just 20 months. Last week, he was busy studying briefing books on both portfolios.

"I've also made calls to Native leaders and to the chief justices [of Ontario's courts] to commence a dialogue."

A lawyer, Young litigated for 18 years before becoming a North York Public School Board trustee from 1991 to 1997. He was part of the Conservatives' second straight majority victory in the June 1999 election. His win was not considered a big surprise. But Young's margin of victory was not overwhelming; he outpolled his Liberal rival 22,000 to 18,500 votes.

David Young

He became one of three Jewish MPPs (and the only one in government), joining Liberals David Caplan and Monte Kwinter. Almost immediately, Harris appointed him parliamentary assistant to the minister of education, and Young got a first-hand glimpse at the controversy swirling around Ontario's refusal to help fund Jewish day schools.

Last year, he was named parliamentary assistant to the finance minister and took credit for helping to balance the budget.

As the lone Jewish representative in government, Young has often been a lightning rod for the community's frustration when it comes to Queen's Park's stance on the funding of private, faith-based schools.

Late last month, he was on the hot seat at a meeting of the Canadian Jewish Congress, Ontario region executive. He urged the community to take advantage of Harris's planned public consultations to press the case for private school funding, saying that if the issue is presented forcefully enough, it could become a priority in the next election, slated for 2003. (*CJN*, Feb. 8.)

But not everyone was buying Young's message, noting the community's patience on the issue is wearing thin.

The new cabinet minister is aware of the community's frustration, and of its concern when it comes to Web-based hatred.

"It's been the focus of our attention, and it will continue to be," Young said.

Other priorities include increased policing and more support for victims of crime. Young also plans to continue the province's crackdowns of computer crime and organized crime.

Young, a board member of the Canadian Society for Yad Vashem, has always made a point of defending Harris before the Jewish community, noting that Ontario was only the second government in the world, after Israel, to pass a law marking Holocaust Remembrance Day on Yom Hashoah.

His parents, Jack and Estelle, helped found Beth David Synagogue. Jack Young was a Warsaw-born bandleader at a time many Toronto clubs did not admit Jews. That's why the family name was changed from Yashinsky.

Young has been married to Ellen Turk for 20 years. The couple, members of Beth Radom Congregation, have three children: Sara, 15, Cory, 13, and Alycia, 10.

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Greater Toronto Area

From the editor's desk

Judge them by their words, too

Words are precious. They have the power to heal or to harm, to inspire or to deflate. The wisdom literatures of different cultures and societies usually acknowledge this.

All of us are familiar with any number of aphoristic sayings that point to the importance of the words we use in our daily lives. For example, "The pen is mightier than the sword," is a much championed theme of western liberal societies. Or, "A word fittingly spoken is like apples of gold in settings of silver," is an ancient proverb attributed to Solomon, which resonates no less urgently today than it did 2,500 years ago.

Even though we usually test the intentions of another by his or her deeds, we are fully justified in forming conclusions about those intentions by measuring their words.

Thus, it is instructive to read some of the words spoken last week in the wake of the election of Ariel Sharon as prime minister of Israel.

* * *

The most surrealistic, topsy-turvy, morally-inverted statements about prime minister-elect Sharon emanated, not surprisingly, from leaders who prohibit free speech and abjure the unfettered exchange of ideas for their own people.

In Syria, the official government newspaper, *Al-Baath*, wrote the following: "It is now sure that the Israelis are going to wake up on Wednesday to find their *parasitic and racist entity* headed by a man unanimously considered to be the greatest symbol of racism, terrorism and criminality in modern times."

Though not new, the giant-sized contempt saddens nevertheless. The words say a great deal about the people who wrote them, obviously determined to perpetuate only ignorance of and hatred toward Israel.

They also say a great deal about the people for whom they were written, people who are seemingly forever doomed to live under the stifling totalitarian control of a government whose forebear regime, some 20 years ago, sent Syrian soldiers to slaughter as many as 20,000 fellow countrymen in the city of Choms for deigning to protest domestic policies.

In Nablus last week, Hussam Khader, the leader of the PLO's Fatah militia said, Sharon "cannot get rid of the peace process. He will have to change his rhetoric and face reality."

But Sharon has never said he wants to "get rid of the peace process." To the contrary, his very first words after the election were to reiterate the importance of the peace process.

And what is the "reality" that Khader urges Sharon to face? Is it not the reality of a low-level war being waged by Fatah, the Tanzim, Hezbollah, Islamic Jihad and Hamas against Israel? How absurd is it to speak of a peace process which Khader and his colleagues have all but demolished by the violence of the current "reality" they have created?

Closer to home, the *Globe and Mail* reported last week in Ottawa that some federal Liberal MPs lobbied the government not to "continue business as usual with Israel" and that it "shouldn't welcome Mr. Sharon to Canada because of his reputation as a hardliner with blood on his hands."

"We shouldn't put out the red carpet for anyone like that," said Sarkis Assadourian.

Such statements by the Liberal cadre were misguided and hypocritical.

They were misguided because the election of Ariel Sharon was the manifestation of the collective will – properly, democratically expressed – of the people of Israel. An aspersion on that result is an aspersion on the process itself. Israel is deserving of better treatment than that, generally, as a fellow democracy to Canada and the only democracy in the entire Middle East, but specifically in the context of the current, post-Camp David violence.

The statements were also hypocritical. Ariel Sharon's history does not begin with Sabra and Shatilla. He is a bold, valiant warrior who has fought for Israel's survival all his adult life, in all of Israel's battles, to ensure its existence. Does the blood on Sharon's hands stain more deeply than that on Yasser Arafat's hands? Yet we do not recall these MPs urging the government not to do business as usual with the PA or with the PLO.

We are pleased the government rejected the counsel of these Liberal MPs.

Ariel Sharon is now the duly elected leader of the State of Israel. The Arab world, and it would seem, a handful of Canadian parliamentarians as well, must reconcile themselves to that fact. Ironically, it appears Yasser Arafat has already done so. Last week he sent Sharon a letter of congratulations.

Reconciliation between the people of Israel and their neighbours can only be achieved after a reconciliation of attitudes. Sadly, the events of the past four months prove there has not been even the beginning of a reconciliation of the Palestinians' attitudes towards the Jews.

Such a beginning would require the truly courageous use of words by Palestinian and other leaders in the Middle East. They could start by urging their followers to put down the sword in favour of the pen.

How fitting such longed-for words would be.

MBD

SEE JN

CAARI IN ISRAEL: Canadian and American Active Retirees in Israel gather annually for a two and half month program sponsored by the Jewish National Fund. They divide their time between touring and volunteering. This group is at Tel Hashomer Hospital in Tel Aviv helping to organize some of the medical supplies that were sent to India to aid the victims of the recent earthquake there. [Photo courtesy of the JNF]

Greater Toronto Area

Compensation available for Jewish Austrians

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Roughly 500 Jews of Austrian origin living in Canada are eligible to receive compensation payments from Austria following the signing of an agreement in Washington, D.C. last month.

The accord, sealed on Jan. 18, was signed by, among others, Austria, the United States, the Conference on Jewish Material Claims Against Germany and Austria's Jewish community.

Ratified by Austria's parliament on Jan. 31, it obligates Austria to disburse $210 million (US), plus about $20 million in interest, to Holocaust survivors who were born or resided in Austria prior to World War II.

Survivors who lost businesses, property, moveable property, bank accounts, stocks, bonds, mortgages and insurance policies may file restitution claims.

Wolfgang Spadinger, a diplomat at Austria's embassy in Ottawa, estimated that payments will average out to about $7,000 (US) per eligible person.

Disbursements will begin after U.S. class action suits launched by Austrian Jews against Austria are withdrawn or dismissed, probably some time this year, he said.

After Austria was annexed by Germany in 1938, Austrian Jews were subjected to a litany of discriminatory measures.

They were also dispatched to labour camps and then to concentration camps.

Tens of thousands of Austrian Jews died during the course of the war.

In talks late last year, Austria offered a $150 million package to settle all outstanding claims.

"We said the offer wasn't adequate," said a spokesperson at the Conference on Jewish Material Claims Against Germany.

This being the case, a new round of negotiations began, culminating in January with an agreement.

Austria has also agreed to pay $100 million in social welfare benefits to Austrian Jews so as to ensure the continuity of the Jewish community.

Once 180,000-strong, Austrian Jewry has dwindled to about 15,000. Included in this figure are recent arrivals from the former Soviet Union.

In addition, the Austrian government has agreed to pay $395 million to some 150,000 former slave and forced labourers.

As well, the Bank of Austria put up $45 million to settle claims for lost deposits.

Altogether, in the past year or so, Austria has agreed to pay out $900 million to settle all claims filed since the end of the war.

These agreements, Spadinger said, are designed to bring "legal peace" to Austria.

Before these developments, Austria claimed that it, too, had been a victim of Nazi oppression.

To be eligible for payments, claimants must show, under relaxed standards of evidence, the following:

- ownership of property at time of confiscation, Aryanization and liquidation.
- proof that the claim was never decided under previous restitution legislation.

Claimants must also show that previous claims were denied because they had no access to evidence.

Spadinger said that claimants may contact the Austrian embassy and Austrian consulates throughout Canada for further infomation.

Austria has consulates in Toronto, Montreal, Calgary, Halifax, Regina, Winnipeg and Vancouver.

40 YEARS STRONG: Bialik Hebrew Day School is celebrating its 40th anniversary. As part of the year long celebrations, grade 1D learned about the history of the school. Seen here is the class with Anne Lean, a life member of the Bialik board of directors, who spoke to the students about Bialik from the time it was the Folk Shule on Cecil Street and its growth over the last 40 years.

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Jews for Judaism

Canadians show solidarity for Israel in Israel

By PAUL LUNGEN
Staff Reporter

TORONTO — When Dean Bye and 80 fellow Christian supporters of Israel boarded an El Al flight to Israel this week, they were embarking on a "tour" of the Holy Land, most definitely not a "mission."

"Mission" is a word often used to describe organized Jewish trips to Israel, but Bye believes it can have another, loaded meaning.

"So often that word can be offensive to the Jewish people," Bye explained. "We don't want to be mistaken for proselytizers."

Unlike missionaries who seek to convert Jews to Christianity, Bye and his fellow visitors intend to "bring a blessing for the new *olim*" of Israel and a blessing for the Jewish state.

Bye is executive director of the Canadian branch of Christians for Israel, a non-denominational organization whose goal is to educate Christians about the church's fractured historical relationship with Jews and to support Israel.

"We want to stand in solidarity with Israel; we want them to know there are Canadian Christians who pray for them and who stand with them," Bye said.

The group's visit to the Holy Land coincided with a surge of tours in recent weeks that are bringing more and more visitors to the besieged Jewish state.

Christians for Israel shared space on their flight with 30 supporters of Bridges for Peace, an organization dedicated to improving relationships among Christians, Jews and Israel, as well as with 155 Jews from across Canada travelling on a solidarity mission.

Around the same time, about 850 participants flew to Israel as part of the Birthright Israel campaign, adding their numbers to a 500-strong contingent that visited in January. A further 1,000 young people between 18 and 26 are expected to depart for Israel in June, bringing the 2001 total to 1,350, said Elizabeth Sokolsky, national director of Birthright Israel.

The increasing number of visitors flying to Israel is giving Rami Fischer some reason for optimism. Fischer is the general manager of El Al Canada who had the misfortune to assume his new post around the same time the recent intifadah broke out.

Total traffic to Israel on El Al dropped 60 to 70 percent beginning in October, Fischer said, and El Al responded with dramatic cuts in airfare, offering $999 and then $959 return fares to Tel Aviv.

According to Rebecca Gluck, public relations and marketing manger of the Israel Government Tourism Office, travel to Israel had increased 25 percent in the first nine months of 2000, prior to the onset of the intifadah.

TV images of violence have scared away many potential visitors, Fischer said, but he is hopeful the airline has turned the corner and will see more and more Canadians visit.

Rev. John Howson is doing all he can to accommodate Fischer. Rev. Howson, a representative of Bridges for Peace, is bringing 30 Canadians to Israel this week, while two weeks before, he led a group of 24 pastors on a familiarization tour of the Holy Land.

Rev. Howson, who splits his time between his home in Winnipeg and his office in Jerusalem, makes two or three trips a year to Israel, accompanied by other pastors, lay persons and students. A group of 30 students from Grand Rapids, Mich., is scheduled to visit in May, he said.

Rev. Howson acknowledges that images of violence have deterred some from visiting Israel, but during his most recent visit, "we never saw one problem, and we were in many places. We walked all through the Old City, all through the Muslim quarter by foot, and we never had a ripple."

Rev. Howson said the groups he leads "go to stand in solidarity with the people of Israel."

During his last visit, "we were able to encourage the Israeli people whenever we met."

Following his visit to Israel, Rev. Howson plans to travel to Poland, Ukraine and Slovakia where his organization is active in encouraging and assisting impoverished Jews in small town to move to Israel. They sponsor an "exobus" which ferries the olim to larger centres where they board El Al flights to Israel, he said.

Christians for Israel, which also supports efforts "to bring Jews home," will present Jerusalem Mayor Ehud Olmert with thousands of signed petitions "that agree with his declaration for one Jerusalem, along with a gift of maple syrup," Bye said.

Meanwhile, 155 Jews from Vancouver to Montreal will visit Israel on a whirlwind four-day mission, said Howard English, director of marketing and communications for UJA FEDERATION in Toronto.

They will range from Metulla in the north to the embattled Jerusalem suburb of Gilo to Kiryat Moshe, a suburb of Rehovot that claims the largest concentration of Ethiopian Jews in Israel. UJA FEDERATION has partnered with the Israeli town to provide financial and human resource assistance to aid in the integration of the Ethiopians to life in Israel.

Since the intifadah began, five missions of 40 to 50 people have visited Israel. The current contingent is by far the largest.

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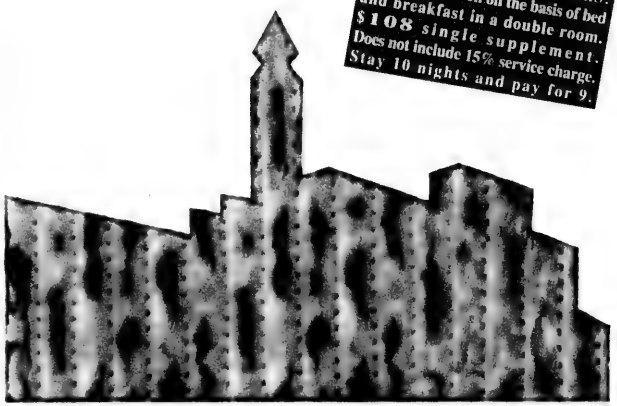

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CHAT times

Surging CHAT Enrolment - It's Elementary

CHAT (Community Hebrew Academy of Toronto) has become such a popular choice that parents with children in elementary school are already making registration inquiries for the future. "Recently, I had a long phone call with a mother whose kids are in grade six," says CHAT headmaster **Paul Shaviv**. "We are seeing interest expressed earlier and earlier."

Shaviv attributes CHAT's tremendous growth - around 1200 students are enrolled this year - to the school's superior educational standards and its open environment.

"Interestingly, denominational differences are becoming less important to many Jewish families," says Shaviv. "Parents value the Jewish community unity ideal."

CHAT's massive growth over the last five years has brought many changes to the school community. In addition to last year's $8.5 million renovation, which created the **Anne and Max Tanenbaum Education Centre**, in partnership with **UJA FEDERATION's Jewish Toronto Tomorrow** initiative, CHAT also established a new Richmond Hill branch last September. CHAT Richmond Hill is now home to 178 grade nine students.

According to **Gary Levine**, Vice-Principal of the Richmond Hill branch, the new campus is off to a roaring start. "We're pleased," says Levine. "We're getting very positive feedback from the overwhelming majority of students, and the parents have been very supportive as well."

Levine says that while the greatest challenges have been growth management and attempting to "inject the ethos of CHAT" into the new branch, Richmond Hill has offered the students a unique leadership opportunity. "It's a rare thing when grade nines, often termed, 'freshmen,' get to run their own school," says Levine. "It's an experience that grade nines don't get anywhere but in CHAT."

"The new school is also blessed with an outstanding staff that has made certain the two campuses reflect parallel programs and values," adds Shaviv.

CHAT is directing its efforts, as well, towards the hope of building a new school on **UJA FEDERATION's York Region Jewish Community Campus** at Bathurst and Weldrick. "We may be big now," says Shaviv, "but in five years' time CHAT could be educating 1700 or 1800 students on two campuses. We have to be ready for that."

President Praises Visionary Partners

Baila Lubek, who recently finished a two year term as CHAT Board President, credits CHAT's success to parents, staff and students for their willingness to "take chances for the education offered to children in our Jewish community."

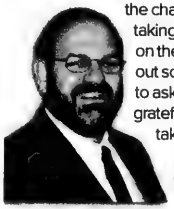
"It's been a wonderful volunteer opportunity," says Lubek. "My children grew up at CHAT, and it's been a pleasure to give back to the school."

Lubek is proud of CHAT's reputation as a top-notch educational facility and the school's comfortable, Jewish atmosphere that nurtures each individual student. "CHAT," says Lubek, "is a special place where children are looked after and cared for."

Lubek says that while the road to change has sometimes been bumpy, risks taken by the entire school community have generated enormous returns. "Last June, we had a difficult choice to make as to how to best manage growth. We had to alter landscapes regarding our collective vision of the future," says Lubek.

Baila Lubek

However, she adds, when the time came to make decisions guaranteeing the school's future, the entire CHAT community rose to the challenge. "Risk-taking always comes with difficulties. But on the whole, Richmond Hill has worked out so extraordinarily well, you just need to ask the students. And we're really grateful to the parents who were willing to take the chance."



Brian Lass

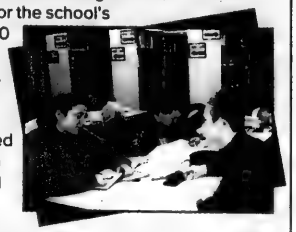
Lubek points out that changes at CHAT aren't merely limited to building. "We are very fortunate to be blessed with a professional team so capable of offering such an excellent education, both Jewish and secular."

Lubek has been succeeded by **Brian Lass**. "The biggest challenges I face as incoming President are bringing the Richmond Hill branch online as a full school," says Lass, "and putting all the factors in place for our new facility in York Region. I am very excited about serving as President during such exciting times."

Calling all Alumni...

CHAT is set to kick off its **Alumni Capital Campaign** to raise $1.8 million for the Wilmington campus library.

Michael Goldrich, a 1975 CHAT graduate who is co-chairing the Alumni Campaign with **Dan Shimmerman**, acknowledges that $1.8 million is a lofty goal for the school's roughly 3000 member alumni base. The campaign has already raised $600,000 in pledges and the large majority of alumni have not yet been contacted for their gift.



The new library, with 41 computers connected to the Internet, opened in September 1999. According to head librarian **Shirley Markman**, the new facility is a magnet for students.

"Before we opened," Markman explains, "the library was not a place kids wanted to be. Mostly, we were empty. Now we are constantly full of students. Sometimes we're so busy that I have to stand at the door and say, 'I'm sorry, the library's full right now.'"

"Of course," says Goldrich, "the dollars for the new library are urgently needed. However, we see the Alumni campaign as serving two additional purposes. First, unlike other schools, CHAT hasn't really had an active alumni team that could be mobilized in times of need. So this campaign is going to give alumni the chance to work together. Additionally, since many of these alumni currently have kids in CHAT, it is a chance for them to give back to the school that gave them so much."

Champion CHAT Team

The CHAT varsity hockey team went undefeated at the Can-Am Challenge Cup tournament November 30 to December 3 in Lake Placid, NY. "We won the gold medal which was amazing," said team coach **Adam Chaim**. "But what made me proudest was that we also won the fair play award for best sportsmanship. This really is a great, great group of guys."

CHAT lines is sponsored and produced by The Community Hebrew Academy of Toronto and UJA FEDERATION of Greater Toronto.

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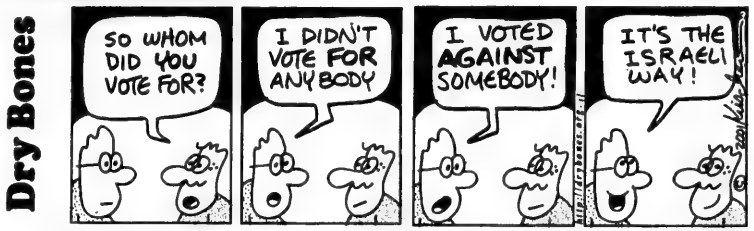

Democracy's true sovereign, the people

Less than two years after he became prime minister of Israel, Ehud Barak lost the confidence of the majority of the very same people who had elected him. Ariel Sharon, the veteran soldier, farmer, politician, legislator defeated Barak by a margin of almost 2 votes to 1.

The votes had barely been counted, however, when some pundits, in North America and abroad, were already attempting to delegitimize the election results and to demonize the prime minister-elect. It was the lowest election turnout in Israeli history, they pointed out, conveniently forgetting that the 60 percent figure was still higher than most turnouts for presidential elections in the United States. And oh how they moaned for the future of the peace process now that the "hard-liner with blood on his hands" had been elected, conveniently forgetting the events of the past four months since the outbreak of the recent violence in Israel and the territories, or the past seven years since the Oslo accord was signed, or even the past 52 years since the State of Israel was created.

No one who truly yearns for peace between Israel and its neighbours and who cherishes the rule of democracy can brook these disingenuous, mischievous efforts to discount or disparage the results of the election. Democracy's only true sovereign, the people, have spoken.

Leading up to the election, Israelis had absorbed two enormous shocks to their collective national psyche and sense of security: the extent of Ehud Barak's willingness to compromise, and conversely, the extent of Yasser Arafat's lack of willingness to compromise.

These shocks, of course, were felt most profoundly by the large bloc of Israelis who, for the most part, try to live their lives in the moderate middle of Israeli life, neither hard-core ideologues nor "extremists."

Barak's unreciprocated "generosity" was considered naive by some, offensive by others and downright dangerous by even more.

But Arafat's abject rejection of Barak's mounting magnanimity was eye-opening. He spurned Barak with a contemptuous, cynical resort to the only "diplomacy" he knows: prevarication and violence. In doing so, his mask fell. Israelis saw Arafat's true face, and in it, a man and a leadership bereft of any understanding of or respect for democracy. He needed to gain their trust; but he spurned them as well, lying constantly to them even as he has to the entire Western world.

With his current attempts to cobble together a unity government, Prime Minister-elect Sharon shows his determination to hold on to the centre, the moderate middle of Israelis. He well understands that to venture forward toward peace, securing their support is the first step.

We wish him Godspeed in this effort.

So too should all democracy and peace loving peoples.

LET OUR PEOPLE GO

On July 1, in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Right and left prejudice disconcerting

Re: Elliott Malamet's "Snow and blood: the flow of prejudice" (*CJN*, Jan. 18). The author suggests that a more disturbing facet of being targeted by Orthodox snowball-throwers was the foreignness he represented to them, raising the issue of prejudice towards the Jew that is the "other." The author goes on to say that "the right wing world has a commodity that is often lacking elsewhere: passion." I feel that this statement is inaccurate. Passion for truth, for righteous causes, for friends, lovers, families and God abound in conservative and more liberal communities as in the Orthodox community.

Prejudice seems invariably linked to attitudes towards those who are not the bearers of their own prized truths. Right-wing prejudice is disconcerting, and yet equally disturbing is the unlimited, though perhaps no less prejudiced openness that liberalism has rendered, as described in the context of the author's CHAT students. As a CHAT alumna, I agree with him about the troubling nature of each type of discrimination, and I would "passionately" suggest that in essence, our tradition calls for a holier conception of relations *ben adam l'chavero.*

As the French philosopher Emmanuel Levinas proposed, Jewish spirituality and openness to the world should not simply co-exist in isolation; they should actually revitalize one another. He suggested that a sincere openness to the world guarantees a revival of Jewish spirituality while a true revival of Jewish spirituality demands openness to the world. It is perhaps this approach that will command respect for the truth of the "other" and diffuse the flow of prejudice towards Jew and non-Jew alike.

Lauren Posner
Montreal

* * *

Correcting a Glitch-enstein

In his article "Of Berliners, Oppenheimers and Rothschilds" (*CJN*, Feb. 1), Ze'ev Glicenstein mistakenly includes Berlin, Gershwin and Rogers as part of the German-Jewish immigrant stock. Irving Berlin was born in Siberia, George Gershwin is the son of Russian immigrants and Richard Rodgers (not "Rogers") was originally Rodginsky.

Ted Ashkenazy
Montreal

* * *

No pardon for Pollard – 1

Mr. Ian Belfer asks a good question when he ponders how former president Bill Clinton managed to pardon over 140 people and failed to do so for John Pollard, who languishes in a federal prison. (*CJN*, Feb. 1, Letters to the Editor)

Author John Loftus, in his national bestseller *The Secret War Against the Jews*, provides a detailed account of the Pollard affair from the viewpoint of retired U.S. and international espionage agents.

These ex-agents claim that Pollard was not, in fact, an agent of the Mossad, but that he was acting for a group of right-wing Israeli politicians. Pollard embarrassed Israel and especially the Mossad by his activities and capture, and he remains a constant embarrassment to Israel to this day. Loftus goes so far as to say that Israel hates Pollard and this is why he remains in prison.

I would ask a different question. Don't you think that if Israel had demanded Pollard's pardon in return for its continued co-operation in the Clinton-led peace process, Pollard would have been freed?

Noam Goodman
Verona, Italy

* * *

No pardon for Pollard – 2

On his last day in office, with nothing to lose politically, former president Bill Clinton refused clemency to Pollard, but granted it to 140 others whose offences included murder, robbery and drug dealing. Two of the clemencies granted, one to Marc Rich, a tax fraud racketeer and fugitive, and the other to Susan Rosenberg, an urban terrorist, have prompted outrage and elicited calls for a congressional investigation.

Despite all of these major developments, the vast majority of Jewish leaders and the Jewish press have been silent. Ian Belfer is quite right to ask, "What is going on?"

Andrew Brooke
Downsview, Ontario

* * *

Darchei Noam and Out of the Cold

I commend your coverage of the plight of the homeless (*CJN*, Jan. 25, "Out of the Cold Affirms Dignity of Homeless"), but I wish to draw your attention to an error in the article. The reporter states that Holy Blossom was "the first Jewish congregation to participate in Out of the Cold, in 1996. Congregation Darchei Noam has been involved in the First Interfaith Out of the Cold program with St. Peter's Church since 1995.

On Thursday nights, we host up to 125 guests for dinner and up to 80 sleep overnight, stay until breakfast and leave with a packaged lunch. Over 65 Darchei Noam members and friends, including a number of children and teens volunteer in the program. Our program is in the centre of the downtown area where the need is great.

Working together with a church group allows us the opportunity to educate each other about our religions and traditions as we did at a recent Shabbat service honouring the volunteers from both programs. In addition to filling a dire social need, this programme has provided an enriching experience for all involved.

Linda Gruson
Toronto

Editor's Note: About 26 Beth Tikvah Synagogue members volunteer at an Out of the Cold location in St. George's Anglican Church on Tuesday nights. Sisterhood members cook hot meals, and the youth group makes treats.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

'Israelis should not dash for air-raid shelters'

By YOEL MARCUS
Ha'aretz Daily Newspaper Ltd.

Ariel Sharon's landslide victory should not necessarily make Israelis dash for their air-raid shelters.

Unlike some past electoral victors who, in their first public appearance in the role of prime minister, were so full of themselves, so haughty, so anxious to start a fight and to "settle accounts" with old rivals, what Israelis saw on after the victory announcement was a restrained, modest and cautious individual. So cautious, in fact, that, in the view of many observers, Sharon's first public appearance as prime minister-elect indicated that he was actually frightened by his victory and by the responsibility that had suddenly been thrust on his shoulders.

That, however, would be a misinterpretation. Instead of sarcasm and sabre-rattling, Sharon conveyed a message of restraint. He talked about true peace, about painful compromises for both Palestinians and Israelis, and about the opening of a new chapter in Israel's relationship with its Arab citizens. He also called on the Palestinians to resume their dialogue with Israel and he spoke in favour of pursuing a solution to the Middle East dispute through negotiations.

Israeli Prime Minister-elect Ariel Sharon receives a bouquet of flowers from supporters as he arrives at Likud party headquarters in Tel Aviv on Feb. 8. [RNS/Reuters photo]

Yet what was included in Sharon's speech is not as important as what was excluded. He made no mention of expanding Jewish settlements or creating new ones. Nor did he rule out an independent Palestinian state. Of course, not one word was said about the vision of the Greater Land of Israel. What stood out the most was Sharon's strong desire for a national unity government together with Labour.

All this does not mean that this old lion has become a pussycat overnight or that he wants a national unity government in order to clear his name and become "legitimate" again. Sharon simply wants to succeed. And the fact that the climate is deteriorating to the point of another war does not neatly dovetail with his promise of peace.

Sharon's interests are, thus, essentially political. He needs national unity in order to prevent the return to the party leadership of Benjamin Netanyahu, who, in Sharon's book, corrupted Israel's government. He also needs national unity to thwart the danger of early elections within another few months.

But more than anything else, he needs national unity to avoid the prospect of becoming a hostage in a narrow-based coalition in which small-time politicians would wield a lot of power, and extremists, even according to Sharon's own criteria, could drag Israel into a full-fledged confrontation with the Palestinians.

The experts in the Israel Defence Forces believe that the level of violence in 2001 will be roughly equivalent to what it has been for the past 130 days. Fatah is in no hurry to lay down its arms. In the absence of a peace treaty or even interim agreements, there is a real danger that the Palestinian Authority's regime could collapse – a development that would certainly not be in Israel's interests and would be a thorn in the side of the new Bush administration in Washington.

Therefore, Sharon will have to quickly enter into a dialogue with PA Chairman Yasser Arafat and attach great importance to conducting these talks on the basis of a "broad national consensus" in Israel – that is, peace talks by representatives of a national unity government.

Sharon hoped to form a national unity government with outgoing prime minister Ehud Barak. However, Barak's amazingly disastrous defeat in Tuesday's election means that Sharon will have to work with a very confused Labour Party that is in a state of chaos and on the verge of being plunged into an insane succession battle.

There are reasonable grounds for assuming that Labour will hold primaries and that, until those primaries decide who will be party leader (Knesset Speaker Avraham Burg, Interior Minister Haim Ramon, Communications Minister Binyamin Ben-Eliezer or Foreign Minister and Public Security Minister Shlomo Ben-Ami), the world will not simply come to a standstill.

It is in the national interest that Labour do everything possible in order to accept Sharon's proposal to join a national unity government. Everything must be done to prevent a right/ist-haredi cabinet from ruling the country for even one day, because the measures that would be taken by such a government would have tragic consequences that would be felt for generations to come.

A national unity cabinet is essentially an ad hoc measure for the implementation of tasks that can only be carried out by a broad-based government. Such a cabinet is vital, for example, for the amendment of the system for the direct election of the prime minister – a system that has thrown a monkey wrench into the gears of properly functioning government in Israel.

A national unity government is also vital for dealing with social and economic issues, for reducing the extortion capacity of the haredi parties and, especially, for leaving the extremists out of the cabinet.

A broad-based cabinet would give Arafat some more time to carefully consider what he really wants. If Barak erred in trying to press for an immediate final status agreement, perhaps the multi-staged approach that is being adopted by Sharon – who aspires to be prime minister in a government representing the majority of Israelis – might be more palatable for Arafat.

This writer was firmly opposed to the idea that former prime minister and Regional Cooperation Minister Shimon Peres replace Barak as Labour's candidate in Tuesday's prime ministerial election. However, a new set of circumstances is in place today. Sharon has promised to bring peace, but he will never be able to keep that promise or be able to bring security or any other benefit to Israel, for that matter, if he has Yisrael Beitenu MKs Rehavam "Gandhi" Ze'evi and Avigdor Lieberman sitting on his tail.

Until the in-fighting ends in Labour, it can certainly choose Peres to serve as party leader and as its number-one representative in a national unity government.

Peres, 77, and Sharon, 73, must have something going for them if they have managed to survive in the public arena since Israel became independent in 1948 and are still alive and kicking.

These are two old foxes who cannot be accused of naiveté – and each has 50 years of doing really important things under their belt. Let's give these two old guys a chance to try their luck working in unison. In view of the meteoric careers of Bibi and Barak, and in view of the trail of failures they have left behind, it would be a good idea to let Israel's young, brilliant politicians cool their heels for a while.

Ariel Sharon: His life in brief

Ha'aretz Daily Newspaper Ltd.

- Born on September 27, 1928, in Kfar Malal, as Ariel Scheinerman.
- Registered profession: farmer.
- Lives in a Negev ranch known as Havat Hashikmim. Also owns a house in the Muslim Quarter of Jerusalem's Old City.
- Sharon is a widower and father of three sons, Omri and Gilad and Gur, who was killed in a shooting accident at age 11. His first wife, Margalit, was killed in a car accident.
- His second wife, Lily, died last year.
- Speaks Hebrew and English.
- Majored in history and Middle Eastern studies at Hebrew University in Jerusalem (1953).
- Holds a law degree from Tel Aviv University (1958-1962).
- Joined the Haganah in 1945 and served in the Jewish settlements' guard force.
- During the War of Independence, Sharon was a platoon commander in the Alexandroni Brigade.
- Was wounded in the battle for Latrun.
- Promoted to company commander in 1949. In 1951, became an intelligence officer.
- In 1952, while in school, Sharon was placed at the head of Unit 101, established to carry out retaliatory raids against the fedayeen (Arab terrorist squads that mounted cross-border attacks into Israel).
- In 1954, Sharon commanded a retaliatory raid on the village of Kibya, in the course of which civilian homes were bombed with their inhabitants still inside.
- In 1956, appointed head of the Paratroopers Brigade. Fought in the Sinai Campaign.
- Promoted to major-general in 1966 and made head of the Israel Defence Forces' Training Department.
- Commanded an armoured division during the 1967 Six-Day War.
- In 1969, appointed head of the Southern Command. Worked to fortify the Bar-Lev Line along the Suez Canal.
- Resigned from the IDF in 1973 to run for Knesset.
- When the Yom Kippur War broke out in 1973, he was recalled to service as commander of an armoured division. He led the IDF's crossing of the Suez Canal while in open conflict with his superior officers.
- First elected to the Knesset in 1974.
- Was a Likud MK in the Eighth Knesset, but resigned after one year.
- From June 1975 to March 1976 served as special advisor to Prime Minister Yitzhak Rabin.
- In advance of elections to the Ninth Knesset, he established his own party, Shlomzion, and won two seats. Shlomzion later merged with Herut as part of the Likud.
- Served as a Likud MK from the Ninth Knesset to the Thirteenth Knesset.
- In Menachem Begin's first government, Sharon was given the agriculture portfolio and chaired the ministerial committee for settlement affairs. In this capacity, he oversaw the establishment of new Jewish settlements in the West Bank and Gaza.
- Became minister of defence in the Tenth Knesset.
- On September 16, 1982, during the war in Lebanon, Operation Peace for the Galilee, the day after Lebanese President Bashir Jemayel was assassinated, Sharon allowed the Christian Phalangists to enter the refugee camps of Sabra and Shatila to search for terrorists. The resulting massacre led to the establishment of state commission of inquiry headed by Supreme Court President Yitzhak Kahan. The commission found that Sharon did not do enough to prevent the killings carried out in the camps by the Christian militiamen. He was forced to resign as defence minister. He was subsequently appointed minister without a portfolio.
- A New York court ruled in favour of Sharon in a libel suit he had brought against *Time* magazine for claiming that he had encouraged the Jemayel family to take revenge on the Palestinians.
- In April 1982, Sharon led the IDF operation evacuating Pitchat Rafiah in the Sinai, scheduled to be handed over to Egypt, including the dismantling of Yamit.
- In the Twelfth Knesset, Sharon served as minister of industry and trade, and later as minister of construction and housing.
- Sharon was given the newly created national infrastructure portfolio by Prime Minister Benjamin Netanyahu in the Fourteenth Knesset. Following David Levy's resignation, Sharon became foreign minister.
- After Netanyahu's defeat in the 1999 elections, Sharon was elected Likud chairman, over Ehud Olmert and Meir Sheetrit.
- Served as MK for the Likud and opposition chairman in the Fifteenth Knesset.
- In December 2001, became the Likud's candidate for prime minister.

The biggest names of the year

On the last day of the year 2000, my eye fell on a one-column article by Thomas Vinciguerra in the *New York Times*.

The article dealt with the names that people had given to children who were born in the United States in the year 2000. I suspect that in this regard, the result would not be greatly different for Canada, for the trends are continental rather than national. Of course, children born in Quebec would make a difference, and thus French names have to be excepted from the discussion.

Rabbi Gunther Plaut in Toronto

Vinciguerra presents us with the most popular names that children received during the year. Eleven thousand respondents participated in the survey, conducted by the Web site www.babycenter.com. To no one's suprise, and following a long tradition, biblical names continue to predominate.

The most popular name for boys was Michael (Hebrew meaning: who is like God) and for girls, Hannah (in Hebrew: related to grace or mercy). Among the other top names for boys were Jacob, Joseph, Zachary and Joshua. For girls, Sarah and Elizabeth (Elisheva) were among the runners-up.

Vinciguerra asks, "Whatever happened to James, Richard, Mary and Jane? They are listed as numbers 20, 68, 81 and beyond 100, respectively."

A quote taken from the *Encyclopedia of Bad Taste* (Harper Collins, 1990) says, "In the late '70s and early '80s, white babies had a good chance of getting a Celtic or French name that satisfied their parents' craving to sound sophisticated."

And who really is aware what Michael means, or that Jacob was so called because he grabbed the heel of his twin brother?

To be sure, when people bestow names on their children, they are not necessarily aware just whence they come and which culture or tradition has brought them to public attention. In fact, popular trends are usually difficult to define and almost impossible to predict.

To me, in any case, the persistence of Hebrew/biblical names remains a remarkable fact of life, especially since even a minimum of knowledge of the Bible has seriously decreased in North American civilization. Still, its impact has deep roots in western civilization and Hebrew names are a recurring example. Perhaps some of my readers will have a more specific explanation than this, and I should be happy to hear from them.

Are Jews prominent among biblical name-givers? I hope so, but I am not sure of it. A few years ago, North American Jewish children were likely to get Irish or British names, a trend that has lately gone out of style and, I hope, will remain so.

Campaign '01: Much ado about nothing

Have I have been asleep on the job for the past two months? Did I take leave of my faculties since winter set in? How else to explain that although Israel was in the throes of an election campaign since December, I barely heard or read any in-depth discussion of the most serious issues facing the country? Maybe I was out to lunch.

Robert Sarner in Jerusalem

Methinks not. Due to both my professional obligations and personal interest, I followed closely Ehud Barak and Ariel Sharon's efforts to court favour with the electorate. Both failed to inspire the masses. The lacklustre campaign betrayed a strange sense of apathy if not disillusionment and confusion on the part of voters who saw the election more as a cynical imposition by politicians than democracy in action.

Something was different this time, even if the consequences of the vote were no less important than in previous elections.

Barak and Sharon were locked in a race that focused almost exclusively on peace, security and their respective personalities. Beyond that, neither saw fit to outline a program of domestic priorities.

Now that the contest is over, it's anyone's guess how Sharon intends to actually rule this ungovernable country. No one seems to know. Through no fault of its own, the public went to the polls with little clue on where both candidates stood on most major concerns.

Naturally, there were nifty jingles, slogans galore and endless obligatory rhetoric about peace and security, of which both Barak and Sharon presented themselves as fearless champions. How could they not? Each, of course, also promised unproven solutions to the quagmire with the Palestinians. All very important stuff, to be sure, but why at the exclusion of virtually everything else?

If an election campaign is supposed to reflect the state of the nation based on a well-rounded airing of the problems and challenges facing the society, heaven help us. From the candidates' TV spots to their public speeches and interviews with the press, it should all add up to an engaging mix of fresh ideas and policy commitments. It didn't.

By Israeli standards, the two-month campaign was short and low-key. It was especially short on discussion of the country's many ailments. For all the political rhetoric and blanket coverage in the media, the campaign was most remarkable for what Barak and Sharon did not say.

Their reticence over what policies they advocate on the domestic front was deafening. No doubt yielding to their handlers and spin mavens, our usually loquacious candidates had nary a word on how they would tackle all kinds of unpleasant but crucial matters bedeviling the everyday life of voters.

Forget about the bevy of critical problems plaguing Israel's present and future. Forget about worrisome developments in health care, the economy, education, transportation and the environment; forget about the water crisis; forget about the growing secular-religious divide; forget about badly needed electoral reform; forget about minority rights.

Hard to believe that in a country so rife with such pressing issues that Barak and Sharon could so diligently avoid any subject other than that of peace and security. Not that they had a tough time of it. Apart from focusing on the horse-race factor, the media mirrored the candidates' obsessive concentration on the diplomatic process.

It's not surprising, given the largely superficial, personality-driven coverage of the campaign, that some analysts contend that Israeli journalists abdicated their role in the democratic process.

Perhaps the defining feature of modern electioneering is the paucity of time and space devoted to serious grappling with the issues. Image and perception seem to count for everything. Advisors rule the day, enveloping candidates in a public relations fog that leaves vital questions woefully neglected.

Candidates guard their opinions, campaign managers carefully package information and any public debate that ensues is largely confined to the surface through a constant flow of hackneyed clichés.

Yet, for all its glaring imperfections, there is some consolation in Israel's system of democracy and free elections. It's a lot better than what exists in the rest of the Middle East and in many other countries around the world.

Readers can contact Robert Sarner at rsarner@netvision.net.il.

Israel's day of rage

Media reports to the contrary, Palestinians do not have a monopoly on rage. It took Israelis longer to become angry, but they also reached the boiling point. However, here the resemblance ends.

Gerald Steinberg in Jerusalem

While the Palestinian officials orchestrate their "days of rage" and encourage attacks by the local youth in each city and village, (largely for the benefit of journalists, and with the hope that some will be injured or killed), Israeli anger has been channeled through the democratic process.

From the resumption of the Palestinian war against Israel on the day before Rosh Hashanah (Sept. 29), dozens of Israelis have been ambushed and murdered. In voting overwhelmingly for Sharon (or against Barak), the Israeli public demonstrated that it had enough of suffering in silence while waiting for a peace agreement that may never come.

Barak's government failed to fulfil the first requirement of any national leader: to protect the citizens of the state. Reflecting the primary interest and naïve hope that it was possible to reach an agreement with Arafat, Barak blocked or watered down many of the military's plans to disarm the Palestinian militias. In the end, Barak achieved neither peace nor security.

In a wider sense, these elections were the long-promised referendum on the Oslo "peace process." For seven years, the majority of Israelis have accepted major risks and made unprecedented concessions in the hope that these would be matched, at least in part, by the Palestinians. Yasser Arafat was reclassified from terrorist to statesman, and invited to set up what amounts to an independent state in Gaza and significant parts of the Judea and Samaria regions of the West Bank. He was allowed to form a police force that became an army, equipped with weapons smuggled by land, sea, and air. In return, Israelis received nothing but continued hatred and terrorism.

As a result, the election campaign was not about the personalities of Barak and Sharon, but only about the Oslo process. Efforts by the Barak campaign to shift the focus to Sharon's responsibility for the mistakes of the 1982 Lebanon War were irrelevant. Similarly, although Sharon's campaign slogans, claiming that he would bring a "real peace," had no credibility (most Israelis recognize that peace, in any form, will not come during the Arafat era), this was also inconsequential.

By voting for Ariel Sharon, Israeli voters sent a powerful message to the Bush administration in Washington, and to Ottawa, London, Paris and other centres of democracy and freedom around the world. What was mistakenly known as the Middle East "peace process" was, in fact, a naïve and ill-conceived "war process." The farce went on far too long, for many years after it became clear that in return for land, the Palestinians were only ready to offer terror. Israel has finally had enough.

Ariel Sharon must now develop the broad-based government of national unity that he has pursued since the Palestinian war began four months ago. On this basis, the first post-Oslo government must end the terrorism, reinforce Israeli deterrence, and restore Israel's public image. The illusion of the peace process gave polished and well-rehearsed Palestinian and Arab propagandists years of unopposed domination of the media. In the Peres-Beilin-Barak view of the world, since peace was around the corner, there was no need to refute Arab efforts to rewrite history. As a result, the myths of Palestinian "right of return," exclusivist Islamic claims in Jerusalem, and the "sanctity" of the non-existent 1948 borders are widely seen as historical fact, and corrections will take many years of hard work.

In other words, Prime Minister-elect Ariel Sharon is taking office under very difficult circumstances, with plenty of dangers ahead. In 1973, during the darkest days of the Yom Kippur War, Sharon took command of the exhausted Israeli forces in the Sinai, and led them back, across the canal, to the outskirts of Cairo, thereby turning defeat into victory. His challenges today are very similar.

The Kirshner File

Can Ariel Sharon bring peace to Israel?

Sheldon Kirshner is Toronto

The pendulum in Israeli politics has swung again, ushering in a new uncertain era in the Middle East. Israelis, for the fourth time in nine years, have rejected an incumbent prime minister in an election.

In 1992, they discarded Yitzhak Shamir and elected Yitzhak Rabin. In 1996, Rabin's successor, Shimon Peres, went down to defeat at the hands of Benjamin Netanyahu. In 1999, Ehud Barak steamrolled over Netanyahu. And now, in a triumph of unprecedented scale, Ariel Sharon has crushed Barak.

The overarching issue in all four elections was identical – the peace process. Shamir was ousted because he was regarded as too rigidly ideological in his approach to a settlement. Peres lost because his conception of a "new Middle East" crashed up against the ugly realities of an Islamic fundamentalist suicide bombing blitz. Netanyahu, his grating personality notwithstanding, was thrown out because his policies virtually gutted the peace process and thereby damaged Israel's relations with friends and neighbours alike.

Barak, having inherited Rabin's mantle as Mr. Security, forfeited last week's election, after only 19 months in office, because of the deep sense of disappointment and disillusionment with his conciliatory policies. In essence, Barak was defeated because he was ahead of his time. He dared to grapple with thorny permanent status issues. He outlined what could be the parameters of a final agreement.

Barak's concessions to Syria and the Palestinians, which went unreciprocated, were considered too sweeping by the vast majority of Israeli Jews. Although desirous of peace, they were simply unprepared for the painful compromises that serious negotiations demand. More important still, the uprising launched by Palestinian Authority President Yasser Arafat in the wake of the collapsed Camp David summit last July convinced middle-of-the-road swing voters – centrist Israelis who effectively decide the outcome of elections – that Barak could not guarantee their personal security.

In the four months since the eruption of the intifadah, more than 50 Israelis have been killed in a spate of shootings and bombings that far exceed the Jewish death rate during the first Palestinian uprising from 1987 to 1993. Most of the killings have taken place in the West Bank and the Gaza Strip, much of which Barak was theoretically willing to relinquish in the interests of achieving a lasting accord with the Palestinians.

The fear, anxiety and anger that these attacks engendered prompted some Israelis, particularly new Russian immigrants who make up 19 percent of the electorate, to conclude that Barak was unfit to lead the nation, and that the current Palestinian leadership was basically untrustworthy and unreliable.

Barak's downfall can also be ascribed to the deep alienation of Israeli Arabs, who all but boycotted the election. A minority comprising 12 percent of the electorate and almost 20 percent of Israel's population, they felt utterly betrayed by Barak.

In the immediate aftermath of his 1999 victory, he did not bother to consult their political leaders as he jockeyed to form a coalition government. To add insult to injury, he did not appoint a single Arab cabinet minister. During the first days of the Palestinian uprising, Israeli police fired on unarmed Israeli Arab demonstrators, killing 13. Months later, Barak expressed "deep sorrow" for their deaths, but Arabs dismissed his virtual apology as crass electioneering. In a bid to curry favour with Israeli Arabs, he announced a $1-billion plan to improve long-neglected services in the Arab sector. But this, too, was perceived as a cheap vote-getting ploy.

In the waning days of the campaign, when public opinion polls showed Sharon with a commanding lead, Barak described the election in the starkest possible terms, a choice between a chance for peace and the risk of a Middle East war. Driving home his point, Barak called Sharon an "extremist without restraints." But the people were not listening. A poll conducted by the Israel Democracy Institute indicated that only one-fifth of Israelis believed that real peace was attainable. The comparable figure in 1999 was 67 percent.

What had dampened their faith in the possibilities of peace?

The dismissive Palestinian response to Barak's Camp David overtures – the most generous ever offered by an Israeli prime minister – and to Bill Clinton's subsequent bridging proposals disillusioned Israelis. (In all fairness, the Palestinians believed that both plans fell considerably short of acceptability). The Palestinian insistence on the "right of return" of Arab refugees to their former homes in Israel was viewed as a backhanded prescription for Israel's destruction. The outbreak of Palestinian violence was a blatant violation of the Oslo accords. The constant reminders by certain Palestinian leaders that the intifadah would rage on until Palestinian goals were met jolted Israelis.

These factors, all related to Israel's political and military struggle with the Palestinians, largely explain Sharon's smashing success in the Feb. 6 election, which Barak repeatedly called a referendum about peace.

Sharon, in his post-election speeches, promised to usher in "a new era of security" and to achieve "true peace." And in line with his newly buffed image as a moderate, he declared, "I know peace requires difficult compromises – from both sides."

But is Sharon, a hardliner who has opposed each and every peace treaty with Israel's Arab neighbours, really ready for it? Is he capable of being a Charles de Gaulle (who ended France's colonial occupation of Algeria), or a Richard Nixon (whose rapprochement with China changed the balance of power in Asia)?

The initial signals that he and his advisors have emitted are hardly encouraging.

On the eve of the election, Zalman Shoval, a Likud stalwart close to Sharon, urged the Palestinians to lower their expectations, saying that they are "unrealistic." Sharon, for his part, has denounced the Oslo framework, claiming it has been rendered meaningless by Palestinian violations. Needless to say, Sharon has not referred to Israeli breaches, such as the failure to implement the third withdrawal from the West Bank.

Sharon seeks non-belligerency agreements of an interim nature with Arafat. The Palestinians want a comprehensive agreement in which all issues are settled.

Sharon is opposed to turning over any further territory to the Palestinian Authority. At present, the Palestinians are in full or partial control of an archipelago of 42 percent of the West Bank and about two-thirds of Gaza. Barak offered upwards of 95 percent of the West Bank and the whole of Gaza. Logic dictates that Arafat will not accept a less favourable offer.

Though Sharon has belatedly signed on to the idea of a Palestinian state, his concept of such a state, composed of bits and pieces of disconnected territory bisected by bypass roads, Jewish settlements and army camps, is totally at odds with that of the Palestinians. They will doubtless sneer at a so-called toy state.

Sharon, whose goal is to carve out security zones around Jerusalem and in the Jordan Valley, wants all settlements to remain in place, even isolated ones. If, however, he goes ahead with his scheme for unilateral separation from the Palestinians, he will have to uproot at least some settlements, whose security value, in any event, is highly questionable.

Unlike Barak, Sharon does not wish to share Jerusalem, not to mention the Temple Mount. Nor will he give up the Golan Heights in exchange for peace with Syria. The one and only position he holds that is completely consistent with Israel's national consensus is his refusal to budge on the right of return.

A jaunty Ariel Sharon exudes confidence in the waning days of the election campaign.

Sharon's reluctance to deal with Arafat directly, much less shake his hand, also poses a problem. In a recent interview, Sharon branded Arafat as a "liar and murderer."

Sharon's hawkish views inspire trepidation in Israel and the Arab world, but he will be ultimately judged by his deeds, not his words. Certainly, he will have no alternative but to moderate his policies should the Labour

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Golden says goodbye to Toronto United Way

New president, CEO of Conference Board of Canada

By FRANCES KRAFT
Staff Reporter

TORONTO — Anne Golden is stepping down as president of the United Way of Greater Toronto with mixed feelings – sadness at leaving her professional home of almost 20 years and excitement at the prospect of taking over the helm of the Ottawa-based think tank, The Conference Board of Canada.

"I think it is the job of a lifetime," said Golden, 59, in a recent interview at the downtown headquarters of United Way, where she has served as president for the past 14 years, prior to which she headed both the campaign and allocations departments.

A historian by training with a PhD from the University of Toronto, Golden said her appointment as president and CEO of the Conference Board, in which she has participated as a committee member, takes her back to her public policy and research roots. "I've always loved research, analysis and ideas."

The prospect of working for a national organization and beyond the scope of the social sector also appeals to her, she said.

Among the laurels Golden has received for her work, she was the 1999 honoree at the Jewish National Fund's Negev Dinner, one of the highest honours given by the Jewish community here.

Although she didn't plan to stay at United Way indefinitely, the opportunity in Ottawa arose a year or two before she'd planned to leave, she said. Despite her enthusiasm for the change, she finds it "extremely painful to leave a place that you love and people that you love and respect so much."

The new position, which becomes effective Sept. 30, will also entail lifestyle changes – Golden plans to commute between Toronto and Ottawa.

"I will always be back for Friday night," said the youthful grandmother of three, a skier and fitness buff whose credenza is topped by an array of family photos.

Her husband is supportive of her upcoming move. In fact, he was "absolutely convinced that this was right for me," Golden said.

Under her leadership, the United Way has consistently surpassed its fundraising goals (in 2000, the agency raised $70 million) and has expanded from 72 to 200 funded agencies.

Although advocacy has played a large part in her role as president of the United Way – and to a certain extent in her role as chair of Toronto Mayor Mel Lastman's Homelessness Action Task Force in 1998 – Golden said people should not expect that of her at the Conference Board, because the missions of the two organizations are different.

However, she noted, there are a number of analogies between United Way and the Conference Board.

"United Way is very well known, but it's not known well," said Golden. Similarly, she believes most people don't really know what the Conference Board does.

"I would describe the purpose [of the Conference Board] as promoting the best in leadership and management," she said, explaining that staffers conduct research on behalf of government, corporations and other customers; and connect people – colleagues from different companies, for example – so they can share ideas.

The United Way, also, connects people, she noted, specifying the "common cause of caring for the purpose of community."

Anne Golden, in a rare quiet moment at her United Way office. **[Frances Kraft photo]**

Golden has expressed more than once her belief that there are "two things about any endeavour that are important: first, that the job be worth doing, and, second, that the people be worth doing it with.

"I certainly had that at United Way, but I also believe I have found that again at the Conference Board."

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Just A Second rebounds with community help

By FRANCES KRAFT
Staff Reporter

TORONTO — The Just A Second Shop is back in business, thanks in large part to the generosity of Toronto's Jewish community.

Last week – in fact, a month to the day after the Jan. 6 fire that gutted the store – Andrea Pines of Jewish Family & Child Service and Klara Ifrah, Just A Second manager, sat in the long, very narrow "office" of their temporary location, and expressed their amazement and gratitude, while almost a dozen customers browsed the racks of men's, women's and children's clothing.

The fire, which began in the basement and for which no cause has been determined, occurred on a Saturday, when nobody was in the building. By the next morning, people were calling to see how they could help, said Pines, who oversees the shop as JF&CS's co-ordinator of volunteer services.

"It's just unbelievable," said Ifrah. "The community responded in a way that I didn't expect." Within a week, she noted, the store was restocked, enabling it to open on Jan. 24, much sooner than she expected.

Clothing drives are still being held at day schools and synagogues as well as by various groups, noted Pines. "The response has been incredible, and we want people to continue."

The store will need everything from light fixtures on down, in order to reopen in its original location at Bathurst Street and York Downs Avenue, she said.

Approximately 2,500 JF&CS clients on financial assistance – about one-third of the store's clientele – shop for used clothing and household items for free at Just A Second. Clients of Jewish Immigrant Aid Services have a similar arrangement.

At the store's temporary location (3544 Bathurst, just south of Baycrest Avenue) which is being rented for three months, a wide selection of clothing occupies most of the retail space.

Dishes and glassware are arranged neatly along a side wall, and shoulder-high shelves of shoes divide the front of the store from the tiny work area at the back, where employees and volunteers sort and tag new donations behind a table piled so high with clothes that they can't see beyond it.

On an average day, said Ifrah, the store serves about 100 customers. She has a staff of three and at least one or two volunteers a day.

Ifrah mentioned her appreciation, in particular, for the "nice, clean, beautiful" clothes being donated, and noted that household items like dishes, cutlery, small appliances, bedding, towels, toys and books are also needed.

Volunteers are welcome too, she said, even it it's just for a couple of hours at a time.

In addition to helping clients and offering a service to customers from the general community, any money generated by the store is used to send children to summer camp.

Clothing or household items can be donated at the store itself (open Monday to Thursday, 11 a.m. to 6 p.m., and 11 a.m. to 3 p.m. on Sundays); or at the yellow JF&CS clothing boxes, located at Bialik Hebrew Day School, Bathurst Street and Hillmount Avenue; the Thornhill branch of Associated Hebrew Schools, 300 Atkinson Ave.; the Bathurst Jewish Centre at 4588 Bathurst St.; and outside the temporarily closed Just A Second Shop at 4117 Bathurst St.

Klara Ifrah, left, and Andrea Pines, right, are grateful for community support in the wake of the Just A Second Shop fire. Behind them, cashier Irina Sotenskaia helps a customer. [Frances Kraft photo]

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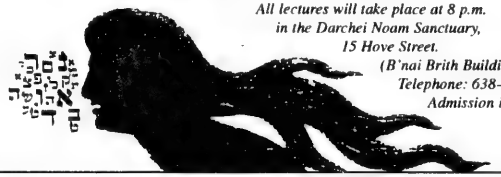

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Exton was a prominent community activist

By LEILA SPEISMAN
Staff Reporter

Obituary

TORONTO — Eric Exton, a prominent businessman and community activist, died suddenly in Florida on Feb. 3 of a heart attack. He was 81.

Exton's son Lennie, told *The CJN* that 17 years ago he had had a triple bypass operation and "knew that every day was a gift."

Exton was born in Freital, Germany in 1919, the son of a successful department store owner. In 1939, he was able to leave for England.

When war broke out, however, he was interned as an enemy alien, first on the Isle of Man, and then in Sherbrooke, Quebec.

Thanks to his sister, Ilona Heller, who was already in Canada, he was one of the first internees to be released. He worked for Atlas Chemicals and Sandoz, as well as serving in the Canadian army.

Eric Exton

Exton became a partner in Giftcraft Ltd., a giftware distributor. In 1954, he left Giftcraft to became a builder, renovator and a mortgage broker. His company, Seel Enterprises, was the first publicly listed mortgage investment corporation in Canada.

He retired from active work in 1985, for health reasons.

During those years, he twice chaired the advisory board of the Ontario department of consumer and commercial affairs, and became president of the society of Ontario Mortgage Brokers.

Exton was very active at the Baycrest Centre, serving, among other posts, as chair of the budget and finance committee; treasurer; vice-president; president; chairman of the board, and officer and vice president of the Baycrest Centre Foundation.

He held leadership positions in B'nai Brith and Hillel; was founding president and chairman of the board of Canadian Friends of Boys Town Jerusalem; president of Ontario region and national president of Jewish National Fund of Canada; president of the Canada Israel Chamber of Commerce; chair of the inaugural convention of the Federated Zionist Organization of Canada; treasurer of Canadian Jewish Congress and member of the community relations committee.

He endowed the Esther Exton Child Care Centre at Baycrest Centre for Geriatric Care, the Exton Board Room at Baycrest, and lobbies at Adath Israel Synagogue, Boys Town and the Lipa Green Building.

Exton did not confine his activities to Jewish philanthropic efforts. He was involved with the Metropolitan Zoological Society, the Canadian Geriatric Research Foundation, the League for Human Rights, United Appeal, Canadian Opera Company, the Stratford Shakespearean Festival, Art Gallery of Ontario. Royal Ontario Museum and the Toronto symphony.

Among the honours he was awarded were the B'nai Brith George Shnier Memorial Award, the Jewish National Fund Peace Award, the Canada Birthday Award and the Canada Volunteer Award of Merit. He was and Israel Bonds and Negev Dinner honoree.

Exton was predeceased by his first wife, Esther. He is survived by his wife Annette, children Sybil, Lennie and Mardi, sister Illona Heller, and six grandchildren.

Jerusalem no longer listed as a country

TORONTO — Toronto travel executive David Freudmann's campaign to end the tourism industry's discrimination against Jerusalem has paid off.

The publishers of the *Official Airline Guide* (OAG), a telephone book-sized directory of flights to and from all countries, will no longer list Jerusalem as a country.

In fact, the guide's time charts, which list times in all nations compared to Greenwich Mean Time, will de-list Jerusalem altogether, as the city's Atarot airport has been closed for months anyway due to the recent turmoil in the Mideast.

Freudmann, vice-president of sales at UniWorld Travel and Tourism Inc., noticed a few months ago that Jerusalem was the only city in the guide to be listed as a country, something he called "a political statement." [*The CJN*, Jan. 18].

He was told by the OAG's publishers that Jerusalem is disputed territory.

Freudmann said he's "somewhat satisfied" by the decision to remove Jerusalem from the time charts. But he added he's still unhappy because Jerusalem will continue to be listed under city headings, but minus any reference to Israel.

All other cities' headings are accompanied by the countries they are in. Jerusalem will be listed by its international code assignment (JRS) but without "Israel" next to it.

Freudmann said he was told that the OAG must follow guidelines put forward by the International Air Travel Association.

Greater Toronto Area

Conservative women rabbis hold conference

By FRANCES KRAFT
Staff Reporter

TORONTO — For a young Canadian woman in her first year of rabbinical school, attending a session facilitated by Rabbi Amy Eilberg – the first woman ever ordained as a Conservative rabbi – and thanking her, was both overwhelming and humbling.

"She opened the door [with her 1985 ordination at the Jewish Theological Seminary], and it's now up to me to keep it open," said Robyn Fryer in a recent phone interview from Los Angeles, where she is studying at the Ziegler School of Rabbinic Studies at the University of Judaism.

Fryer, a Toronto native, was a delegate at a two-day New York conference held at the end of January for women rabbis and rabbinical students, sponsored by the Conservative movement's Rabbinical Assembly.

The power of women's voices, davening together, was "so beautiful," Fryer said.

The name chosen for the conference, M'Me'ah v'Esrim (Hebrew for From 120), signifies that the Jewish Theological Seminary (JTS) will ordain its 120th woman at this spring's commencement.

The number is "a big celebration of strength," said JTS rabbinical student Jill Borodin, also a Torontonian. Borodin, who will graduate this year, was involved in planning the conference, which 100 women attended.

"It was fantastic," she said. "It was really exciting to see this community of women, and to see what different women are doing. It was a very positive thing for me, as someone on the edge of ordination, to see so many women happy as rabbis in a fulfilling, meaningful career, and becoming more and more accepted."

Keynote speaker Francine Klagsbrun, a writer and one of the members of the 1985 commission that recommended female ordination, told the 100 participants that their "presence has transformed the Jewish world."

The conference combined study of Jewish texts, communal worship, workshops on "nurturing ourselves" as individuals and spiritual leaders, and lively dancing to the music of Mikveh, a female klezmer band.

For Borodin's generation of women rabbis, defining themselves as rabbis is less about proving they can do the job than it was for their predecessors, she said.

For Canadians who might want to return here, however, career options are limited because of the dearth of egalitarian congregations.

In the United States, Rabbi Miriam Berkowitz noted, Conservative synagogues that would not hire a woman rabbi are the exception.

Rabbi Berkowitz, a Montrealer (née Carey Knight, but now using her Hebrew name and married surname) is the third woman to serve as assistant rabbi at Manhattan's Park Avenue Synagogue. She was ordained three years ago at the Schechter Institute of Jewish Studies (JTS' Jerusalem campus).

"On the surface, we don't have to fight for legitimacy," she said. "There are plenty of jobs, and we can make a living."

There are more subtle problems, however. She cited issues of respect, compensation and authority. "Even though we're 'allowed' to be rabbis, it still hasn't filtered down into everyone's consciousness."

Her comments about the conference, however, were unreservedly positive. "I found it wonderful on many levels – it was a chance to speak with the students, see old friends, catch up with what everyone's doing. The praying, the singing, hearing the voices and having the chance to study together were wonderful."

The conference also offered a "greater sense of being normal," particularly for the Israeli women rabbis. "They're really a drop in the bucket out there."

One issue that arose at the conference was the Conservative movement's refusal to recognize women as witnesses in marriage, conversion or divorce.

That issue, which was not on the conference agenda but was discussed in the halls, is currently under discussion by the movement's law committee.

Several women at the conference said they already serve as witnesses.

Rabbi Berkowitz, who wrote her thesis at Machon Schechter on the issue, said there is nothing to indicate that women are unfit as witnesses, but rabbinic interpretation has led to the practice of using only men as witnesses in certain situations.

Although she believes a change is necessary, she noted that a conversion, marriage or divorce would not be recognized in Israel, or by Orthodox authorities here, if any of the witnesses were women.

"In the beginning I just went along with it," Rabbi Berkowitz said. But these days, if, for example, a conversion student requests her as a witness – and is aware of the consequences – she will agree. In a recent case, she served as part of an all-female beit din for a conversion; the next day, three male colleagues performed the same role "to cover their bases."

Balancing a perpetually on-call career with family life is also a challenge.

Rabbi Avis Miller of Adas Israel Congregation in Washington, D.C., said women rabbis may ultimately persuade synagogues to treat them like doctors who have practices.

Instead of expecting each rabbi to be available around the clock, she said, synagogues with more than one rabbi may simply ensure that one rabbi is on call at any time, freeing others to spend time with their families.

Rabbi Berkowitz finds it ironic that having women rabbis is perceived as watering down the tradition. "It's actually being more religious, because there are more people learning and more people taking on the mitzvot. I think it's a waste of resources to cut out half the Jewish people and say they can't be leaders."

Although women currently comprise less than 10 percent of the Conservative rabbinical pool, the number is on the upswing. In Fryer's class this year, the majority of students (12 of 19) are women.

With files from JTA

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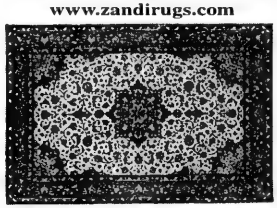
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Jewish poverty is no surprise to Carleton U social work prof

By SHELDON KIRSHNER
Staff Reporter

It may come as a shock to some that the level of Jewish poverty in Canada more or less mirrors the national average.

But to Allan Moscovitch, a Carleton University professor of social work and an authority on welfare, this is hardly a surprising fact.

Moscovitch, whose interest in the issue springs from a basic "humanitarian concern for other members of society," is an expert on Jewish poverty.

Over the past four years, he has been involved in major initiatives in Ottawa to identify and reduce the prevalence of Jewish poverty in the nation's capital.

Working closely with the Jewish community, and particularly with the Jewish Family Services of which he is a vice-president, he helped establish two special task forces that have issued reports about the Jewish poor.

Using Statistics Canada criteria, Moscovitch – the former director of Carleton University's School of Social Work – determined that nearly 17 percent of Jewish-Canadians can be classified as poor.

Among Jews, he found, children and the elderly are gripped by the highest rates of poverty.

His data indicates that 27 percent of the Jewish poor are children and youth and almost 21 percent are older than 65.

According to Moscovitch, fairly new immigrants represent 40 percent of the total number of low-income Jews. "These people are most likely to be over 65."

The highest incidence of Jewish poverty is in Quebec, but the lowest Jewish poverty rate is in eastern Canada.

Moscovitch, born in Montreal, warns that poverty in Canada is more of a serious problem than many Canadians realize.

"Canada's record in the reduction of inequality is not an enviable one in relation to other industrial nations," he explained. "It is in a group of neo-conservative industrial nations – Britain, Australia and the United States – that spend relatively less on social problems than those in central and northern Europe.

"Poverty rates, especially for children, remain considerably higher in Canada than in these non-English speaking countries."

Currently, Moscovitch is completing a report on economic conditions among Canadian aboriginals. It will be published later this year.

The data is less than encouraging. "The poverty rate of off-reserve Indians and Métis is about two to two and a half times the national rate. The on-reserve rate cannot be calculated at present but is likely to be considerably higher."

In his view, poverty can be substantially reduced if certain measures are adopted.

- Reform provincial welfare systems so that they are more supportive than punitive.
- Establish national standards for provincial income security.
- Include drugs in medicare and introducing a national dental plan.
- Bring in a minimum wage rate so that a family can live on the proceeds of a 40-hour a week job.
- Increase the availability of grant programs to cover the cost of education and training for welfare recipients.
- Improve compulsory benefits to low wage workers.
- Expand child benefits, child care programs and services for the disabled.
- Restore a national program of social housing.
- Reform the federal system of income support and social services for Indians on reserves.

From 1990 to 1993, Moscovich chaired an Ontario government advisory group studying social assistance legislation.

"We wrote a model report on how to reform a welfare system to support people in poverty and in crisis who can become partially, if not wholly, independent."

Bob Rae's social democratic government implemented some of the recommendations. "Much of what was done was undone by the relentlessly punitive approach of the Harris government," he said.

Moscovitch, the author of three books on the welfare state, charged that Premier Mike Harris turned to "simple solutions" to change Ontario's welfare system.

In particular, he is scathing in his criticism of Harris' workfare plan. "It may be ideologically appealing to those who wish to punish welfare recipients for being poor. But it cannot be done successfully on the cheap, and that is what the province has been attempting to do. So it doesn't work."

Asked if governments are trying to phase out welfare all together, Moscovitch replied, "They are trying to reduce costs by putting recipients under pressure. To reduce costs, many provinces have cut out the kind of support services that could assist people getting off welfare."

Moscovitch, whose wife is a trade union researcher, teaches courses on social policy and administration at Carleton, where he has taught since 1975.

He fervently believes that the eradication of poverty in is everyone's interests. As he put it: "Taking care of others is the way to create a better society for all, not only the marginalized. Making sure that all members of society have a share in its resources is the best way of ensuring that they have a stake in its future."

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Photographed at the Shrine of the Book, Israel Museum, Jerusalem, on February 2, 2001

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Judaism and medicine share unique relationship

'As religious Jews, do we have the right to heal?'

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Judaism and medicine have always shared a close and unique relationships, says Rabbi Moshe Shulman, spiritual leader of Shaarei Shomayim Congregation.

"Throughout history, many rabbis have preferred to earn their livelihood through medicine than through Torah study," he said at a recent lecture co-sponsored by the synagogue and the Canadian chapter of the Israel Medical Association.

Over nine percent of medical practitioners in North America are Jewish, he said, and 20 percent of Nobel Prize winners since the mid-1960s have been Jewish.

To understand the relationship between Judaism and medicine, however, we have to ask if the belief in God necessitates the belief that a person's life span is pre-determined, Rabbi Shulman said.

"As religious Jews, do we have the right to heal?" he asked.

A "splinter" group of Jews believes that healing is in the realm of God, he said, "but the codes of Jewish law reject this [theory]. The Talmud cites a moral responsibility to heal – 'ye shall not stand idly by the blood of your neighbours.' If physicians withhold their services, it is as if they are shedding blood."

One verse of the Talmud authorizes doctors to heal, he said, and another verse commands them to heal.

"Why do we both authorize and demand? There is an element of danger in every medical procedure; what heals one person harms another. The Torah frees doctors from moral consequences if they have tried to heal.

"The Torah sees the physician as an agent of [God]. True healing lies with God, but God grants physicians the agency to heal."

Travelling through time, said Rabbi Shulman, we see many sages who embraced medicine because of its humane nature. "A number of them claimed to have had unique medical knowledge."

Shmuel, a rabbi, physician and astronomer, was a leading sage in talmudic discussion, he said.

"His name is mentioned 4,000 times in the Babylonian Talmud. His knowledge of medicine was wide-ranging, and he talked about [such areas] as obstetrics, dermatology, cardiology and pediatrics. He was also famous for an eye ointment.

"It was Shmuel that said the loss of limb is equivalent to the loss of life, so a limb can be set on Shabbat," Rabbi Shulman said.

In all of history, though, no scholar made as great a contribution as Maimonides, he said. "No one understood the synthesis between talmudic scholarship and medicine better than [he]."

Maimonides took the Talmud – written in a stream of consciousness with topics scattered throughout – and restructured and organized it. "He wrote a code of Jewish law in 14 volumes which remains unprecedented and unrivaled, and his medical writing was as clear as his talmudic writing," he said.

Maimonides' medical works are all based on rational medicine; the element of superstition was eliminated, Rabbi Shulman said.

"He broke medicine into prevention, cure and convalescence. He advised exercise and sunshine, and recognized that diabetes is related to sugar. He also recognized that cancer should be treated early.

"Where would medical and Jewish law be without Maimonides?"

Rabbi Moshe Shulman

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HUC-JIR celebrates its 125th anniversary

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The quality of religious life is one of the biggest issues facing Reform Jews today, says an associate professor of rabbinics at Hebrew Union College – Jewish Institute of Religion.

"The time was when [we were most concerned] with social action – looking outward to social and political issues and seeking remedies that correspond to our religious view," Rabbi Mark Washofsky said from his office in Cincinnati.

"We still do that, but we are also now concerned with issues concerning worship and religious experience, such as how congregants observe Shabbat, and what our people get out of Jewish worship. We have mostly left it to be resolved individually. Now we are acting on it as a movement," he said.

Rabbi Washofsky is one of three HUC-JIR faculty members who will be visiting Canadian synagogues next month.

They are part of a large number of scholars, rabbis, cantors, students and staff affiliated with the institution who will be visiting synagogues across North America in celebration of the 125th anniversary of the founding of HUC-JIR.

The school, which has branches in Cincinnati, Los Angeles, New York and Jerusalem, is the academic centre of Reform Judaism.

Their current internal agenda, said Rabbi Washofsky, is "to concentrate on study, education, prayer and observance. How committed are we? How do we create a generation of committed children?"

They have attempted to build more summer camps and have put more emphasis on education and worship, he said.

While visiting synagogues in Toronto, he said, he plans on talking about the tension in Reform Judaism between autonomy and Jewishness.

"Reform Jews need to construct a Jewish life in a movement that guarantees free choice. They have to tolerate free choice but still remain in a meaningful Jewish community.

"Despite what we may hear, Halachah, which tends not to look at personal autonomy, plays a powerful role in shaping who we are. I am interested in this choice between Halachah and free choice," he said.

Jews from all denominations approach their rabbis with questions, he said, and the rabbis give their response. "We do the same thing. We study Jewish legal documents as Reform or liberal Jews and find our own identity, as other Jews do."

Looking back over the past number of years, Rabbi Washofsky said the biggest change at the college has been the ordination of women, who now form 50 percent of the ordination classes.

"At our school, the ordination of women is not a big issue; it was a noteworthy event that changed the college. If success is indicated by how many women occupy pulpits, however, than we have a long way to go.

"We do not see large numbers of women in 'e-sized' congregations, those with more than 1,000 family members. It could be that they have found others kinds of fulfilling employment," he said.

The best indication that we have stopped thinking of the ordination of women as a new thing is if we stop referring to them as women rabbis, Rabbi Washofsky said.

HUC-JIR's commitment to Israel has changed dramatically since the turn of last century, he said.

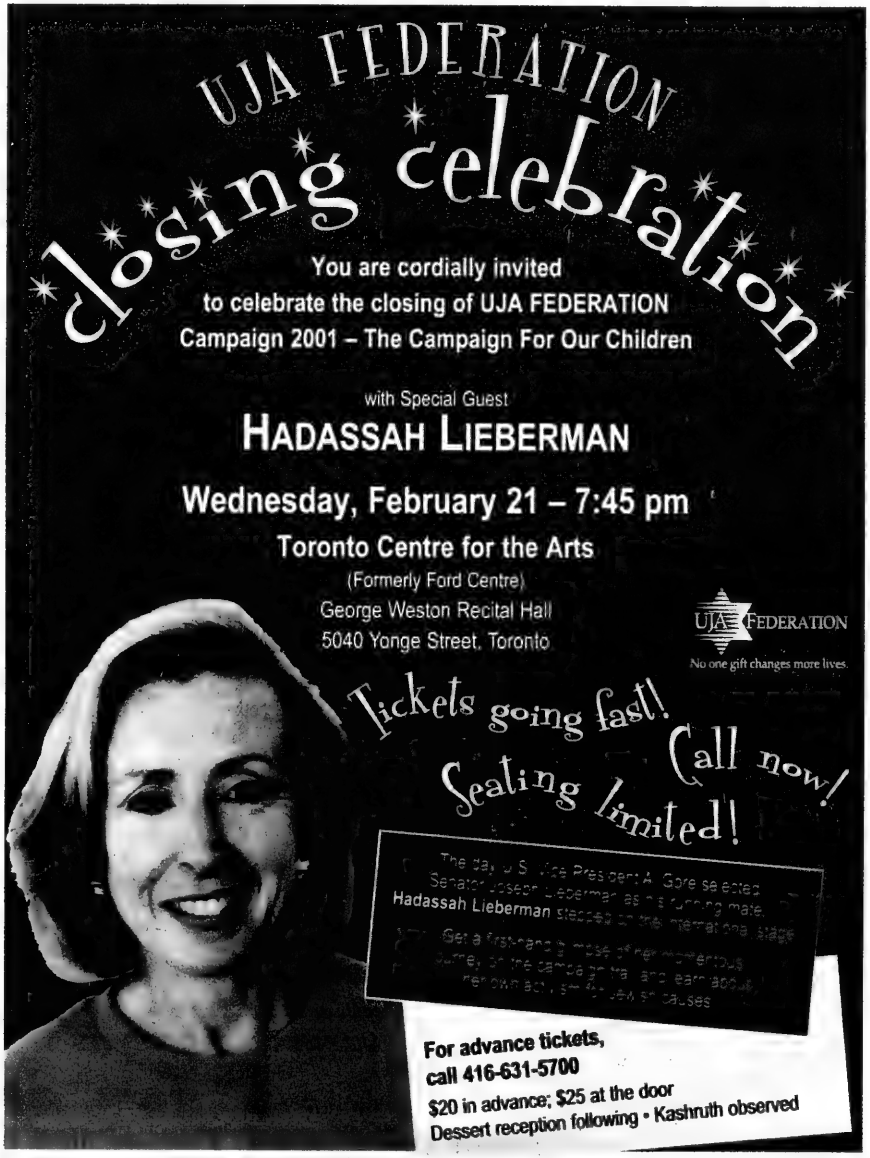
"Back then, the Reform movement was known to be neutral at best and hostile at worst to the Zionist movement. Although some persist in thinking that it is still true, it definitely is not."

For the past 30 years, all students have spent their first year at the college at its campus in Jerusalem, he said.

"This is both as a Hebrew teaching device, and as an acquaintance with the country's people and culture. One cannot function as a rabbi in a liberal congregation without this acquaintance."

The Reform movement is committed to the progressive Jewish movement in Israel, he said, and wants it to be active in Israeli society.

"The results are mixed. Our synagogues tend to be crowded with bar and bat mitzvahs and wedding celebrations. We see evidence that more and more Israelis are looking to us as their religious home.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Depression survivor helps shed light on her illness

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Karen Liberman will talk about her illness to anyone who will listen.

As a survivor of clinical depression, she travels the country speaking to groups about hope, recovery and healing.

Liberman, 54, who was recently honoured as a health hero by *Chatelaine* magazine for her volunteer work in the field of mental health, says, "Having survived, I have a profound sense of gratitude and blessing. I feel I have to give back."

In her talks she speaks about the sometimes humourous happenings on the psychiatric ward, and the importance of disclosure and breaking down the stigma of mental illness.

"It is really a physical illness of brain chemistry," says Liberman, director of training and communications at the Social Planning Council of Toronto, an executive member of the Mood Disorders Association, and mother of two.

"My mother had bi-polar disorder, and when you talk about secrecy and shame, that pervasive shame always carried with me."

Her own "descent into hell" began in 1987. "If we were to take a survey, I would have been chosen as the person least likely to be depressed. I am naturally upbeat and outgoing.

"About 1985, however, things just weren't right. I was not Karen. I denied anything was wrong, but eventually the wheels fell off the bus; I descended into a black horror."

Throughout the next 10 years, she was hospitalized 17 times, treated by six different psychiatrists, had a few suicide attempts, tried 27 types of medication and underwent 24 electroshock therapy treatments.

"It was a decade of darkness," she says.

A pivotal moment in her illness came when she was talking with a group of friends, and her husband asked her not to air "'her dirty laundry.' I realized then that people who have a mental illness are dirty laundry. If I had had another illness, I would not have been thought of in that way."

Karen Liberman

In 1997, Liberman says, she finally found help. "I met a psychopharmacologist who agreed to take me on, and we found the right medication. I also made fairly significant life changes, and left my 32-year marriage."

Since then, she says, she has never looked back. "I finally knew the difference between feeling better and truly being well. I had come back to myself."

She is convinced that "God meant for me to take this journey. I would never wish it on others, but I also would never change it. Every single day is a blessing, and I take nothing for granted.

"Even during a difficult time, I know the tears are there because at that moment I am unhappy. My emotions are normal."

As a recent guest on an online forum about mental illness, it struck her, she says, how many people were affected by it. "If you don't have the illness, someone you know does. It is essential to bring it into the light.

"Confronting a mental illness and putting a name to it puts a cast around the soul. That helps it heal."

She speaks to people because she wants them to understand that a change in someone's brain chemistry can "disturb every action. A mood disorder robs people of their essence.

"My job is to let other people know. I am trying to help people get it. If one person who has had an illness can help one other person to understand, that will shed some light.

"Everyone's illness is a journey, and they all reach their own significant sign posts along the way. People come to hear me because listening to my message helps them along *their* journey."

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OMISSION

In the article, "Brothers share their pain with the community" (*CJN*, Feb. 1), we did not mention that Israeli Consul-General Meir Romem also spoke at the rally held at Beth Tikvah Synagogue. *The CJN* regrets the omission.

* * *

CLARIFICATION

The article, "Mitchell Gold's Peace Plan," (*CJN*, Feb. 1) should have said that Mitchell Gold currently uses the "homeplanet" logo on many of his existing projects. We apologize for any misunderstanding.

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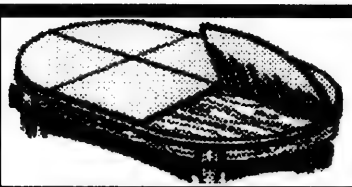
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Rosenblum eases transition to seniors' residence

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Sharon Rosenblum, director of admissions and marketing at Terrace Gardens Retirement Residence, says working with seniors opens up a window on her life.

"Speaking with them on a daily basis, they are able to bring out parts of me that no one else can tap into," she says.

Sharon Rosenblum

Rosenblum, who has been at Terrace Gardens for about one year, is often the first person that people speak to when considering a retirement residence for a family member.

"I take them on a tour, and then they usually come back with the prospective resident. I'll also go out to a private home or hospital to meet with them, assess how the resident would fit in, and determine the level of care that is required."

Terrace Gardens, which has available private or semi-private accommodation, offers 24-hour health care, a kosher kitchen supervised by COR, daily activities and short-term respite and trial stays.

The residence is a member of the Ontario Residential Care Association (ORCA), and has received a three-year accreditation without reservation, the highest accreditation available, Rosenblum says.

"My aim is to make the transition into the residence easy, because I know what a difficult decision it is to move a parent from their home.

"Most children suffer guilt and remorse; I try to make it a pleasant experience," says Rosenblum, who is a mother of four and grandmother of 12.

With a chaplaincy volunteer services certificate from Jewish Family and Child Service, she has worked with the Jewish Chaplaincy of Toronto visiting and acting as an advocate for hospital patients.

"When this position became available, I jumped at the chance because I was familiar with the residence and I wanted to work with the Jewish community."

Spotlight

Part of Rosenblum's job includes working with discharge planners at various hospitals in order to make arrangements for patients who are not able to return home, and running programs such as a cabaret for the residents, and a medical symposium and Judaica exhibit which are open to the public.

"I want people to come in and see what we are all about. I'm a people person. I enjoy interacting with everyone, especially the residents. I find it very rewarding.

"Until you work with seniors, you do not understand how much they can add to your life. They have a history and an understanding of life that most of them are happy to share."

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- Michael Sela, Past President and Deputy Chairman of the Institute's Board of Governors

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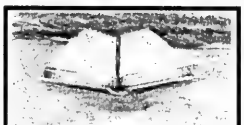
Jewish Life

An intellectual discipline

By RABBI MARK FRIEDMAN



Our sages produced wonderful dicta that contain wisdom touching upon elemental aspects of being human.

Perhaps the largest collection of these dicta is Pirkei Avot, Sayings of the Fathers, from the Mishnah. One example of this genre appears in the first chapter of Pirkei Avot. "Not the expounding of the law is the important matter, but the doing of it."

Simply put, it is the action that counts and not the words. But is this not apparent and obvious? Is this not an accepted convention of human existence? I would answer, to paraphrase Porgy and Bess, it is not necessarily so.

In the annals of evil that was Nazism, the case of Martin Heidegger (1889-1976) would not seem to be of great consequence. He was not a leader of the Nazi Party, nor was he directly connected with the death camps. In another sense, however, his case was one of the genuine horrors of Nazism: he was one of the greatest, if not *the* greatest, philosopher of the twentieth century and he was a Nazi.

That Heidegger or anyone else was a great philosopher cannot be easily proven. The number of entries by and about him in the Library of Congress catalogue is one of the largest for any twentieth-century philosopher, and just recently, a concordance that indexes every word in his seminal work *Being and Time* has appeared. While all this does not constitute a philosophic argument for his stature, it is some indication of his influence.

As to Heidegger's Nazism, while much of it is in dispute, certain elementary facts are clear. In 1933, he joined the Nazi Party and was elected Rektor of the University of Freiburg, replacing a social democrat who had been dismissed by the Nazis. Among his statements as Rektor was the following: "Precepts and ideas are not now the rules of your being: the Fuehrer is your one and only present and future German reality and law."

Was Heidegger also an anti-Semite during this period? This has been contested, but a curious incident casts doubt on these denials. A certain Dr. Baumgarten (not Jewish) had applied for acceptance as an SA stormtrooper and had given Heidegger as a reference.

Heidegger, however, was not very enthusiastic about his candidacy and wrote: "Dr. Baumgarten stems both family-wise and intellectually from the liberal-democratic Heidelberg circle around Max Weber. During his stay here, he was anything but a national socialist… After Baumgarten failed with me, he kept up very lively relations with the Jew, Frankel, who had been active in Goettingen and has now been terminated here."

When made aware of this charge, Dr. Baumgarten produced a sworn affidavit that he had never laid eyes on "the Jew Frankel" and thereby gained admission to the SA. It is thus quite clear that Heidegger was – to say the least – not entirely free of anti-Semitism. No one with fundamental objections to anti-Semitism could have joined the Nazis, even as early as 1933.

In 1934, Heidegger resigned the Rektorship and after that, his enthusiasm for the Fuehrer and National Socialism clearly subsided. Nevertheless, after the war, not once did he utter a word of sorrow for what Germany had done to its victims. Instead, he tried to portray himself as an anti-Nazi who had joined the party only to protect the University of Freiburg. He did not want to join what he considered the post-war cowards who reneged on their original loyalty. He was not going to besmirch a holy cause of his life. In that way, he remains fixed in history as a Nazi.

All this would be of very limited interest had Heidegger not been a truly great philosopher who had also been a Nazi. Professor Michael Wychsogrod, whose work provides the details and foundation for this article, came to understand this when he first began studying Heidegger's writings a number of years ago.

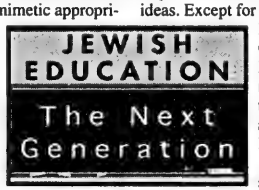
Wychsogrod also learned something important about philosophy: that some people think of it as a religion. But philosophy is not religion; it is, exclusively, an intellectual discipline. In philosophy, all that matters is whether what you say is true and profound. And if it is, then you are a great philosopher, no matter what you do.

Thus the example of Heidegger teaches us the limitations of study and thought and the importance of deeds. It was a lesson our sages learned long ago. In this age of information, let us also learn from and follow it.

Rabbi Mark Friedman is a chaplain with FEDERATION CJA Chaplaincy Services in Montreal.

Learning beyond the book

By ELLIOTT MALAMET



Although we take pride in our reputation as "the people of the book," there can be some unwelcome aspects of this legacy when it comes to the education of our children. Does the commitment to book learning, the mimetic appropriation of reality through the printed word, actually block our children's ability to access the spiritual content at the heart of Judaism and indeed, of the world itself?

In his magnum opus *Jerusalem*, Moses Mendelssohn outlines the potentially destructive influence of that ostensibly benign object – the book:

"We teach and instruct one another only through writings. We learn to know nature and man only through writings. We work and relax, edify and amuse ourselves only through overmuch writing. Everything is dead letter; the spirit of living conversation has vanished."

Whether or not Mendelssohn should be taken utterly seriously or whether he is rehearsing an argument in deliberately exaggerated form, his – well, okay – *writings* attest to a Judaism that has lost the ability to convert words into living realities. I do not sense, *even in Orthodox institutions*, that for the majority of students, learning Talmud per se is an edifying experience.

This does not mean that texts do not impart information or even powerful ideas. Except for a minority, the idea of learning a "blat Gemarah" – with Rashi and Tosfot – is not a big uplift. (I say this last ruefully, as I am a big fan of textual learning).

Without the requisite textual skills, students will be lost in the foreign country of Judaism without a passport or sufficient funds. But unless the students are allowed to break out of the guided tour we provide and really explore the territory on their own, it will remain a disappointing journey that they will not want to repeat. Translation: textual analysis must be combined with other forms of learning in order to help the student truly internalize the Torah's perspective on life.

Take, for example, the part of the curriculum dealing with kashrut. Food is an enormously important topic – it touches upon aspects of holiness, body image, attractiveness, health, socializing, even identity. Instead of simply discussing what is allowed and what is forbidden, one could also examine ideas such as, the Torah view on a meaningful dinner conversation; vegetarianism; nutrition and Jewish body images; fasting and its relation to current eating disorders; food as a social event and the dilemma of dining with non-Jews as it pertains to interdating/intermarriage; and how to make eating a spiritual event.

Several potential field trips or speakers could be integrated into the curriculum: meeting with rabbis who would explain how kashrut is supervised, visiting a food plant, holding a cooking demonstration using kosher recipes, visiting the supermarket to review how to find and identify kosher products, demonstrating how a kosher kitchen is created and maintained, giving a lecture by a psychological professional on the "emotional uses/abuses" of food.

Schools obviously differ regarding the exact definition of their respective mandates. Are they in the business of creating "serious" Jews? "Observant" Jews? Jews who identify with Judaism? Jews who will be community leaders? Whatever the goal, the curriculum must move towards a model of fusing academic study with the experience of "orienting moments" where scholarship can be brought to life and life can be brought to words.

Jewish Life

Where universes meet

***The Talmud and the Internet: A Journey Between Worlds*, by Jonathan Rosen, Douglas & McIntyre, $26.95.**

Do the Talmud and Internet have anything in common? Jonathan Rosen, author of the well-received novel *Eve's Apple* and former literary editor of the *Forward*, grapples with this question in this unusual and original book.

Books
Bernard Baskin

His self-questioning journey begins with reflections on the two strands of Jewish history represented by his two grandmothers: one, American-born, modern in sensibility and liberal in religious faith; the other, East European Orthodox, long-suffering and murdered by the Nazis.

In some strange way, the contrast between the two grandmothers' fates is embodied in the contradictions between the Talmud as "ancient tradition" and the Internet as contemporary "chaos."

Rosen writes, "The loose, associative logic of the Internet, and the culture it reflects, is not merely a mirror of the disruptions of a broken world but offers a kind of disjointed harmony. The Talmud helped Jews survive after the destruction of the Temple by making Jewish culture portable and personal. In the same way, there are elements in the inclusiveness of the Internet well-suited to a world that is both more uprooted and more connected than ever before."

For hundreds of years, Rosen makes clear that responsa, questions on virtually every aspect of Jewish life, went back and forth between scattered Jews and various centres of talmudic learning. The Internet is also a world of unbounded curiosity, of argument and information, where anyone with modem can wander out of the wilderness for a while, ask a question and receive an answer. Rosen takes comfort in thinking that a modern technological medium echoes an ancient one.

The author suggests that the Rabbis referred to the Talmud as a *yam*, a sea, and though one is hardly intended to "surf" the Talmud, something more than oceanic metaphors links the two verbal universes: "Vastness and an uncategorizable nature are in part what define them both."

But ultimately, Rosen realizes that unlike the Talmud, the Internet has "no moral centre." Indeed, the Web page and a page of Talmud may be collections of basic or core material built around intricately interlocking commentaries, but the similarity is somewhat forced and not especially compelling.

What is noteworthy, however, about this splendidly written volume are the author's ruminations about such historical figures as Rabbi Akiva, his wisdom and martyrdom; Yochanan ben Zakkai, who, very much alive in his coffin, outwitted the Romans and established the yeshiva that helped secure the survival of Judaism; Henry Adams, fascinated with the energy of the dynamo-electric machine as the symbol of a new age, and the ambiguous life of Josephus, traitor and Jewish historian.

This book is much more concerned with the Talmud than the Internet and the aggadic (rabbinic) homilies and illustrations from its pages are astute and pertinent.

This little book – intelligent and engaging – is well worth reading.

Time for some Jewish humour

By MARK MIETKIEWICZ

Q: Noah's ark was built in three storeys, and the top storey had a window to let light in. But how did they get light to the bottom two storeys?

A: They used floodlights. **[http://ezra.mts.jhu.edu/~rabbiars/humor/riddles.html]**

Oy!

Purim is just a few weeks away, so that means it's time for my annual look at Jewish humour on the Internet. But first, a disclaimer. I try to recommend sites that entertain, but on the Internet you never *really* know what you're going to come across. So be warned.

The online Jewish Magazine includes a hefty supply of jokes in every issue **[http://www.jewishmag.com]**. A sample: Harry was a good and pious man who was greeted by God himself after he passed away. God asked him if he was hungry and they shared a can of tuna. Meanwhile, Harry noticed that way down in the other place, people were feasting on caviar, champagne, lamb, truffles and brandy. After this happened a couple of times Harry asked why all he got was tuna. "To be honest, Harry," God said, "for two people, it doesn't pay to cook." **[http://www.jewishmag.com/25mag/humor/humor.htm]**

With so many incredible Jewish comedians out there, where would you start if you wanted to honour them? How about Alan King and Carl Reiner? The National Foundation for Jewish Culture presented its first award to actor/comedian/boxer/Catskills tummler Alan King. And its second award went to Carl Reiner, award-winning writer, director, performer and half of the 2000-Year-Old-Man duo **[http://www.15minutesmagazine.com/archives/Issue%2008/national_foundation.htm]**.

You can listen to generous excerpts of the classic skits with Reiner, as Mel Brooks shares his millennial memories. "I have over 42,000 children. And not one comes to visit me." **[http://www.haruth.com/JhumorListenG.html]**. After that, take in a charming interview with Carl Reiner at Virtual Jerusalem radio **[http://www.vjradio.com/luminary.htm]**, where he reminisces about his Jewish roots, his early years and his years in show biz.

Speaking of Carl Reiner, William Swislow argues that despite its cast, Carl Reiner's *Dick Van Dyke Show* was one of the most Jewish sitcoms TV had seen until *Seinfeld* **[http://www.interestingideas.com/ii/rob.htm]**.

A while back, Lou Bega came out with the popular tune *Mambo No. 5*. "A little bit of Monica in my life/ A little bit of Erica in my life..." Catchy? Perhaps. But I prefer listening to another version by "Louis Bagel" that has popped up on the Internet **[http://members.theglobe.com/hwebdesign/MATZAH5.WAV]**. This one is called *Matzah No. 5*.

I really love that Chanukah – it lasts eight nights.

A little bit of Passover is all right.

A really big bar mitzvah is what I had.

I'm moving to Miami just like my dad.

Rosh Hashanah is the Jewish New Year.

I really like a bagel with some shmeer.

My mother's name is Esther, my dad is Stan.

I like to go and see Barbra Streisand.

Anyone who has ever strained their eyes trying to decipher the strange symbols or "hechshers" attesting to the kashrut of a product will be thankful for the listing of Reliable Kosher Supervision **[http://www.kashrus.org/kosher/symbol.html]** provided by Rabbi E. Eidlitz, author of *Is it Kosher?* You'll find 50 kashrut symbols from Canada, England, France, Israel and the United States. But it seems they missed a few kashrut bodies that Jewish America has stumbled on **[http://www.jewishamerica.com/ja/features/humor.cfm]**:

- K sera sera: Hashgachah given by the more liberal branches of Judaism;
- I'm OK, you're OK: Under the supervision of the Orthodox Psychiatric Association;
- KO: Hashgachah of the World Boxing Federation;
- Mary K: Under strict supervision of Cosmetics Association;
- KGB: Russian hashgachah – no longer reliable;

Next week, more Jewish humour from the Web.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Feb. 19, is deadline for the March 1 issue and Monday, Feb. 26, is deadline for March 8. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

This week's What's New column was prepared by Rebecca Nadler

Thursday, Feb. 15

LET'S TALK JUDAISM

Rabbi Howard Morrison discusses Know Your Judaism: Principles, Personalities and Issues, 7:30 p.m., Beth Emeth Bais Yehudah Synagogue. 416-633-3838.

Friday, Feb. 16

CARLEBACH MINYAN

A lively Carlebach kabbalat Shabbat service for young adults is at Shaarei Shomayim Synagogue, downstairs chapel, 5:40 p.m., 470 Glencairn Ave. For information, call **Jory** 416-486-9406.

DOWNTOWN SHABBATON

For a Shabbat of song and spirit join featured speakers **Nosson** and **Chana Shaffer** at Anshei Minsk Synagogue. The topic is Mitzvah Cycle Maintenance: Confronting the Most Difficult Mitzvah Honouring Our Parents. Shabbaton fee $45. 10 St. Andrew St. To register, 416-784-3355 or 416-595-5732.

VOLUNTEER RECOGNITION

Special Shabbat service at Temple Har Zion honouring the Out Of the Cold volunteers at 8:30 p.m.

Saturday, Feb. 17

HESCHEL MINYAN

Heschel School family-oriented minyan: a traditional, egalitarian Shabbat service, 9:45 a.m., followed by pot-luck, vegetarian, nut-free lunch, at Kolel building, 151 Eglinton Ave. W. Minyan will be held the third Saturday of every month.

Sunday, Feb. 18

L'CHAIM VEGETARIANS

L'Chaim Vegetarian Group is meeting 12 noon to 2:30 p.m. at Le Commensal vegetarian restaurant, 655 Bay St. For information, call **Howard Koch** 416-663-4076.

BREAKFAST & SPEAKERS

Beth Tzedec Singles and Kolel are sponsoring an interactive program at Beth Tzedec, with **Rabbi Neal Loevinger**. Topic is Love: A Jewish Spiritual Value. Davening at 9 a.m., breakfast at 9:30 a.m. and program at 10. Cover $3.50.

BROTHERHOOD MEETING

Alvin Abram, author of *The Light After the Dark 2* and *Why Zaidy* speaks to the Beth Emeth Bais Yehudah Brotherhood. Services at 9:15 a.m., breakfast and program at 10 a.m. Tickets $5.

CLASSIC YIDDISH FILMS

You don't have to understand Yiddish thoroughly to enjoy the film *The Cantor's Son* with **Moishe Oysher**. Screening and discussion with **Shlomo Schwartzberg**, program director of the Toronto Jewish Film Festival, 7 p.m. at Beth Tikvah, 3080 Bayview Ave. Admission free.

JACS INFO MEETING

Jewish Alcoholics, Chemically Dependent Persons and Significant Others will hold its next meeting at JACS Place, 858 Sheppard Ave. W., 7:30 p.m. For information, call 416-410-5227.

FUN, FOOD & AUCTION

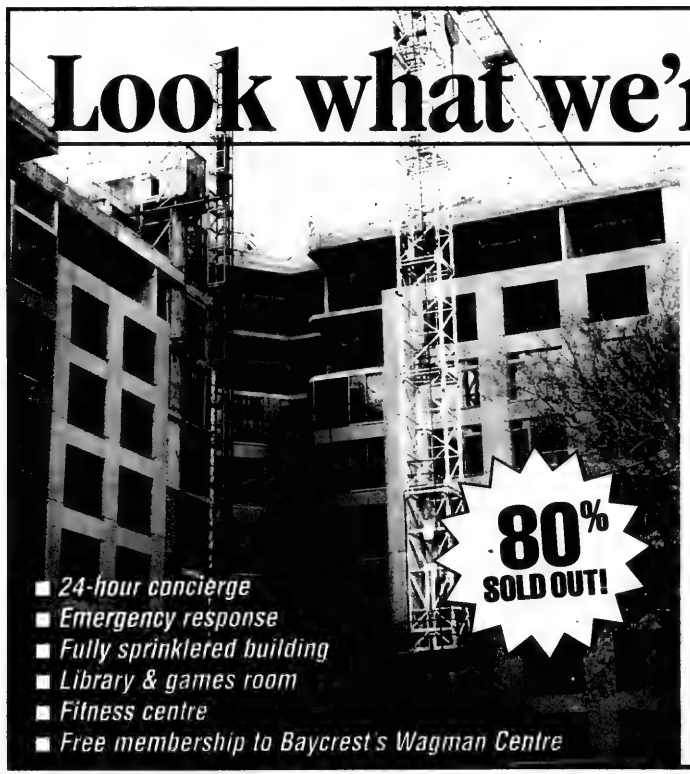
Join Netivot Hatorah for a night of fun and games at Dave and Buster's. The evening will include glatt kosher food and a fantastic auction. 8 p.m. For tickets and information, 905-771-1234, ext. 305.

BOOKS & TALK

Temple Kol Ami and Indigo present **Karen Paiken,** manager of communications at Jewish Family & Child Service, discussing Did The Ancient Israelites Commit Ethnic

Continued on page 25

Look what we're up to now.



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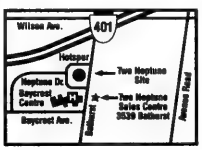

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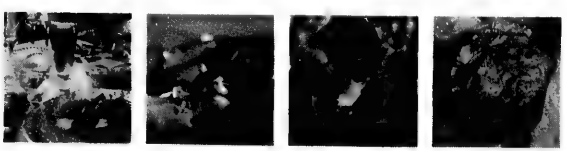

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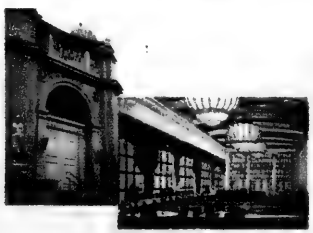

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"People often have the misconception that planning a wedding, bar or bat mitzvah has to be a stressful and tedious experience," states Marla Kay, organizer of "A Celebration of Stars," a trade show which assembles a large variety of party professionals serving the Jewish community.

"As a bridal and party consultant over the past 18 years, I know how wonderful it is to plan a simcha. There are so many details to be looked after. For the past 8 years at each of my shows, I have brought together over 60 professional "stars" of the party industry to display their wonderful products and services."

This year, the Celebration of Stars Wedding, Bar and Bat Mitzvah Show will take place on Tuesday, March 20, 2001 at Beth Emeth Bais Yehuda, 100 Elder St. (Overbrook/Wilmington). It starts at 6 p.m. and runs until 10:30 p.m. This year Ines DiSanto of Chez Moi will be presenting her 2001 bridal collection on a fabulous runway fashion show, which will begin promptly at 8 p.m.

When you attend the Celebration of Stars Show, all of your entire party needs will be represented and you will be able to meet our party's finest on an informal basis. Each of the various stages of party planning will be available and by having more than one company displaying their unique talents in a particular category, you have the choice of which individual will suit your needs. You may choose from a variety of party professionals who will strive to maintain the highest standards of excellence in their particular area of expertise. You will be offered bridal and party consultants, catering (Kosher), invitations, florists, make-up artists, personalized party favours, photography, videography, cakes, creative room decor and centrepieces, orchestras, DJ's, and jewellery & giftware. Some of the "stars" are very well known in the simcha industry and there will also be some new faces as well.

"Every Celebration of Stars Bridal, Bar and Bat Mitzvah Show that I have organized has proven to be so successful for both guests and exhibitors that as soon as I finish one, I begin plans for the next one," says Kay. "Organizing a party is what I do best and I think that it is certainly reflected in my shows."

Come and see for yourself that the Celebration of Stars has got it all and is one show that you don't want to miss. Admission and parking is free. For further information ... contact Marla Kay at **905-882-2042**.

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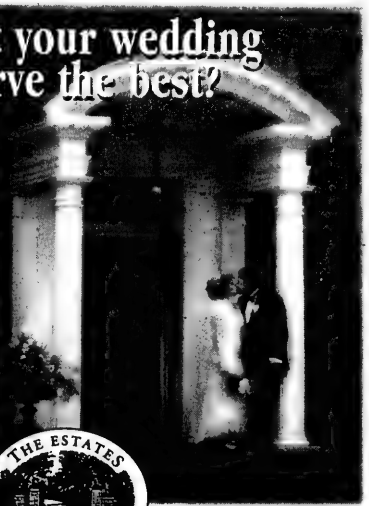

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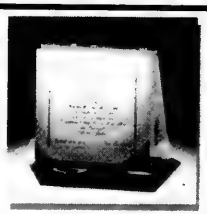

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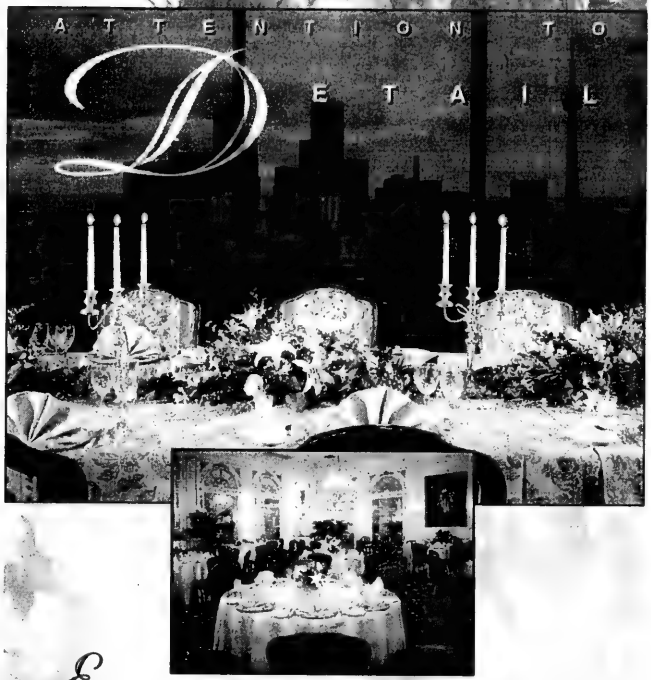

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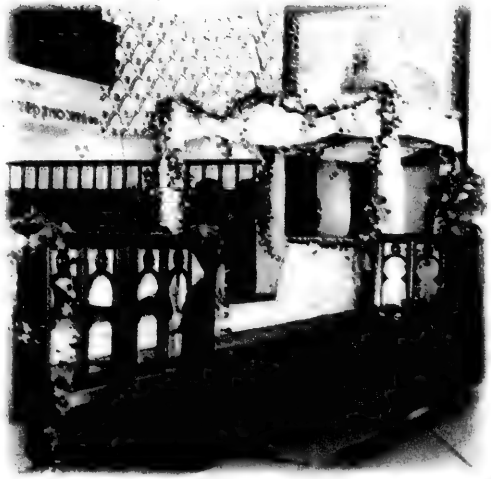

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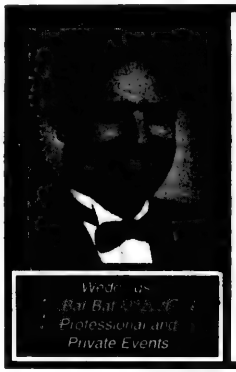

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At Lavee Studios every State-Of-The-Art photographic service is available. Every package is tailored to suit your needs. Lavee Studios has been serving the community for over 20 years, and over 15 years at its present location at 119 Sheppard Ave. West.

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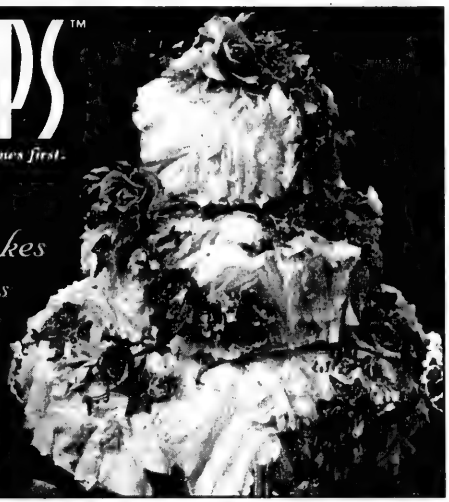

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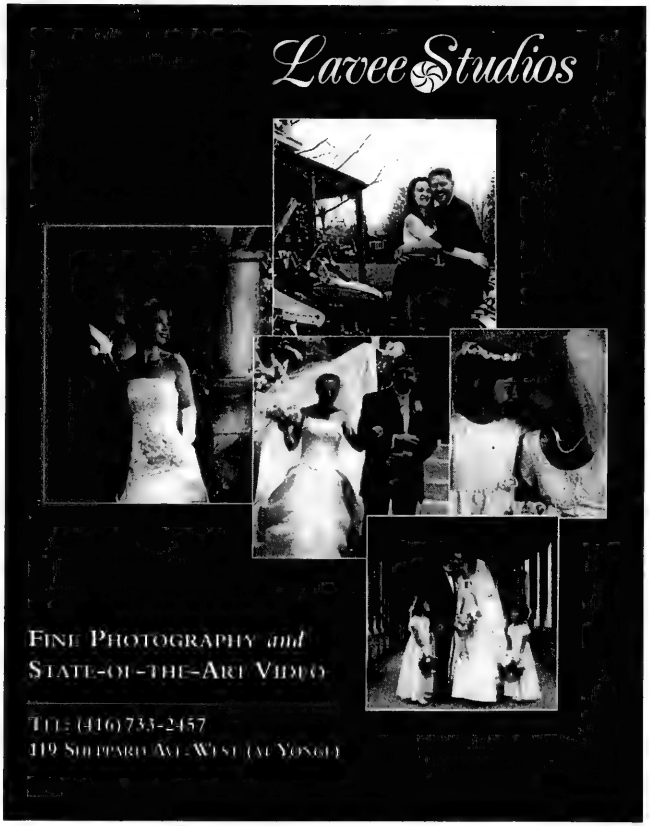

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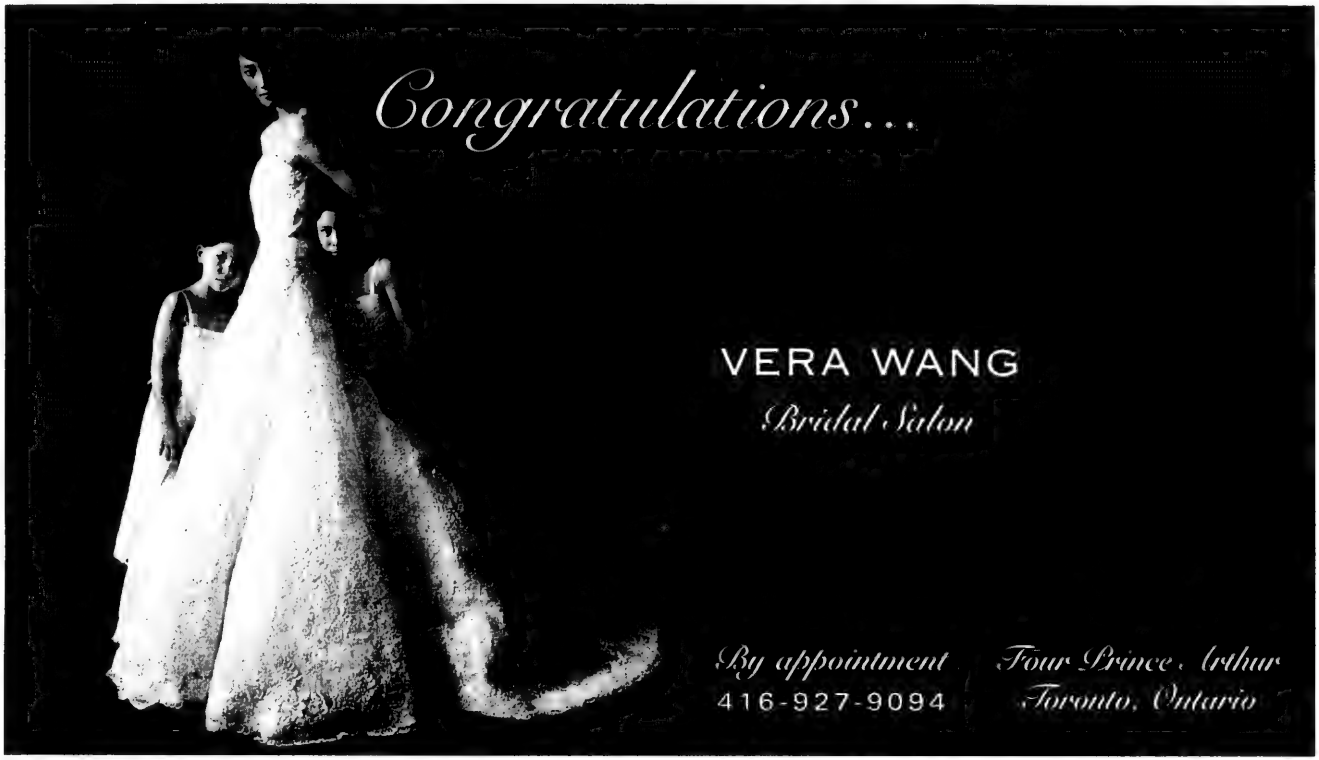
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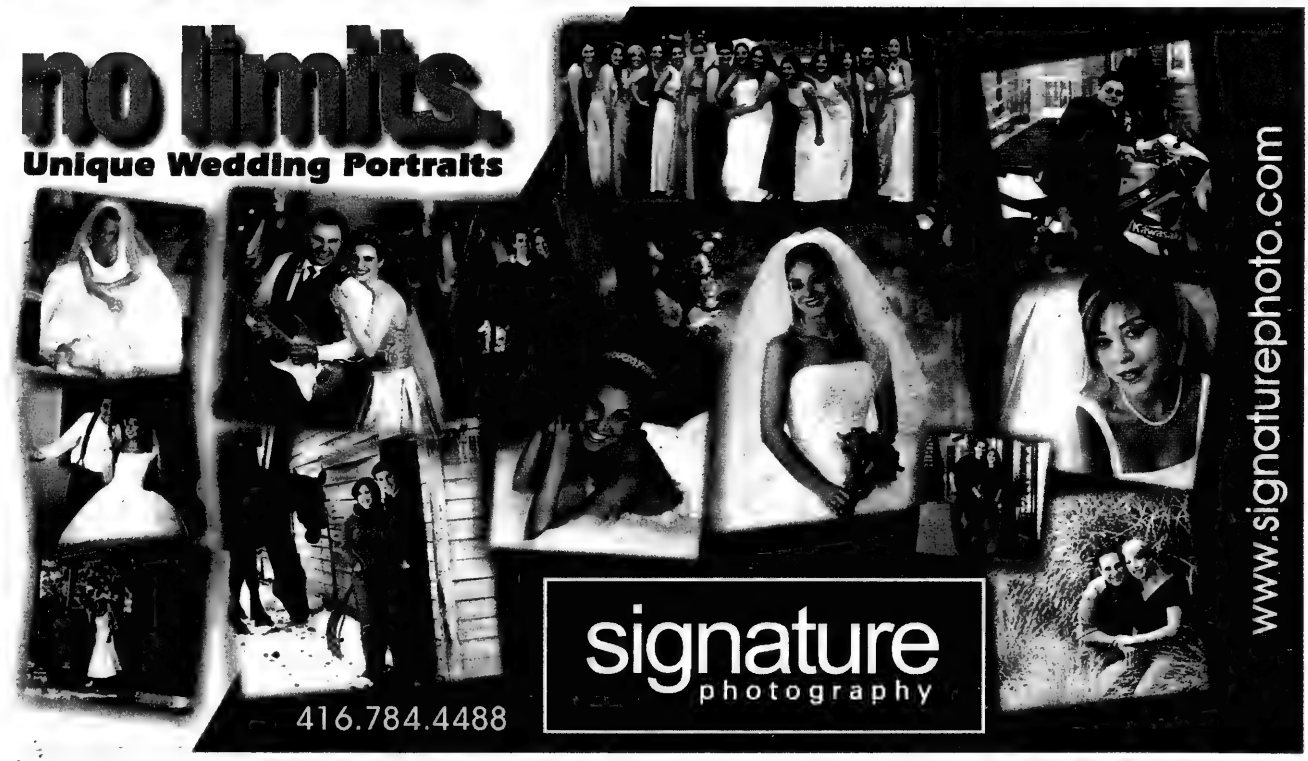
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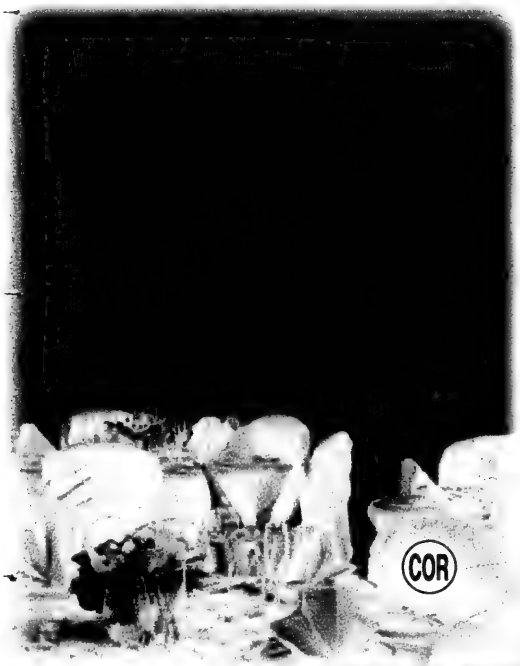

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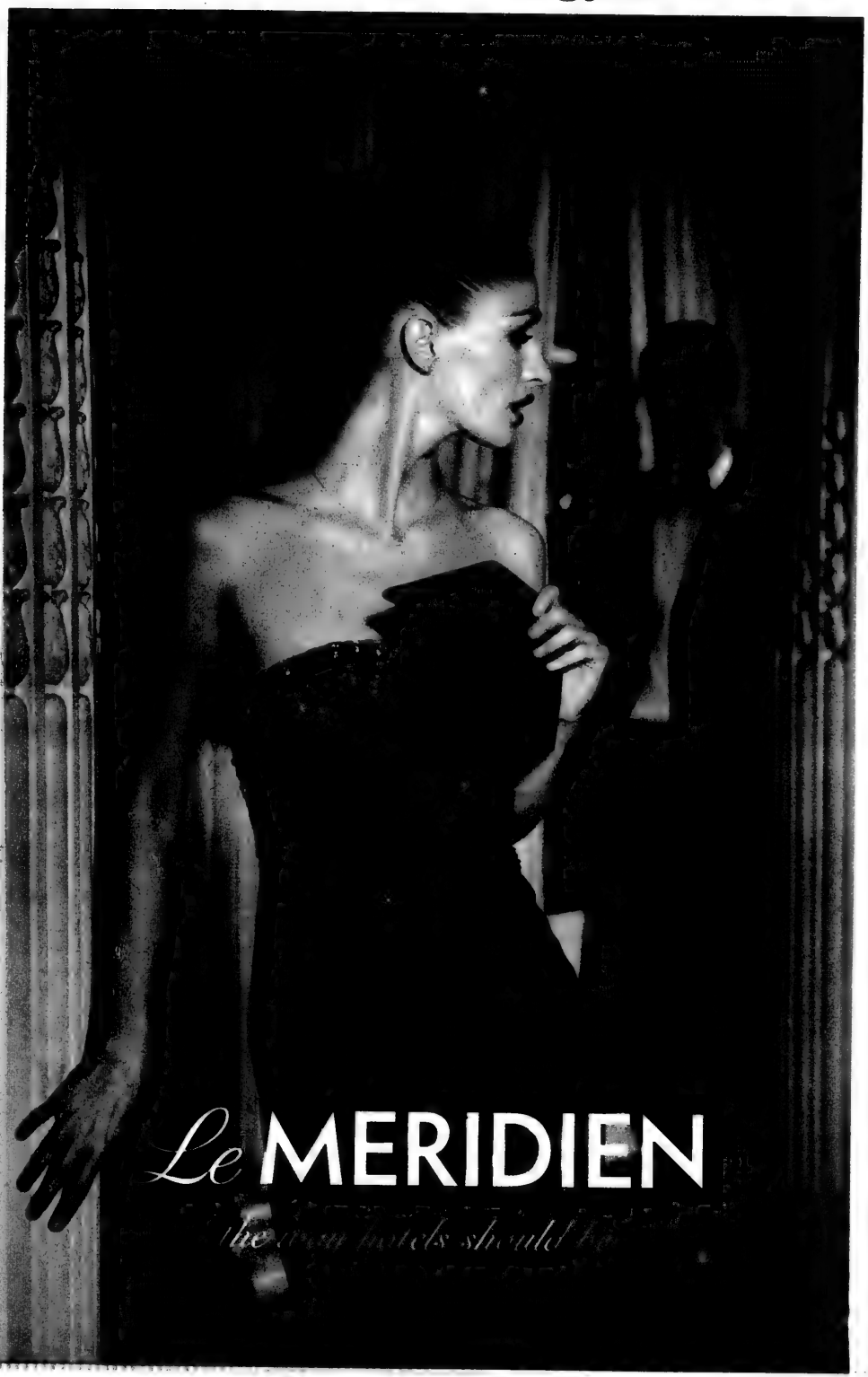

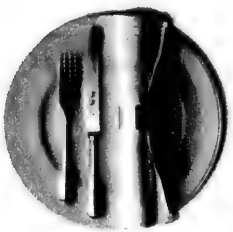

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Stavros elevates bespoke tailoring to an art form

Architecturally, Stavros Sartoriale on Cumberland St. is a marriage of warmth and elegance. Lofty ceilings, expansive display windows and a floor of fine-veined cream-coloured marble create spaciousness and light. Rich rosewood shelves brim with bolts of fine fabric.

Remodelled in September 1999, Stavros Sartoriale embodies a conscious choice to bring tried and proven craft traditions into the third millennium. Like a fine suit, this store is tailor-made.

Every Stavros suit is "bespoke": ordered by you, custom-made for you. Each takes three fittings, with every stitch sewn in-house by skilled artisans. In keeping with Stavros' high standards, each bolt of fabric he selects is manufactured expressly for him at the finest European mills.

When Stavros first opened his doors in Canada, 40 years ago, there were hundreds of bespoke tailors. Today, he's the last of his kind in Canada; but he's mentoring successors to continue the tradition.

A Stavros tuxedo will give you the look of distinction you desire at your next wedding or special event; there are many other formal occasions where it can double as a suit. Styles range from conservative to contemporary; single breasted jackets, for example, may have either peak or notch lapels.

From the work room (left) where garments are created to the elegant showroom (right), attention to detail is paramount

Stavros tuxedos are crafted from the traditional mohair. It's light in weight, but firm and lustrous, and doesn't wrinkle easily; this makes for a better appearance with less ironing and cleaning, hence less strain and longer wear.

Stavros' shirts are also custom-made. Here too, styles vary, in features such as wing or laid-down collars; and there's a wide selection of fabrics and patterns. Order any shirt you want, and its exquisite quality and glove-like fit will shine through.

Stavros offers every other article of custom formal wear you'll need to complete your ensemble. A smart custom vest is often just the right piece to unify your look. Only the accessories are ready-made, but they include everything from cufflinks to cummerbunds.

Designer clothing is supposed to offer style for the masses. Stavros offers both style and quality, tailored uniquely to make you look your very best. As manager Maurizio Viel says: "We dress very few; but these few, we dress well."

See Stavros Sartoriale for yourself, at 95 Cumberland St.; or call 416-924-8144 for an appointment. It will exceed your highest expectations.

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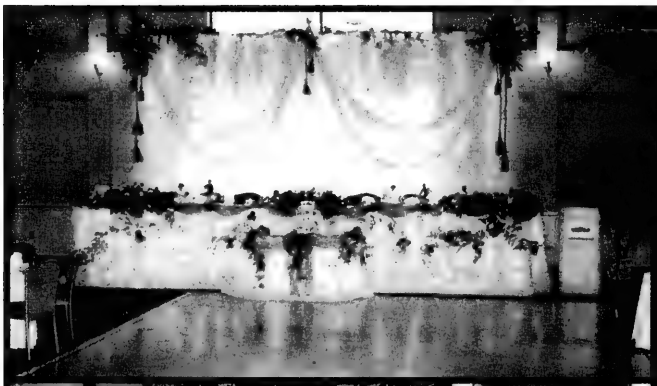

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Concord Photography: Have camera, will travel

To sum up his career as a photographer, Vladimir Bekker could coin the motto "Have camera, will travel". "We have customers across Toronto, and as far away as Michigan," says Bekker, who operates Concord Photography in Woodbridge.

"Last year, I shot a marriage in Switzerland; before that, a wedding in Israel."

Bekker's high-end craftsmanship makes him popular among budding brides and grooms, and in the Russian Jewish community. To him, photographing a wedding is a fine art, which he's been honing for 25 years. It's also a personal commitment. Bekker doesn't subcontract: he does your work himself.

Bekker likes photographing weddings because "there's more scope for creativity. People are more serious. Weddings allow us to show them our best." Both pre-set collections and full customizing are available.

Bekker marries contemporary posing techniques with avant-garde visual style. He makes creative use of multiple lenses, and of lighting above all; and he treats with loving care the so-called "minor details" that make all the difference. Prints are carefully retouched, for example, to soften skin texture.

"We also pay careful attention to wedding album design," he adds. "You need a proper frame to enhance the pictures and bring everything together."

Bekker has earned the kudos of his peers. In March 2000, his album won the prestigious Judges' Award at the Wedding Photographers' International Album Competition in Las Vegas.

Bekker first took up the camera as a child. He studied photography in university, among other subjects, and eventually came to practise his chosen profession full-time. After coming to Canada in 1989, Bekker found employment in a photography studio, where he also honed his business skills. In 1991, he opened his own studio in Concord.

Five years ago, Bekker moved to a Steeles Ave. plaza that is geared to weddings. There are about 60 services: you can find bridal gowns, invitations and other wedding necessities here. Bekker's future plans are to expand to Thornhill or Richmond Hill. Concord Photography is at 4040 Steeles Ave. West, unit 18. Hours are noon to 8:00 p.m., by appointment; call 416-410-1410 or 905-660-0000.

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SEARCH advertising design

Continued from page 24

Cleansing? At Indigo, 8705 Yonge St., 8-9 p.m.

Monday, Feb. 19

CONSERVATIVE PROGRAMS

Karni Goldsmid-Lahav, shlichah to North American Conservative Movement, will present programs and activities of the Conservative movement and various aspects of life of Conservative Jews in Israel. At Beth Tikvah Synagogue in Youth Lounge, 7 p.m.

JWI GENERAL MEETING

Update Your Look With Silk Scarves with Nagillah chapter of Jewish Woman International, 50+ singles program, 7:30 p.m. at Pride of Israel Synagogue. For information, call **Norma** 416-657-8763 or **Helen** 416-638-4326.

JEWS FOR JUDAISM

Learn to deal with missionaries who infiltrate the Jewish community at a free 6-week seminar with **Rabbi Michael Skobac**. The Jews for Judaism Counter Missionary Survival Seminar will take place Tuesdays, 8 p.m., at Pride of Israel Synagogue. For information and registration, 905-761-0040.

Wednesday, Feb. 21

HITLER'S POPE

Prof. Michael Marrus, dean of graduate studies, University of Toronto, will speak about **John Cornwell's** disturbing new book, *Hitler's Pope: The Secret History of Puis XII*, 7:30 p.m. at Holy Blossom Temple. Free admission and all welcome.

And What Else Is New

BIBLE STUDY

Beit Rayim is offering classes with **Chana Sargon**, Feb. 15, March 1 and 22 at 7:30 p.m. For information on fees and registration, call 905-770-7639, ext. 31.

LUBAVITCH SHABBATON

Lubavitch Women's League is hosting a Shabbaton titled From the Cradle to the Chupah: Our Roles, Our Goals, Rosh Chodesh Adar, Feb. 23 and 24 at Chabad Lubavitch Community Centre, 770 Chabad Gate. Reserve: **Raisy Lipton** 905-764-9139 or 905-731-7000.

TEXT STUDY AT YORK

Mekorot Institute of Torah Study for Women is sponsoring Peshat and Derash: What is the Difference? with **Prof. Martin Lockshin**, Wednesdays, Feb. 28, March 7, 14 and 21, 10:45-11:45 a.m. at York University Student Centre. Texts will be read in Hebrew and the class will be conducted in Hebrew. Fee $20. For information and registration, 416-398-1510.

RIKUDIYAH

This year celebrating 100 years of Keren Kayemet and featuring 18 dance groups. Sunday, March 4, at 4 p.m. at Tait Mackenzie Building, York U. Tickets are on sale at the Bathurst Jewish Community Centre information desk. Adults $5.50, children $2.50. For information, 416-636-1880, ext. 364.

NA'AMAT SALE

Vendors are wanted for the Na'amat Canada Craft and Gift Sale to be held at Bayview Village, Monday, May 22. Call 416-636-5425 (days) or **Malka Mirsky** 416-633-6538 (evenings).

FLYING SOLO

Toronto Hadassah-WIZO is forming a new chapter for single women over 45, divorced, widowed or never partnered. This is an opportunity for friendship, new skills, interesting programming and a connection to the Jewish community. Call 416-630-8373.

A CHANCE TO REMEMBER

There is still space available to dedicate a tile in memory of a Holocaust victim at the Holocaust Education and Memorial Centre of Toronto. For information, call 416-635-2883, ext. 153.

LEND YOUR BRAIN

The Rotman Research Institute at the Baycrest Centre for Geriatric Care is looking for volunteers 16-85 years young, for their research into memory. Lend them your brain for a couple of hours! Call 416-785-2500, ext. 2080.

RESOURCE CENTRE

Family Resource Centre, Promenade Mall, Suite 313, **Joanna Sasson Morrison**. 905-882-8509.

Creative Scrapbook Workshop. Organize and design a beautiful album to preserve memories. Tuesdays, 7-8 p.m. beginning Feb. 27 for 8 weeks. Cost $100, centre members $85. Call to register.

Volunteers needed for drop-in program Tuesdays, Wednesdays, Thursdays and Sundays, to help with set-up, run activities and clerical tasks. High school students welcome.

JF&CS GROUPS

Jewish Family & Child Services groups. 416-638-7800.

One Family: Two Houses. A 3-session group program for families experiencing separation and divorce. Children participate in separate, age appropriate groups. Starts Tuesday, Feb. 20. Call **Shawna** ext. 215.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 15, sing along with slides; Feb. 22, Political lecture with **Ian Vared** speaking on Israel After The Elections; March 11, Purim party. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-830-5771.

Earl Bales Seniors' Club programs and activities, call 416-395-7881. Casino Niagara, Feb 22. Cost $18 and everyone gets $15 in cash to play. Bus leaves at 9 a.m. and returns at 5 p.m. Dance to live band, Sunday, March 11. Bridge has recommenced in club house.

LZA Senior's Club for socializing Monday through Friday, 10 a.m. to 3 p.m. at Borochov Cultural Centre, 272 Codsell Avenue. 416-630-9444.

Shaarei Shomayim Friendship Club: Painting classes Wednesdays, 1-3 p.m. **Lena** 416-785-5773.

BAYCREST CENTRE

Baycrest Centre for Geriatric Care, Wagman Centre, 55 Ameer Ave., 416-785-2500.

Lunch & Learn, Tuesday, Feb. 27. Members $4, non-members $8. To reserve, call **Mara Swartz**, ext. 2275.

Wellness lecture with **Despina Salassida** of the CNIB, speaking on Overcoming Obstacles In Your Environment Due to Low Vision, Wednesday, Feb. 28, 1:30-2:30 p.m. in Assembly Room. Members free, others $2.

Lunch Time concert at Roy Thomson Hall, Friday, Feb 16, leaves Baycrest Terrace at 10:30 a.m., returns at 2:30 p.m. Call **Mara Swartz** ext. 2275.

Social Bridge Club every Thursday afternoon, 1:30-3:30 p.m. in the Gathering Place. All levels welcome.

Spring POWER Program. This 7-week wellness program is for seniors living with osteoporosis. Areas covered include exercise, nutrition and education. Classes begin in April. Fee $70, class size is limited. To register, ext. 2395.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

La'Briyut Wellness Centre presents Osteoporosis Support Group, Tuesday, Feb 27, 1:30-2:30 p.m. in the Music Room Call **Joan Turner**.

Israeli Club Etrog for Hebrew speaking persons meets every Tuesday at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. **Anna**, ext. 110.

The Rabbi Speaks Series with **Rabbi Aaron Flanzraich**, of Beth Sholom Synagogue. Tuesday, Feb. 20 10-11:30 a.m. Members $1.50, non-members $3.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Sunday Morning Literary Spread: My Journey With Jake: A Memoir of Parenting and Disability with **Miriam Edelson**. Coffee, bagels and discussion, Sunday, Feb. 18, 11 a.m. Members free, non-members $8.

The *Gunsmoke* episode *This Golden Land*, Sunday, Feb. 18, 5:15 p.m. and 7:45 p.m. at Art Gallery of Ontario. Panel discussion follows screening.

Lunch & Learn with **Dr. Seymour Epstein**, Thursday, Feb. 22, noon to 1 p.m., discussing The Book of Esther as a Political Satire.

New Voices, an evening of innovative readings with **Jay Brodbar**, **Jonathan Garfinkel**, **Anita Shir-Jacob**, **Gideon Forman**, **Adam Sol** and **Karen Shenfeld**, writers who have published a first novel or play. Hosted by **Hal Neidzvieckl**. Thursday, Feb. 22, 7:30 p.m. Members free, non-members $5. Cash bar.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Free Tax Return Assistance if your household income is less than $15,000 (single) and $22,500 (with dependents). Appointments March 5, 7, 19, 21 and 28. Call to book: **Janet**, ext. 259.

Israeli singer **David Broza** in concert at Leah Posluns Theatre, Thursday, Feb. 15, 8:30 p.m. Tickets $40 at Matana Judaica.

Womens Lecture Series, Weight Management vs. Crash Diets, Monday, Feb. 19, 11:30 a.m. to 12:30 p.m. Pre-registration required. Members free, non-members $5.

Register your child for Gimme a Break, March12-16, ext. 378.

Jewish Discovery Place Children's Museum presents: Parent & Tot Shabbat, Friday mornings 10:30-11:30 a.m., sing-along, crafts, snack and playtime, all about Shabbat. For preschoolers and guardians. Members free, non-members $5/child, $2/ adults. Purim Puppet-Making 2-part workshop. For 7- to 10-year-olds, Sunday, Feb. 18 and 25, 12:30-3 p.m. Pre-registration required. $20/museum members, $25/ non-members.

SINGLES EVENTS CAN BE FOUND ON PAGE 28

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Jewish sorority chapter returns to York University

By FRANCES KRAFT
Staff Reporter

TORONTO — Slowly but surely, a small group of less than a dozen female York University students has spent most of the past year resurrecting a local chapter of the Jewish sorority Sigma Delta Tau.

Once the fledgling executive has Gamma Omichron (originally formed in 1991) up and running, with a minimum of 30 members, it can become an official chapter of the national sorority. Gamma Omichron is open to girls studying at any Toronto-area college or university offering three-year degrees.

"For us, I think it completes the university experience. It provides a greater sense of community and involvement," said Adina Furman, vice-president of recruitment, at a recent chapter meeting she hosted.

Evelynn Sagal, chapter president, explained that because York is a commuter school, a sorority helps distinguish university from the high school experience.

Although another Jewish sorority, Delta Pi, has existed at York since at least the mid-1990s, Furman and Sagal felt it wasn't exactly what they wanted.

"They're a good group, and they do a lot of good in the community," said Sagal. But, Furman added, "it didn't feel like how I thought a sorority should feel."

They explained that they prefer a less hierarchical structure and what Furman described as a more egalitarian approach.

Both Jewish sororities and the Jewish fraternity AEPi maintain a low profile at York, which does not endorse such organizations. They are, however, affiliated with Jewish Campus Services of Greater Toronto.

The sorority is primarily but not exclusively Jewish, with activities including celebrations like Chanukah parties and Shabbat dinners. "We would never turn anyone away," said Naomi Peleg, vice-president and the chapter representative on York's Jewish Student Federation executive.

"It's a great organization to be part of," Peleg said. "You're a sister for life. It's a way to give back to the community that raised us."

Among the organization's "pearls," as it calls its areas of focus, are philanthropy, alumnae and academics. Members must maintain a certain average, and a weekly library study night is one of the activities of the Toronto group.

The focus of Sigma Delta Tau's charity work is child abuse prevention. At a recent meeting, the Toronto group discussed which local charities would be appropriate beneficiaries. Thus far, they have held activities but not fundraisers. Their next event is a post-exam party, to be held Feb. 22 at a downtown bar.

Dues of $173.65, which will be payable once the chapter is official, do not mean that the club is elitist, noted Sagal. There is a national scholarship fund available to help people who can't afford the dues, and chapters can also do their own fundraising.

Membership fees that are sent to the national office go toward insurance for group events, among other things, said Sagal. Other perks include a job placement program.

Sagal is particularly enthused about Sigma Delta Tau's four-week, new member program that fosters learning about themselves and each other.

From left, Naomi Peleg, Adina Furman and Evelynn Sagal get down to business at a recent meeting for their fledgling Jewish sorority chapter. [Frances Kraft photo]

Last April, a representative of Sigma Delta Tau's national council, based in the United States, visited Toronto to help them get up and running. The national organization has about 55 chapters, Sagal said. Most are in the States, where fraternities and sororities are more prevalent, but there was a chapter at McGill University in Montreal at one point, she added.

For further information about the sorority and its upcoming events, contact sdtgo@hotmail.com, or call Furman at 905-771-0004.

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CJN Purim Art Contest

It's time again for our sixth annual **Purim Art Contest**.

Who can enter: Children in grades 1 to 6 inclusive are eligible. The children of *CJN* employees are not eligible.

Prizes: The judges will choose one drawing from two different students in each grade. These "winning" drawings will be published in *The CJN* on March 8. In addition, each of the 12 children whose drawings have been selected will receive a cheque for $25.

How to enter: You may submit as many drawings as you want. However they should not be too small nor too large. Please paint or draw bright, bold, colourful pictures. You may use markers, crayons, paint or pencils. Please send us your name, address, phone number, age and grade along with your drawings.

You may mail or deliver your drawings to: CJN Community Contests, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ontario M3B 3K4. If you want us to return the pictures to you, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so.

The contest closes at 5 p.m. on Monday, Feb. 19, 2001. We will undoubtedly receive many wonderful submissions from children all across the country. But only 12 of the drawings will be chosen as the "winners." The judges will base their decisions on a number of factors, such as: the use of color, the imaginative quality of the drawing and the way it tells an aspect of the story of Purim. The judges' decisions will be final. The chances of winning depend upon the number and quality of submissions received.

How the Winner will be announced: The children whose pictures are chosen will be notified by telephone before the start of Shabbat, Friday, March 2, 2001.

When the prizes will be awarded: The "winning" pictures will be published in *The CJN* of March 8, 2001. Have fun and good luck.

Any litigation respecting the conduct and awarding of a prize in this contest may be submitted to the Régie des Loteries et courses du Québec.

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Coast to Coast

Winnipeg Vaad Ha'ir returns to old hechsher

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Vaad Ha'ir of Winnipeg has drawn back from MBK, the new hechsher introduced last August, Don Aronovich, the vaad's president, says.

Speaking at a public forum on kashrut held on Jan. 29 at the Shaarey Zedec Synagogue, Aronovich explained to a packed room why the organization was continuing instead with WK, the old symbol.

The story goes back at least 15 years when a dispute between Orthodox rabbis in the community led the WK symbol to be shunned by Orthodox members of the community and those abroad because its standards were not thought to be high enough.

Part of the difficulty in more recent years was that there was only one rabbi in the city willing and able to serve with the vaad (traditionally, three Orthodox rabbis served). Although very knowledgeable, the rabbi supervising WK is away for part of the year and the synagogue that he is associated with allows mixed seating.

Last August, Aronovitch, a past president of the Jewish Federation of Winnipeg and the vaad president since January 2000, announced at a special meeting of the board that, in consultation with representatives from the local Orthodox community and from cities in Eastern Canada, WK, the longtime symbol of kashrut in Winnipeg, was being replaced by a new hechsher, MBK.

The goals of the changes were, Aronovitch said, "to encourage and enhance the observance of kashrut in Winnipeg; to act as an agent of change and, in partnership with the synagogues, schools and other community organizations, to initiate a renaissance of Jewish awareness and observance; to improve the vaad's financial viability; to ensure that existing WK licensees were able to continue to provide their services and products to the community; to improve the availability of kosher services; and to raise the standards of kashrut supervision."

The new hechsher was to be supervised by a trio of Orthodox rabbis.

Yet the creation of MBK encountered opposition and concern right from the beginning. Conservative synagogues and some members of the Vaad Ha'ir's board were upset because they were not consulted about the changes or even informed that discussions were taking place. The Conservative synagogues were content with WK and the status quo and concerned that the change to MBK would have adverse effects on their ability to provide for weddings, bar mitzvahs and other events where food is served.

MBK also quickly faced financial pressures. The old vaad, functioning with a part-time executive director and one full-time employee had been able to subsist despite a declining revenue base in recent years. The new vaad hired a new full time executive director with hopes of having WK licensees switch over quickly to MBK at higher fees and being able to sign up enough new licensees to add to its revenues.

"In hindsight, we should have concentrated first on education, fundraising, consultation and listening," Aronovitch said.

It turned out that the key WK licensees were not willing to switch over to MBK. That left MBK in a financial hole. In September and again in December, the vaad had to appeal to the Jewish Federation of Winnipeg for loans to pay the bills.

The initial plan was for WK to be phased out over a few months while licensees moved under the MBK banner. As a result of the difficulties that MBK has encountered, the plans have been changed dramatically. WK will now continue to operate as it was. MBK will also be maintained on a smaller scale as a separate operation.

In the meantime, the Vaad Ha'ir will try to raise the money to establish a Kashrut Preservation Trust Fund over the next few years. The interest from the fund would be used to cover operating deficits while the vaad tries to increase its licensee base.

The money would also be available to WK licensees who want to upgrade their plants and convert to MBK.

McGill gets teacher training gift

By JANICE ARNOLD
Staff Reporter

MONTREAL — A million-dollar gift to McGill University from Leanor Segal will be used to enhance the training of teachers for Jewish schools.

The Jewish studies department is recognizing its benefactor by creating the Leanor Segal Chair in Jewish Studies, which will pave the way for the future McGill University Institute for Jewish Education. The institute plans to provide Jewish teacher training and research into Jewish education at a more advanced level than is now available.

Jewish studies chair Gershon Hundert said the endowment in Jewish education established by Leanor Segal will be the "cornerstone" of the institute, which has been proposed to the university administration.

McGill has had a Jewish teacher training program since 1973, but it has weathered financial problems over the past decade. Its value has, however, never been in question, Hundert said.

The program has graduated close to 200 students over its history, said its director Eric Caplan, and virtually all of them have found employment in their profession and can be found today throughout Canada and the United States.

The McGill graduates are particularly coveted because the program is one of the few on the continent that leads to a BEd and certification to teach Jewish and general studies at either the elementary or the high school level.

In Canada, Toronto's York University has the only other Jewish teacher training program, and its emphasis is on elementary school.

Coast to Coast

Mideast peace process explored

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — On the eve of Israel's election Feb. 5, a crowd of demonstrators gathered quietly outside Temple Sholom holding candles and placards reading, "No To Israeli Occupation."

The protesters were attempting to gain the attention of speakers and people attending a community evening called Is There Peace at the End of the Process?

Stephen Aberle, Jews for a Just Peace spokesperson, said the approximately 30 activists were on the street to show encouragement for peace with justice for both Israelis and Palestinians.

"It's a coalition demonstration between Jews for a Just Peace and the Canada Palestine Support Network in support of an end to Israeli occupation in Gaza," Aberle said.

Inside, Israeli Ambassador Haim Divon and Canada-Israel Committee executive director Robert Ritter addressed a 400-member audience about the prospect of peace in Israel.

When cellular phones intermittently rang during the Israeli ambassador's speech, Divon was gracious and humorous about the interruptions. When the second phone sounded, Divon reached into his pocket, pulled out his own non-ringing cell phone, and said, "Is it mine? Is it me?" The audience roared with laughter.

But that would be the evening's last laugh. The audience quickly quieted down as Divon spoke of how Israelis are tired of war and would like to see an end to the region's conflict, and how each and every citizen wants to live a normal life in a normal society as we do in Canada.

"We are interested in a peace process, but if we are not getting in return security and a sense of legitimacy, then we have to think it over," Divon said. "We will not compromise the security of the State of Israel."

Stating that any dialogue or peace negotiations between Israel's prime minister and Palestinian leader Yasser Arafat won't be easy, he said the process is continually made more difficult by Arafat's use of violence and terror.

Ritter echoed Divon's sentiments. Critical of the international community's role in condemning Israel in the past months' violent and deadly eruptions, he said disruptions in the peace process made Israeli citizens and world Jewry hope and pray for the best but prepare for the worst.

"It's difficult dealing with a man like Arafat... is he trustworthy? Does he really want peace? He's broken every commitment made in Oslo and yet no one questions his broken commitments," Ritter said. "The road ahead is uncertain and perilous, but our ideals are just and our cause is just and in the end, truth will prevail."

The Canadian Jewish Congress, Pacific region, and the Jewish Federation of Greater Vancouver organized the event.

Pro-active approach to Israel urged

By DAVID LAZARUS
Staff Reporter

MONTREAL — As the votes were being tallied and Ariel Sharon cruised to an easy victory last Tuesday, McGill University history professor Gil Troy refused to predict whether Israel's new prime minister would make war or peace.

But regardless, Troy exhorted the Jewish community to get its act together and be more pro-active about Israel not only in bad times, but in good.

Troy, speaking at the closing session of staff development day held at FEDERATION CJA's Gelber Conference Centre, said the Jewish community, both here and in the Diaspora, has failed to forge a "solid friendship" with Israel since it is only by its side in times of crisis, such as the four-month-old Palestinian uprising.

Already into the 'down times'

Scene in Ottawa

By G.K. SIMCOE

Some of the names may have changed and the numbers shifted some, but after observing the early days of the first session of the 37th Parliament, a depressing sense that very little has changed begins to set in.

The Liberal front bench has shown remarkable arrogance for a government that offered little inspiration in the Throne Speech. The Liberal backbenchers continue to moan and groan about their irrelevance to the political process. The Martinites and Rocksters are less than jubilant in reaction to the apparently re-invigorated prime minister, and all of this is just on the government side of the House.

Meanwhile, the Alliance has to come to terms with another icon "gone establishment" (Deborah Grey capitulates on MP pension plan) and Stockwell Day feels like he has a lead role in the CA... the Canadian Alamo! He has been reeling since the election campaign and has simply not been given a chance to establish himself as a credible leader. Before you express undue sympathy for him, consider that most true leaders carve out the title in the face of adversity rather than patiently wait for it to be presented to them on a gilded platter.

The Bloc is still in (understandable) shock following the loss of the separatists' only trump card, Lucien Bouchard, and the two "just-made-the-threshold-to-qualify-for-party- status" caucuses are mostly busy dealing with internal crises of one sort or another.

All of these circumstances could move one to conclude that there is little use in pursuing one's agenda on the Hill. Such a conclusion would be wrong and one hopes that the Jewish community has the foresight to sow its seeds now so that it may reap its rewards later.

Each group identified above, and all for their own reasons, will respond well to attention. The Liberal elite, as much as they feel the Jewish community may have betrayed them, require constant reassurance that they are loved and needed. The other Liberal factions are feeling quite vulnerable and some attention will touch a responsive and grateful chord. And, in like fashion, the Opposition parties need somebody to fuel their hopes of relevance at some point in the future.

Every politician expects attention in the lead-up to an election. But the smart money is on offering that attention during the "down times." Believe your faithful scribe: politicians are now experiencing the beginning of the "down times." Carpe diem.

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Coast to Coast

Leading Canadian architect to design Calgary synagogue

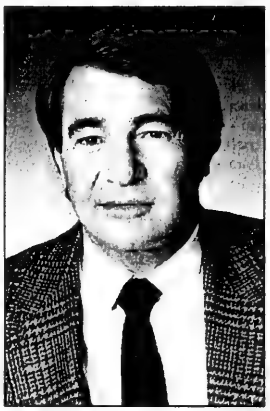
By MAXINE FISCHBEIN
Jewish Free Press

CALGARY — Temple B'nai Tikvah has chosen Canadian architect Jack Diamond to design a new home for the congregation.

Diamond was recently the recipient of the Royal Architectural Institute of Canada's 2001 gold medal, Canada's highest architectural honour.

"He's a very accomplished architect, internationally recognized," said temple member Howard Bell, a former president and current member of the temple's building steering committee.

Some of Diamond's projects have included Jerusalem's City Hall and City Square, and Toronto's Baycrest Centre for Geriatric Care where he worked closely with the clinical psychology department to "set a new benchmark for architectural aspects addressing the needs of the aged and cognitively impaired," said Bell.



Jack Diamond

Diamond said that three constituencies had to be satisfied in designing Baycrest – the residents, the caregivers, and the relatives and friends who "would visit their loved ones more often, if they felt comfortable going there."

Toward that end, said Diamond, he created an institution with a non-institutional feel.

He is currently building a new Jewish community centre in New York, having beaten out 46 New York firms to win the contract.

This is the first time Diamond has designed a place of worship.

In hiring Diamond, Bell said, the Calgary congregation took the advice of Sidney Aisenstadt, a consultant with the Union of American Hebrew Congregations – the umbrella organization of the Reform movement. He advised the temple to get "a top-notch architect and set your sights high," said Bell.

The temple's building committee compiled a list of 20 potential firms, which included Diamond, and Israeli-born architect Moshe Safdie.

Safdie expressed interest in the project but dropped out of the competition "with regret, because he did not have a suitable local partner.

"Jack Diamond impressed us the most with his incredible knowledge. He had a true sense of Jewish history, something we really wanted to express in the building," said Bell.

Diamond, born and raised in South Africa, is the descendent of a long line of rabbis dating back to 1720. Rabbi Abba Werner, Diamond's great-grandfather, once served as the chief rabbi of London.

Diamond said the project was attractive to him "because of the members. The shul's building committee is an extremely intelligent and open-minded group who were not in the market for just another synagogue.

"The congregation has a sense of itself," said Diamond, "a sense that is reflected in the design plans for the congregation's new home," which will be situated on the Patterson Lands, adjacent to the Calgary Jewish Centre.

Synagogue leaders are keeping the details of the design under tight wraps until the plans are rolled out for B'nai Tikvah members at the shul's annual general meeting in June.

Diamond took on a small project such as B'nai Tikvah, he said, because "it is not small in terms of design issues."

He is motivated, he said, by the seriousness of his temple clients. "I like them a lot. They are open and considerate, addressing profound issues from first principles."

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Unity talks launch second round

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — Days after his landslide victory, Israeli Prime Minister-elect Ariel Sharon is pressing ahead with efforts to form a national unity government that could advance peace efforts.

The Likud and Labour parties launched a second round of coalition talks Sunday, but it remained unclear if the two parties would be able to overcome ideological differences and form a unity government.

Representatives from each side signaled cautious optimism as they met at a Jerusalem hotel to discuss the unity proposal.

Cabinet minister Shimon Peres, who is not part of the Labour negotiating team, applauded Sharon's offer that Labour choose two out of the three senior portfolios – defence, foreign affairs and finance.

"The Likud proposal that we take two of the three most central portfolios is very serious," said Peres, who favours a national unity government.

Asked by Israel Radio what portfolio he would consider for himself, Peres responded, "only foreign affairs."

The presence of Nobel Peace Prize laureate Peres in his cabinet would provide Sharon with much-needed credibility for his political agenda when it comes to dealing with cautious western governments and hostile Arab regimes.

Sharon offered the defence portfolio to outgoing Prime Minister Ehud Barak when they met last Friday, but sources close to Barak said he will probably decline.

Just the same, the two met again on Sunday for what was described as a "political-security" update.

The unity talks could be hampered by the succession battle within Labour following Barak's decision to resign as party leader, and because of mounting tensions between Barak and Peres over who will set the tone for the coalition negotiations. Barak has demanded that he be solely responsible for Labour's delegation.

Labour negotiators have several points they want met before joining a unity government:

- a commitment from Sharon not to build new settlements;
- agreement to the establishment of a demilitarized Palestinian state; and
- transfer of isolated Jewish settlements into larger settlement blocs.

Reuven Rivlin, a Likud official, said Sharon will not agree to dismantle any of the 144 Jewish settlements in the West Bank and Gaza Strip.

"God forbid that we should say that a Jew who has been brought there on a mission for all of us, and with full Zionist intentions, should be evacuated," Rivlin told Israel Radio.

Sharon has yet to provide a detailed outline of his vision for Middle East peace efforts.

But in an interview with the Israeli daily *Yediot Achronot* last Friday, he said he preferred to pursue an extended non-belligerency agreement with the Palestinians instead of a final peace accord.

Sharon also reiterated that he does not intend to negotiate with the Palestinians as long as violence continues.

On Sunday, an Israeli driver on a main road linking Jerusalem to the Etzion Bloc of West Bank settlements was killed when he was shot in the head by gunmen in Beit Jalla, a Palestinian town next to Bethlehem. Israeli ambulance workers who came to the man's aid also came under fire.

In addition, on Sunday evening, Palestinians fired at the Jerusalem neighbourhood of Gilo for the first time in nearly a month. Soldiers guarding Rachel's Tomb in the Bethlehem area also came under fire from Palestinian gunmen in a nearby refugee camp.

Israel under pressure to release funds to PA

Ha'aretz Daily Newspaper Ltd.

WASHINGTON — Israel is facing increasing international pressure to relieve the economic distress of the Palestinian Authority (PA) and resume paying tax revenues frozen since the start of the latest intifadah.

The United States and Norway urged Israel last week to resume the payments, arguing that this will be in Israel's security interests.

"It's dire. Life is very difficult for people [in the PA]," U.S. State Department spokesperson Richard Boucher said after U.S. Secretary of State Colin Powell met with Norway's foreign minister, Thorbjoern Jagland.

"So we've been urging the Israeli government to transfer tax revenues to the Palestinian Authority… because we recognize the interplay between the economic and political environments," Boucher said.

His comment marked a relatively rare U.S. public criticism of Israel.

"We all recognize that Israel does have certain security concerns," Boucher said. "The Palestinians need to do everything they can to end the violence. But at the same time, we've been very concerned about the economic situation of the Palestinians."

Jagland said Powell understood the urgency of the situation, Boucher reported. "There is a very difficult situation in the Palestinian Authority. They are nearly collapsing."

Palestinian health workers, police and other key people were not being paid because of the suspension, Boucher said.

A State Department official, speaking on condition of anonymity, said Powell would raise the issue with Israel when he visits the Middle East later this month.

"Word from the territories is that it's reaching the economic breaking point," the official said. "Israelis need to have their security concerns addressed, but there are ways to do it without putting an economic burden on families. It's counterproductive to what the Israelis are trying to achieve," he added.

U.S. ambassador to Israel Martin Indyk met last Thursday evening with outgoing Prime Minister Ehud Barak, and Friday with Prime Minister-elect Ariel Sharon. He said the PA could collapse within three months if the current situation continues. The PA owes $50 million to its public workers, but has no money to pay them.

An American source said yesterday that Hamas is recruiting PA security men who have not received their wages.

UN Middle East envoy Terje Larsen met with Sharon and with Barak's political security adviser, Danny Yatom. He asked Israel to pay the money it owes the PA. Yatom promised to look into the matter.

Sharon told Indyk and Larsen he is willing to ease restrictions on the Palestinians, and that he opposes collective punishment on principle. But he demanded the Palestinians end the terror and shooting, "because it's impossible to negotiate like that."

Larsen said PA Chairman Yasser Arafat is losing control, to which Sharon replied: "Then he must take action quickly. We have no interest in anarchy. I decided to take action toward peace, but that obligates the other side to fulfil its duties."

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Israel rejects Mitchell request for more info

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel has refused a U.S. request for clarifications regarding IDF assassinations of Palestinian militants over the last few months, saying that it is not a human rights issue.

The U.S. State Department gave the Foreign Ministry a list of slain Palestinians and asked for detailed explanations of each case, as part of its preparation of an annual report on human rights, to be published this month.

But the Foreign Ministry's official response was that the assassinations, like Israel's other military responses, must be seen in the context of the armed conflict that has been raging in the territories for more than four months, and not as a human rights issue. Israel will therefore not give the State Department detailed information on these cases, though it will, as always, give the department detailed information about a variety of other human rights issues in Israel.

Israeli government officials are concerned the State Department report will sharply criticize both the liquidations and other actions Israel has taken against the Palestinians, such as the closure of the territories.

Meanwhile, Israel has proposed that an international fact-finding committee on the violence in the territories postpone a visit scheduled for Feb. 16 because of the change in governments in Jerusalem.

Foreign Ministry director-general Alon Liel explained to deputy U.S. ambassador Paul Simons that Prime Minister-elect Ariel Sharon will probably still be busy setting up a coalition on that date, and will therefore have no formal authority, while a meeting with outgoing Prime Minister Ehud Barak would be valueless. And it would be "undignified" for the Mitchell committee, all of whose members are senior statesmen, to meet merely with lower-level officials, Liel said.

A senior government source said that because the committee already postponed a visit once at Israel's request, Jerusalem has not officially requested a postponement this time. However, the government is hoping that the committee will draw its own conclusions from the political situation.

Israeli officials are still divided over whether to resume cooperation with the committee, which was suspended after the head of its technical team, Larry Pope, visited the Temple Mount without Israel's consent. Pope has since been dismissed from his post.

The media's inconsistencies

According to Reports

Many Canadians, including some journalists, are struggling to maintain a balanced and consistent understanding of the overwhelming election results in Israel. What do these results mean and why did they occur?

For instance, just six days before Israelis elected Ariel Sharon prime minister, the *Toronto Star* observed in its editorial that "Ehud Barak has offered the Palestinian more than any previous leader. Yet Arafat vilified him... at the World Economic Forum in Davos, Switzerland, denouncing Barak's 'savage and barbaric war' against Palestinians... Arafat's timing was bizarre... [his] wild outburst made no sense... [Barak] deserved better."

Indeed, Barak and all Israelis deserved better. So, too, did the Palestinians themselves, whose hopes for a better future were most certainly undermined by their intransigent leader.

However, immediately after Sharon's election, the *Star* was considerably less understanding and consistent, reporting that "Israelis lashed out in frustration... repudiating Ehud Barak's peace efforts..."

Yet this was not so. Israelis, more than anything, were repudiating Arafat's rejectionism, as the *Star* seemed to understand just days before. The newspaper even acknowledges that two-thirds of Israelis "don't want to give up on the Mideast peace process." Yet it reports, "Given the violence of the past few months, Israelis were not persuaded that Yasser Arafat and the Palestinians were trustworthy partners."

To say Israelis were not "persuaded" is a gross understatement.

William Thorsell, former editor-in-chief of the *Globe and Mail*, put it perfectly in his *Globe* column of Feb. 2: "Yasser Arafat is another example of 'a man who just can't say yes,' whatever the logical calculation of his interest."

Referring to Arafat's Davos outburst, Thorsell said it was "neither an accident nor an indiscretion; it was a pathology."

Israelis sense this pathology only too well, which explains why they voted for a man they feel will deal accordingly with it, and at the same time, still pursue the path of peace they all yearn for.

Many journalists do understand the extent of Arafat's betrayal and the dilemma Israelis face. Some others also vaguely perceive this, but in an inconsistent and impatient manner that unfairly places the burden on Israel.

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Feb. 5

• A soldier was shot and killed by a sniper while travelling in the Gaza strip.

Feb. 6

• *Election day in Israel.* Ariel Sharon defeated Ehud Barak for the position of prime minister by a vote of 62.3 percent to 37.7 percent. Voter turnout was just under 59 percent, the lowest turnout in Israel's history.

Feb. 7

• PA President Yasser Arafat sent congratulations to Prime Minister-elect Sharon. "Our hand will continue to be extended in peace, because both peoples expect it," Arafat's message said.

• Sharon announced he is sending a delegation to the U.S. to explain his policies. The delegation includes Moshe Arens, Zalman Shoval and Dore Gold.

Feb. 8

• A powerful car bomb exploded in the haredi neighbourhood of Beit Yisrael in Jerusalem, causing mild injuries to four people. A previously unknown Palestinian organization, calling itself the Sabra and Shatilla Martyrs took responsibility for the attack. No information was available on the attackers and the police made no arrests.

Feb. 9

• IDF medics who delivered a baby in the earthquake-stricken area of India dubbed the baby Sharon after newly elected prime minister Ariel Sharon.

• The chief rabbinate joined with Conservative and Reform rabbis in signing a petition condemning violence against any religious institutions in the Jewish state.

• *Ha'aretz* reported that outgoing Prime Minister Ehud Barak plans to write a book and go on the lecture circuit.

Files from JTA

New conditions for Arafat

Continued from page 1

In Israel, the argument over Arafat's ability to stop the violence still continues. If he is not able to do this, the question arises as to whether he is the right partner for serious negotiations, or whether he is now only a Palestinian national symbol.

IDF intelligence has unequivocally determined that the violence in the territories is carried out under Arafat's strategic direction. What is more, the official Palestinian security agencies under Arafat's command now provide backing and assistance to most of the violent activity.

If this is indeed the situation, then instructions must be given to Israel's representatives in the United States to try to convince Congress to consider placing Arafat and Fatah back on the list of bodies that support terror.

Iran, Hezbollah, Hamas and several other terrorist-oriented organizations already appear on this list; co-operative relationships are being developed between several of them and the Palestinian Authority (PA).

The latest instance is the shooting at the settlement of Netzarim launched from the Gaza Strip by Hezbollah, using an improvised 82-millimetre mortar. This is a grave precedent, but there are several other examples of militant activity by Hezbollah.

At the village of Abu Sinan in the Galilee, Hezbollah recently tried to encourage Israeli Arabs to kidnap soldiers; and the extraction from Israel of Elhanan Tannenbaum, who was kidnapped and transferred to Lebanon, was carried out in a Hezbollah "sting" operation involving Israeli Arabs.

In recent weeks, most of the violent incidents, in which passing motorists or civilians on their way to business transactions with Palestinians were killed, can be traced to Fatah, the Tanzim militia or one of the various security organizations of the PA.

The shooting at the bus near Jericho was carried out by the Force 17 militia, which is also responsible for killing an Israeli soldier and officer in the same region.

The Tanzim killed Etgar Zeitani and Motti Dayan in Tul Karm two weeks ago. The detonating wires of the two explosive charges discovered recently near the Netzarim Junction led straight to a position within the Palestinian security zone.

These are just a few examples from a long list. If Arafat is neither capable nor desirous of calling a halt to these actions, then the rules of the game, as far as they relate to Israel's dialogue with him, must change on both the diplomatic and the military fronts.

Arab states freeze millions of dollars in aid to Palestinians

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Arab countries have suspended the transfer of hundreds of millions of dollars collected in recent months for the Palestinian people for fear the money will end up in the wrong pockets, exacerbating the already rampant corruption in the Palestinian Authority, Israeli security sources told *Ha'aretz*.

Arab states decided at an October conference in Cairo to transfer some $1 billion to the PA to alleviate the Palestinians' suffering caused by Israel's clampdown on them due to the violence of the intifadah.

However, not all the money was sent, and the PA has accused the Arab leaders of being indifferent to the Palestinians' plight. The Arab aid to the PA was to come in the form of humanitarian consignments of food and drugs and to be transferred via the border crossings with Israel.

It now appears that a considerable sum was, in fact, raised, but not sent to the PA. Sources told *Ha'aretz* about $230 million was raised – a large proportion in Saudi Arabia and the Persian Gulf states. The contributing Arab countries and the banks through which the money was to move demanded that Chairman Yasser Arafat show complete transparency in the funds transfers and give a detailed report on how it was spent. This Arab demand followed past experience with money sent to Arafat's regime.

A great deal of money sent to the PA, especially from Europe, the United States and Japan, after its establishment, did not reach its intended destination. Through the collection of arbitration fees, monopolies and numerous other schemes, a large proportion of that money ended up in the bank accounts of PA officials, including Arafat himself and his economic advisor, Muhammad Rashid.

Because the PA has evaded the current demands made by the Arab donors, the money – most of which is being held in the Islamic Bank in the Persian Gulf – has been frozen. Israel doubts the PA will accede to the Arab donor demands, because it wants control over the flow of money.

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Barak tells Bush: Sharon is not bound by my concessions

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak has informed U.S. President George Bush that the concessions Barak made do not commit the incoming government of Prime Minister-elect Ariel Sharon.

Any negotiations involving Israel, the United States and the Palestinian Authority in the last year were based on the idea that "nothing is agreed until it is all agreed," Barak said.

He plans to reiterate the message to Palestinian Authority Chairman Yasser Arafat and to European leaders.

Sharon, meanwhile, responded to Arafat's congratulatory message sent the day after the elections, saying in his letter to the Palestinian leader that "progress toward peace requires total abandonment of violence."

Barak spoke with former president Bill Clinton before writing the message to Bush, which said that Israel had made a "supreme effort" to put an end to the Israeli-Palestinian conflict, but that the efforts did not bear fruit because the "Palestinian leadership" was not ready to make compromises.

Barak met with Sharon last Friday to brief the prime minister-elect on current diplomatic and security issues. In addition, Sharon was scheduled to meet with Chief of Staff Shaul Mofaz, U.S. Ambassador Martin Indyk and UN Middle East envoy Terja Larsen.

Sharon also spoke with Clinton and with UN Secretary General Kofi Annan, who both asked him to do something to relieve the difficult economic situation in the Palestinian Authority.

Meanwhile, after seeming to deliberately ignore the Palestinian leader since taking office, Bush recently urged Arafat to work to stop the violence, Palestinian officials said. The phone call came just before the car bombing in Jerusalem.

Prime Minister-elect Sharon at the Kotel. *[Israel]*

U.S. Secretary of State Colin Powell told Arafat in a phone call that the United States will continue its efforts to push the peace process forward, said Arafat aide Nabil Aburdeneh.

The United States is closely following the events in the region, including Sharon's election and the ongoing violence, Powell told Arafat.

Clinton called Barak and thanked him for his contributions to the peace process, Barak's office said. Clinton commended Barak for demonstrating courage, determination and historical insight during his term, Barak's office said in a statement. The two promised to meet in the near future.

Powell's call to Arafat was one of several he made to the region, in an effort to keep the region calm after the Sharon election victory. He spoke with Sharon, as Bush did, as well as to King Abdullah II of Jordan, Crown Prince Abdullah of Saudi Arabia, Foreign Minister Amr Moussa of Egypt and Foreign Minister Farouk Shara of Syria.

"The message is basically... that we're at a delicate time, that the prime minister-elect will need to form a government, and that during this period we should avoid provocations, we should avoid counter-provocations and everyone should be exercising restraint and moderation," said State Department spokesperson Richard Boucher. "Also, that we need to work together and talk to our friends and allies in the region and talk to the new government once it's formed, about how we can proceed toward the search for peace."

Clinton also called Sharon, whose office reported afterward that Clinton said, "Maybe your tough stance not to negotiate under the gun will enable you to succeed."

Sharon representatives were expected to head to the United States, Europe, Moscow and Mexico, to present Sharon's positions to foreign governments, in the hope that the capitals will let Sharon proceed with his plans for the peace process.

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גידי קורן וחברים

אריק שרון

אריק שרון הוא ראש הממשלה של ישראל. עצם אמירת המשפט הזה גורמת חלחלה להרבה ישראלים ולהרבה אוהבי ישראל, יהודים ושאינם יהודים. אבל זו גדולתה של דמוקראטיה, וישראל היא מדינה דמוקראטית, שרוב תושביה העדיפו בפברואר 2001 את שרון. קשה לנבא איך יִפלו דברים, אך קל לנחש שהממשלה תהיה חלשה כקודמתה, משום שתישען על רוב קטן ומשתנה. ברגע זה מצטט כל צד את קטעי ההיסטוריה של שרון שמתאימים לו. השמאל מזכיר את מלחמת לבנון והימין מזכיר שהוא פינה את ימית. קשה לדעת מה יהיה, אבל דבר אחד כמעט בטוח: דויד לוי יהיה שר, ובעוד שבועיים ידברו על הידידות המופלאה בינו לבין שרון, בדיוק כמו שדיברו על הידידות המופלאה של לוי עם ברק. בכלל, הפוליטיקה הישראלית היא סיפור מופלא של ידידויות מופלאות שאורכן כאורך האינטרס המשותף. אבל שיישאר בינינו.

כל הדרכים מובילות לרומא- מאת מָנִי

לאחרונה יצא אטלס של העולם העתיק, ובו התפרסמו לראשונה תוצאות מחקר שמוכיח שאכן כל הדרכים הראשיות בפרובינציות של העולם העתיק הובילו לרומא. אני הגעתי לרומא רק אחרי שהשלמתי סבב ביקורים באתרים רומיים משניים במזרח התיכון ובאירופה שנים קודם לכן. מבחינה תיירותית גרידא, אין ספק שכדי שלא להפחית מהחתרשמות מאתרים אחרים, רצוי לבקר ברומא בסוף. הביקור ברומא העמיד לנגי במבחן את האקסיומה שאימצה היחדות, שמאחר והאימפריה הרומית נעלמה מן העולם בעוד שהעם היהודי חי וקיים, הרי שאנחנו המנצחים האמיתיים. יותר מתקבל על הדעת שרומא לא מַחֲקה את העם היהודי אחרי דיכוי המרד מכיון שאליליהם התירו להם לשעבד את הנותרים בחיים, ולמרות הסבל שהיה כרוך בכך, היתה זו אופציה נאורה יותר מגורלם של עממי ארץ כנען לאחר כיבוש הארץ על ידי שבטי ישראל.

כמדען זכותי להשתמש במספרים כדי לבחון את הנושא. ובכן, בתקופת השיא, היו באימפריה הרומית כששים מליון איש ומתוכם כעשרה אחוזים, או ששה מליון יהודים. היום, כאלפיים שנה מאוחר יותר, כ 12-15 מליון איש בעולם מגדירים את עצמם כיהודים. גם אם לוקחים בחשבון את האינקויזיציה, הפוגרומים והשואה, מבחינה ביולוגית טהורה אין זו הצלחה מסחררת. לשם השוואה, בעוד שהאוכלוסיה הצרפתית בקנדה גדלה במשך כמאתיים שנה מכמה מאות משפחות לכשמונה מליון איש, מספר היהודים בצפון אמריקה עומד על כחמישה מליון למעלה ממאה שנה. אך כדי לקבל פרספקטיבה יותר רחבה בואו נחזור לתקופות שבהן השומרונים והנוצרים הוציאו את עצמם מן הכלל היהודי. השומרונים, שדבקו בגירסה ראשונית ואקסלוסיבית יותר של יהדות, מונים כיום כמה אלפים; ולפי יהדות זמננו זוהי הוכחה ניצחת לכשלונם. לעומתם הנוצרים, שסבלו תחת הרומים לא פחות מאיתנו,אך פיתחו גישה "ליבראלית" וכוללנית של היהדות בזמנם, השתלטו בסופו של דבר על רומי ואירופה, והם מונים כיום שני מיליארד אנשים.

אם להיות עקבי, האם היינו צריכים להודות בצידקת דרכם? למרות שאינני חושב כך, כשעמדתי עם חווה לפני שער טיטוס לצידה של קבוצת גרמנים שקיבלה חסבר בגרמנית על התוכן היהודי של שער טיטוס, לא הרגשתי שניצחנו את הרייך השלישי או את האימפריה הרומית. ולמרות ששתיהן עברו מן העולם, הרגשתי שעוד ניצחון אחד כזה ואבדנו.

פינת שמחה

יש לי חבר שקוראים לו שמחה, והוא שולח לי באינטרנט בדיחות שמביאות לי צחוק גם ברגעים קשים ביותר. לא את כולן אני יכול לספר בעיתון יהודי מהוגן. מפעם לפעם אביא לכם את פינת שמחה, אבל שישאר בינינו.

האיטלקי אומר:אני עייף וצמא, אני מת לכוס יין.
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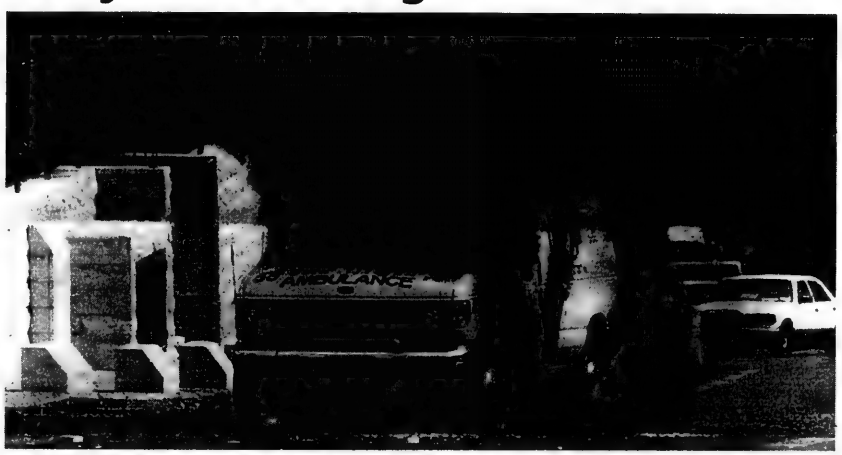

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Arts & Travel

Local band featured in CBS mini-series

By JOSEPH SERGE
Arts Editor

TORONTO — Local klezmer band Beyond the Pale was featured in CBS' drama *Haven*, filmed here last summer.

The mini-series, which aired Feb. 11 and 14, is based on Ruth Gruber's book which tells the true story of Gruber, then a U.S. government official, who persuaded Franklin Roosevelt to provide an aging Liberty ship to transport 1,000 Holocaust survivors from Italy to an internment camp in Oswego, N.Y.

The script called for a klezmer band among the refugees. Eric Stein, leader and mandolin player of Beyond the Pale, was consultant to the music supervisor as an expert on klezmer music.

"I was enlisted to organize a refugee klezmer band that was purported to have been among the refugees," Stein said.

Stein spoke to Gruber on the set about the authenticity of a klezmer band among the refugees.

"There were in fact musicians among the refugees, but in actuality, they did not play klezmer music," Stein said Gruber told him.

"That the history was altered in order to make the band a klezmer group is an interesting testament to the popularity of this music these days and also gives the film a little more Jewish soul."

Stein researched the appropriate music and assembled a band of musicians which featured bandmates Martin Van de Ven on clarinet and Sasha Luminsky on accordion plus Dan Golden on violin and Paul Neufeld on tuba.

All of them except Luminsky appeared in the film.

Haven starred Natasha Richardson as Gruber.

Beyond the Pale will be releasing a CD next month. Stein said the music they normally play is more progressive (yet rootsy) than the music they played in the film.

Eric Stein, (second from left) and other Toronto musicians were featured in *Haven* on CBS this week.

Opera Mississauga

Win an **Opera Mississauga** Subscription

The CJN is giving away 2 pairs of 3-opera subscriptions to **Opera Mississauga**. The operas and performance dates are: *Carmen*, Thursday, March 22, 2001; *Lucia di Lammermoor*, Thursday, May 10, 2001 and *Rigoletto*, Thursday, July 19, 2001.

Rules: To be eligible to win one of these subscriptions to **Opera Mississauga**, please print your name, address and daytime phone number on a piece of paper along with the answer to this question:

Who is the composer of the opera Rigoletto?
(Hint: the answer is printed elsewhere in this newspaper!)

All correct answers received by 3 p.m. on Friday, March 9, 2001 are eligible. The winning entry will be randomly selected from all correct answers received at *The CJN* offices on Monday, March 12, at 10 a.m. The winner will be notified the same day. Odds of winning depend on the number of entries received. *The CJN will not enter into any correspondence with contestants.*

Send your response to: Opera Mississauga Contest, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: Opera Mississauga Contest, 416-391-0949.

Employees and family members of Opera Mississauga or The CJN are not eligible to enter.

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'Jewish' episode of Gunsmoke to be screened at the AGO

By SHELDON KIRSHNER
Staff Reporter

You all remember *Gunsmoke*, don't you? – the highly popular television adult western that run from 1955 to 1975.

The reason it lasted so long was that its storylines and characters were credible and reasonably intelligent.

In one episode, *This Golden Land*, aired in 1973, the plot turned on a Jewish family whose lives are suddenly disrupted by a bunch of ruffians on horseback.

This Golden Land, which deals with such timeless themes as tradition and vengeance, will be screened by the Toronto Jewish Film Society on Sunday, Feb. 18 at 5:15 p.m. and again at 7:45 p.m. The venue is the Art Gallery of Ontario's Jackman Hall.

Starring a boyish-looking actor named Richard Dreyfuss, who graduated to bigger and better roles, *This Golden Land* is set in Kansas around the late 19th century.

As the film opens, three cowboys riding hard on a dusty plain come upon Moshe Garofsky, an Orthodox Jew, and his three sons, Samul, Gershon (Dreyfuss) and Laibel. They are new immigrants from the "old country," presumably Russia.

Clad in prayer shawls and tfillin, the Garofskys are minding their own business. Yet the cowboys seem puzzled, if not irritated, by their very presence. "What are you, some kind of medicine men?" one of them asks archly in a perfect example of cultural dissonance.

They harass Samul, tying him up and dragging him brutally along the ground. The injuries he sustains are serious enough for him to be confined to bed.

The family calls a doctor, but Samul is too far gone for treatment. After he dies, the Garofskys rend their clothes and recite a Hebrew prayer.

When was the last time you ever saw these Jewish rituals in a mainstream western?

With Samul buried according to Jewish law, the question that remains to be settled is whether justice will prevail.

To Moshe, the issue is problematic because there is not sufficient direct evidence to convict the cowboys of murder.

Guided by his interpretation of the Talmud, he believes that a man cannot be accused of a crime if the evidence is merely circumstantial.

Marshal Matt Dillon (James Arness) contends that Moshe is "playing with words." But Moshe, citing the Talmud, stands his ground. "We will obey the law," he declares defiantly.

Gershon, however, sharply disagrees with his father. In true Old West fashion, he seeks revenge. Laibel urges him to hold off, but Gershon's mother, a demure shawl around her shoulders, empathizes with her headstrong son.

We ought to live in peace and walk in dignity in this new land, she says, as Gershon rides off into the sunset to confront his brother's killers.

The denouement of *This Golden Land*, far from panning out as one might think, surprises a viewer with a nifty twist.

Suffice it to say that justice is done, in more than the biblical sense of the word.

Star of CBC show Our Hero *to perform in play at Toronto's Bluma Appel theatre*

By KATHRYN KATES
Special to The CJN

TORONTO — Couch potatoes and theatregoers alike can enjoy actress Cara Pifko's work, both on stage and on TV.

Pifko stars in the new, critically praised, youth-oriented, CBC television series *Our Hero*, seen on Thursdays at 7:30 p.m. *Our Hero* is a tragicomedy about growing up.

And from March 19 to April 14, Pifko will be performing in her third production for Canadian Stage, portraying Juliet in *Goodnight Desdemona (Good Morning Juliet)* at Toronto's Bluma Appel Theatre in the St. Lawrence Centre for the Performing Arts.

"I love film and theatre. Before *Our Hero*, I wouldn't have said I liked television, but now, having been in a project as well written and well crafted as *Our Hero*, I would be very pleased to go on with this show."

In *Our Hero*, Pifko plays Kale Stiglic, a naive but confident 17-year-old, trying to figure things out on her way through life.

Stiglic writes a zine, an underground magazine, which she hands out to her schoolmates and fellow zine writers. Her publication is a diary about her private life, written solely to get back at her dad, a humour columnist who is always taking pot shots at her in print.

The show cleverly uses animation to tell Stiglic's zine's point of view.

Goodnight Desdemona is a play written by Ann Marie MacDonald, who plays the part of Constance, a slightly crazy teaching assistant who has been writing a thesis about Shakespeare's *Othello* and *Romeo and Juliet*.

"Constance hits her head on the side of her desk and falls into her garbage can and into the world of these two plays. While trying to solve her thesis, she mixes up both plays and comedy ensues," Pifko says.

"My character, Juliet, falls in love with Constance because she is dressed like a man. It is very complicated," Pifko explains.

The Toronto-born actress and graduate of Montreal's National Theatre School began her career when she was three years old, singing on Sharon, Lois and Bram records.

At the age of seven, she began a five-year run on the trio's television series *The Elephant Show*.

"I was enjoying acting, but didn't know until Grade 11 that this was what I really wanted to do. In Grade 12, I got my first agent and was in a couple of commercials, one for IDA, the pharmacy, and one for the Ontario Ministry of Youth."

As an adult, she had a recurring role in *Road to Avonlea* and co-hosted *Pumped* on TSN, now seen in reruns on TVOntario.

Currently, she's the voice of Josephine Praline on the animated television series *Angela Anaconda*. Her feature film credits are *Marietta in Ecstasy* and *Ordinary Magic*. In the upcoming mini-series *Me and My Shadow*, Pifko will be playing Judy Garland's sister Jimmy Gumm.

Her past theatre credits at CanStage are *How I Learned To Drive* and *Les Belles Soeurs*.

"I felt very lucky to do my first play, *How I Learned To Drive*, at Canadian Stage, because I worked with [some top actors]. I couldn't have asked for a better first experience on the stage. It was a lucky stroke, I learned so much right away and I was straight out of school. It is one of the projects that I'll cherish forever," she says.

For tickets to *Goodnight Desdemona (Good Morning Juliet)*, contact the CanStage Box Office at 416-368-3110.

Chelm animation wins Genie Award

By LARRY ANKLEWICZ
Special to The CJN

TORONTO — *Village of Idiots*, based on the Jewish folk tales about the legendary shtetl of Chelm, won the award for best animated short film at the 21st anniversary Genie Awards ceremony held here recently.

The Genie Awards are presented by the Academy of Canadian Cinema and Television to honour outstanding achievement in the Canadian film industry.

Village of Idiots follows the misadventures of Shmendrik as he leaves Chelm in search of the wider world, only to wind up in a village that seems to be suspiciously similar to his home town. Not only does the village appear identical, but even the people populating the village seem to be the same as the people he just left behind.

Some readers may have seen *Village of Idiots* at last year's Toronto Jewish Film Festival, where it received a terrific response.

Directed by Eugene Fedorenko and Rose Newlove and produced by Michael Scott and David Verrall, *Village of Idiots* was filmed using paper cutouts placed on layers of glass. The results are a unique form of animation and are wonderful to watch.

Village of Idiots uses the vocal talents of local actors Hindy Nosek-Abelson, Jack Newman, Yank Azman and Gilda Block.

The National Film Board is currently distributing the film. You can order it by calling 1-800-267-7710 or going to the NFB's Web site at www.nfb.ca/homevideo. At just under 13 minutes long, it is available for $12.95.

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BLOOR JCC HOSTS EVENING OF NEW WRITING

Writer and zine editor **Hal Niedzviecki** is host of a New Voices: An Evening of Innovative Readings, coming up soon at the Bloor JCC. Like most of the others on the program, Niedzviecki – editor of *Broken Pencil* magazine and author of the novel, *Lurvy*, and a book of short stories, *Smell It* – is young, talented, and already making a name for himself in the world of Canadian letters.

The evening features readings by **Jay Brodbar**, **Jonathan Garfinkel**, **Anita Shir-Jacob**, **Gideon Forman**, **Adam Sol** and **Karen Shenfeld**.

"There are so many good writers out there," says event organizer **Frances Enchin**. "I would like them to have an opportunity to read. It will also give us all the chance to see some of the amazing talent we have here in Toronto."

Bloor JCC, 750 Spadina Ave. at Bloor. Thursday, Feb. 22, 7:30 p.m. Members free, non-members $5. Cash bar. 416-924-6211.

* * *

Eye on Arts

By Bill Gladstone

Cantorial Concert: Shaarei Shomayim Congregation recently began selling tickets for "an unforgettable evening of Broadway, cantorial, chassidic & operatic music." The four chazzans, **Yaakov Motzen**, **Avi Albrecht**, **Benjamin Warschawski** and **Shlomo Simcha Sufrin**, share the stage with the **Shaarei Shomayim Choir** and pianist **Cantor Daniel Gildar**.

470 Glencairn Ave. May 22. $50, $36 and $20. 7:45 p.m. 416-789-3213.

* * *

Choral Music: Leonard Bernstein called his Chichester Psalms "perhaps the most tonal score I've ever written." He wrote it in 1965 at a time when many modern composers considered conventional tonality as outmoded. **The Toronto Mendelssohn Youth Choir** and the **Elora Festival Singers** are preparing to sing the Hebrew lyrics of this piece at Songs for the Soul, an upcoming concert that also features a performance of Mozart's *Vespers* (1780).

St. Clement's Anglican Church, 59 Briar Hill Ave. Saturday, March 3, 8 p.m. $25. 416-598-0422.

* * *

***Lilith and Woman* by Lilian Broca, 1999, graphite and spackle on panel.**

Song of Lilith: The multi-media concert, A Song of Lilith, which combines the disciplines of music, poetry, visual art and theatre, has been called a "feminist *Paradise Lost*."

The work, which made its debut in Toronto in September, is a collaboration among composer **Larysa Kuzmenko**, author **Joy Kogawa**, visual artist **Lilian Broca**, actor **Barbara Gordon** and five musicians. Focusing on the Biblical legend of Adam's diabolical first wife, A Song of Lilith comes to the Norman Rothstein Theatre, Vancouver JCC, Sunday, March 18, 8 p.m. $25. 604-257-5111.

A book combining Kogawa's poem and Broca's art has been published by Raincoast. It is titled *A Song of Lilith* and costs $21.95. A retrospective exhibition of Broca's art is currently on view at Seattle's Frye Art Museum (to March 4).

* * *

What's Doing in Winnipeg: The Chai Folk Ensemble, North America's oldest and largest Israeli folk dance group, performs its annual concert in Winnipeg, Tuesday, Feb. 20, 8 p.m. at the Centennial Concert Hall.

The ensemble consists of more than 40 dancers, singers and musicians. Its show is called Chai 2001: Gate of Jerusalem. In the first half, Chai focuses on pieces representative of Jewish Moroccans, Russians, Ethiopians and Middle Eastern communities that have returned to Israel.

The opening piece, choreographed by **Shai Gottesman**, explores the emotions of passing through the Gates of Jerusalem. Later, the piece titled Ethiopian tells the story of Operations Moses, Joshua and Solomon, which facilitated the historic return of thousands of Ethiopian Jews to Israel.

In the second part of the program, *Hashirim Hamishchakim* focuses on traditional children's play songs. Choreographed by **Alberto Zirlinger**, the number involves over 80 children on stage.

"With the media pictures of violence and stone-throwing, we thought it was important to show what these children really should be doing in their young lives," said **Tracy Kasner**, co-artistic director of Chai. "There is an innocence and simple beauty to children's games that can stand against the violence."

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The CJN is pleased to announce
The Fifth Annual Passover Literary Supplement.

We invite the authors and poets among our readers to submit their works. The submissions must be previously unpublished, original fiction or poetry that explore Jewish themes. The fiction should not be longer than 1,500 words.

We must receive your submissions ***no later than March 9, 2001.*** You may mail them to:
The CJN, 1500 Don Mills Rd., Suite 205,
North York, Ontario M3B 3K4.
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torcjn1@aol.com

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. — *The editor.*

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Travel Talk

By Bill Gladstone

OLD JEWISH POSTCARDS COMING TO SPERTUS MUSEUM

A craze for postcards ensued after they were introduced for a penny apiece at the Chicago Exposition of 1898. For the next few decades, many colourful postcards on Jewish themes were produced, both in the United States and in Europe. Today they are much-sought-after collectors' items.

Many show sentimental or romanticized tableaus of Jewish life in the Old Country. Religious scenes, Jewish immigration to America or Palestine, and scenes of modern travel via bicycle, airplane, automobile or motorcycle were also common.

The Spertus Museum in Chicago is readying a display of some 100 postcards from the Jewish Theological Seminary of New York, and supplementing the collection with roughly 400 more postcards from various private sources.

Past Perfect: The Jewish Experience in Early 20th Century Postcards runs March 11 to Aug. 26, 618 S. Michigan Ave., Chicago. www.spertus.edu.

* * *

Kosher Cruises: Possessing "the only separate kosher galley at sea," Florida-based Orient Lines is offering eight cruise vacations aboard their deluxe ships *Marco Polo* and *Crown Odyssey*. Destinations include Norway, Scandinavia and Russia, the Aegean and the Mediterranean, and Venice and the Greek Isles. Departures begin in early June and run through October.

The 15-day Midnight Sun cruise, which traverses the fiords of Norway and sails beyond the Arctic Circle to the remote Lofoten Isles and the North Cape, is timed to coincide with the summer solstice (departs June 17). This cruise features a festival of Jewish music, with cantorial recitals by Benzion Miller of Borough Park and Daniel Gildar of Philadelphia. Rates begin at $2,995 (US).

Included with all cruises are kosher meals, on-board entertainment, daily minyan, lectures on various Jewish topics, specialized tours at select ports of call, and much more. Many packages also offer visits to areas of Jewish historical significance and meetings with local Jewish communities. Kashrut is supervised by Rabbi Shmuel Weiss, ordained at the Hebrew Theological College in Skokie and certified by the Rabbinate of the State of Israel.

For more details, or to obtain a full-colour brochure, contact David Freudmann at Uniworld Travel & Tours, Toronto. 416-493-3322.

* * *

Passover Possibilities: An American company, Resort Classics, is marketing five top-end luxury resorts that provide programs for Passover. The Park City Marriott, about 30 minutes from Salt Lake City, Utah, is for skiing enthusiasts.

The others are in warm-weather locations. They are: The Hyatt Regency Waikiki, an oceanfront property with a fitness and wellness centre, a spectacular tropical atrium and two large pools; the Grenelefe Golf and Tennis Resort and Spa of Orlando, which is near Disney World, Epcot Center, Universal Studio and other attractions; Coronado Island Marriott Resort and Spa, across the bay from San Diego; and the Ritz-Carlton Palm Beach Resort and Spa of South Florida, a spectacular beach property that has been rated America's top resort by Conde Nast.

Resort Classics, 323-933-4044; fax 323-933-8505. Web www.passoverresorts.com

* * *

Internet Travel: Armchair travellers or those planning a vacation to Israel or other "Jewish" destinations will find plenty of options and information at the Web site, www.jewishroutes.com. This sophisticated U.K.-based site takes longer than most to load up, but once it does, it delivers many intriguing possibilities.

Jewishroutes lists more than 1,000 vegetarian restaurants worldwide, 50 Passover resorts, Jewish heritage tours, kosher cruises, singles tours, solidarity tours, student travel, kosher skiing and, of course, many ways of exploring Israel. There are also sections on food and wine, accommodation, culture and religious facilities. As well, the site offers a currency converter and a list of Shabbat candlelighting times.

For a detailed list of times of sunrise, sunset, candlelighting and Havdalah, visit Orthodox Union's site at www.ou.org/zmanim/zmanim.htm. Its search engine allows one to search by city in some 36 countries. The OU's home page is www.ou.org.

* * *

Passover in Los Angeles: The University of Judaism in the Bel Air neighbourhood of Los Angeles is hosting a Passover session for people at or above the traditional age of retirement. The adventure includes two full seders, excursions to the Getty Center, Skirball Cultural Center, Huntington Library and the Museum of Tolerance, as well as three meals and two lectures daily.

April 5 to 16. $1,999 (US) per person, double occupancy. Limited enrolment. Details, www.seniorsummerschool.com or 954-917-9590.

* * *

Cruise News: The Jewish Telegraphic Agency reported last week that the cruise ship *Millennium* has cancelled its port calls to Haifa in favour of calls at Alexandria, Egypt. Celebrity Cruises, which operates the ship, said the change was made in response to passenger fears about violence in the region. Seabourn, a cruise line run by Carnival Cruises, has also cancelled port calls at Haifa. Travellers seeking an eastern Mediterranean cruise with an Israeli port-of-call are therefore advised to look elsewhere.

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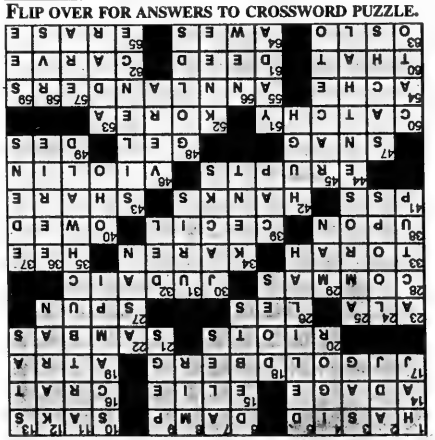

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Support essential when dealing with cancer

By HEATHER CHEIFETZ
Special to The CJN

TORONTO — There is no single word that strikes such fear as "cancer," Dr. Yoel Abells, a family physician, says.

Abells, who was speaking at a recent panel on Coping with Cancer, talked about the need for compassion in the medical profession and the importance of creating a "natural" atmosphere.

"It's crucial for the people close to the cancer patient to be honest about how they feel," he said.

The event, held at Holy Blossom Temple, was sponsored by the Toronto Jewish Healing Project, a support group for people suffering from illness or emotional distress. The project is not affiliated with any particular stream of Judaism, and is available to all, free of charge.

The panel – including Abells; Dr. Mary Vachon, a psychotherapist, consultant and cancer survivor; Jerome Diamond, a social worker and former head of Jewish Family & Child Service (JF & CS); and moderator Rabbi John Moscowitz of Holy Blossom – spoke to an audience of approximately 50 cancer survivors, their families, doctors, nurses and health-care workers.

The panellists addressed how we, as friends, families, and more importantly, as Jews, can more ably cope with the news that a loved one has been diagnosed with the disease.

After years of counselling others on death and the grieving process, Vachon started feeling pains in her abdomen and feet. Soon after, she was diagnosed with lymphoma.

The experience changed her life, she said. Prayer and spirituality became part of her daily routine. Now, nearly four years after she completed her chemotherapy, Vachon remains cancer-free.

She's discovered that community plays a major role in the healing process.

"People who are linked with others simply do better," she said. "There have been a number of studies showing that people who attend church, synagogue or other holy places tend to live longer."

Diamond, who lost his wife of 34 years after her nine-year battle with the disease, felt relieved when he discovered how to "pray without being ashamed of needing to pray." After a lifetime of tending to other peoples' needs in the course of his work, he "had to come in as a beginner" and re-learn how to hold, how to touch, how to be with his ailing wife.

Diamond recalled Sheila's last years as "the best years" because the two became closer than ever, taking ballroom dance and Tai Chi classes – anything to ease her pain and to spend quality time together.

This, in essence, is why the Toronto Jewish Healing Project was created more than six years ago, said co-ordinator Etta Ginsberg McEwan.

Through "sacred texts, rabbinic commentary, midrash, music, ritual and stories," the project seeks to ease the pain of those suffering, both physically and emotionally, offering healing groups to those in need (the next one is set to begin April 16 for six weeks).

Ginsberg McEwan, the former director of social work at Baycrest Centre for Geriatric Care, is the guiding force behind the Toronto Jewish Healing Project, which is funded mainly by the UJA FEDERATION of Greater Toronto, and some minor donations.

If you would like more information, or to volunteer, call Etta Ginsberg McEwan at 416-944-3359.

Study examines seniors' services

TORONTO — Baycrest Centre for Geriatric Care and the faculty of social work at the University of Toronto have joined forces to advance knowledge about social service programs that address the needs of an aging Canadian population.

Baycrest and the university have appointed Elsa Marziali, a U of T social work professor with an international reputation as a clinical researcher and educator, as Canada's first research chair in gerontological social work. Marziali is the recipient of the Norman and Honey Schipper chair in gerontological social work, a three-year appointment.

Marziali will set the direction for the Ben and Hilda Katz Centre in Gerontological Social Work, which was established at Baycrest and the faculty of social work at U of T in 1996, thanks to a gift from longtime Baycrest supporters, the late Ben and Hilda Katz.

The Katz Centre is unique in Canada because it is based in a multi-service practice setting and has a strong focus on clinical research. U of T's faculty of social work is recognized as one of North America's leaders in education and research in the field.

In collaboration with the social workers at Baycrest, Marziali has begun a research process which will evaluate the effectiveness of social work programs provided for clients and their families. The data generated from such research will contribute to the development of specialist training programs in gerontological social work and will help shape health policies for seniors across the country.

For the immediate future, Marziali's vision for the Ben and Hilda Katz Centre is twofold: to build a strong clinical research program in the social work department at Baycrest, and to develop a post-graduate specialist training program in gerontological social work practice and research.

Established with a gift from Toronto philanthropists Joseph and Sandra Rotman, and J. Richard Shiff and Family, as well as proceeds from the university's Brazilian Ball, the chair is a joint appointment of Baycrest and the faculty of social work.

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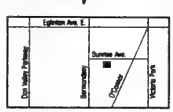

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$625K-$629K! Bldr says sell! 2 new lux 4br, 4bth, mn fam+lib+lau+ 2pce! Yonge N/Finch! Sandon Schwartzben** 416-226-1987

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$489,000. Totally renovated 3 bedrooms, 4 baths, main floor family room, 2 legal pkg. Faithe Sversky** 416-488-2875

132 GORMAN PARK ROAD! 69X131'!
$429K! Bathurst/Sheppard opportunity! Prime SW corner ripe for development! Sandon Schwartzben** 416-226-1987

45 WENTWORTH AVE! 49X305' RAVINE!
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67 YORKVIEW RD. SOLD YONGE S/FINCH!
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BAYVIEW/NORTH PROPERTIES

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$999K! Bathurst/Clark! Bldr's 2.5 st, 6+2 br, 7 bth! W/o bsmt! Mins. to shul/school/shops! Sandon Schwartzben** 416-226-1987

26 LAWNVIEW DRIVE! WALK TO SHUL!
$689,900! Bayview/Sheppard! Cstm 5br, 4 bth, mn fam+lib+lau+ 2pce! Rare 56x117'! Sandon Schwartzben** 416-226-1987

CONDOMINIUM PROPERTIES

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Heath/Spadina! Spectacular 2br, 2 bth NE cmr ste w/fam rm+ens lau! Impeccable cond! Sandon Schwartzben** 416-226-1987

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Approx 1100 sq. ft. 1 bdrm + den, 2 baths, pkg, locker. Great amenities $318,000. Reesa Sud* 416-488-2875

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53 x 130 ft., beautiful bungalow, center hall plan, large 3 bdrms., 2 baths, fam. rm. in bsmnt., separate entrance, gar., new windows/roof, CAC. **ONLY $318,900.** MUST SELL!

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Gorgeous open concept, 2,600 s.f., 6 bdrm. stone res. Gorg. kit., vast stone fireplace all circled in glass w/walkouts to wrap deck. Master bdrm. w/his & her baths, ABUTTING above is 50 lot w/perm. steel pier & sand beach. Can be purchased along with above for **$290,000** (keeping family together).

LAKE SIMCOE-HOUSTON AVE. (Across from Big Cedar Golf Cr) 10 yr. old 2,200 s.f. Board & Batten; cathedral ceilings, large stone fireplace, 2 full and 2 half baths, large open kitchen. **$399,000.**

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Detached brick bungalow on 33 x 132 ft. lot, 2 + 1 bedrooms, sep. entry to in-law suite. Best deal in area! Only $219,000 — **ACT NOW!** Call David Eichorn* (416) 787-1712.

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Two 40 ft. lots side by side, combined 80 x 132 ft., prime central location. Ideal for builders, developers! $299,000 each. **ACT NOW!** Call David Eichorn* (416) 787-1712.

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Spacious 4 bedroom side-split, family room, gleaming hardwood floors, 60 ft. lot, fabulous location. Asking $529,000. Call David Eichorn* (416) 787-1712.

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Under construction, 3,000 – 3,500 sq. ft., reputable builder, custom finishes. **ACT NOW!** Call David Eichorn* (416) 787-1712.

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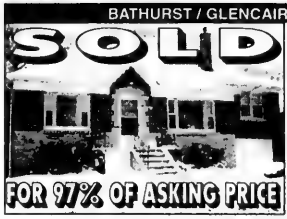
44 x 135 ft. lot, approved plans for approx. 4,000 sq. ft. home. Call David Eichorn* (416) 787-1712.

BATHURST / GLENCAIRN



Spacious 3 bedroom detached bungalow on 50 x 140 ft. lot, backs onto Viewmount Park. Close to subway. Call David Eichorn* (416) 787-1712.
SOLD

BATHURST / LAWRENCE
4 bedrooms + family room, 2 storey, close to all amenities, 50 ft. lot. Asking $369,000. Call David Eichorn* (416) 787-1712.

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BATHURST / LAWRENCE — 3 BDRM., 2 STOREY HOME!
On 50 ft. lot, needs some TLC, desirable location close to all amenities. Priced to sell at $315,000. Call David Eichorn* (416) 787-1712.

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Spacious 3 bedroom condo, 2 full baths, large solarium, eat-in kitchen, shows well! Priced for immediate sale at $179,000. Call David Eichorn* (416) 787-1712.

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Spacious 3 bedroom + family room, new parquet floors, finished basement, modern eat-in kitchen, premium lot. **PRICED TO SELL** at $294,900. Call David Eichorn* (416) 787-1712.

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10 PRIVATE HOUSES FOR SALE

Thornhill - Arnold Ave., house and lots for sale. 905-881-6965.

10 PRIVATE HOUSES FOR SALE

Bath./Centre, 3 bdrms., 2 bthrms., tot[SOLD]w'd last yr., CAC. No [SOLD]ms. $229,900. 416-725-5855.

35 CONDO FOR RENT

3000 Bathurst, 1 bdrm.+ den, 5 app., 24 hr. sec., 1 pkg, locker. $1400, avail. Apr 1. 905-780-0685 leave mess.

30 CONDOMINIUM FOR SALE

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45 CONDO WANTED

To purchase-Skyrise. 7300 Yonge St., or 1 Clark Ave., low floors only. Call 416-457-5381.

75 APARTMENTS FOR RENT

Eldorado, 2500 Bathurst, lux. apts., large suites, reno'd., immed. 416-783-0542 or 416-787-9451.

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631-9377 or 631-0388 - Super

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Bath./Steeles, bsmt apt., reduced rent in exchange for housekeeping, non-smoker 905-731-5204.

110 COTTAGE FOR RENT

Innisfil, month of July Waterfront, 4 bdm, 3 baths, all amenities, shallow sandy shore, no pets. 416-324-2610.

130 FLORIDA PROPERTY FOR RENT

Aquarius - Hallandale. Lux. 1 bd. + den, 2 bth, newly reno'd. On ocean. Excellent view. Avail. Feb. 1st @ $2000/mo US. 416-226-2733.

Miami Beach-Collins/50th St. 1 bdrm, 1 1/2 bath. Facing ocean. Avail, month of March. $1800.us 305-264-8745.

135 FLORIDA PROPERTY FOR RENT/SALE

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On the Gulf. Watch dolphins swim & beautiful sunsets from balc of bchfrnt condo. 2br, 2ba, 1½ hrs to Disney, 30 min to Tampa. Pool, tennis, jacuzzi. $700-800/wk. 2wk min. Avail after April 8. **847-294-0711**

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MESA, AZ

Attn: Cub Fans. Approx 1000sf, fully furn lux condo nr. Cubs sprg trng. Avail 2/6. Min 1 mo. stay. Ask about Laughlin, NV. Call for details. **602-318-4653**

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5 star resort, 2br time share on Colorado River. Odd bi-annual interval. $6500. **520-825-7181**

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198 SPACE FOR LEASE/RENT

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240 EMPLOYMENT OPPORTUNITIES

Sales professional, experienced full time for high-end ladies dress shop at Bayview Village. Excellent wages. 416-225-6733. Ask for Helen.

Daycare teacher, High Park area full-time. a.m. 416-537-2071, eve. 416-534-0749.

240 EMPLOYMENT OPPORTUNITIES

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KING, Ann Peacefully, on Thursday, January 25, 2001 at Cummer Lodge. Ann King, beloved wife of Charles. Loving mother and mother-in-law of Mona and Gidon Yahalom, Paul and Yehudit, Leon and Shira, and the late Judith King. Dear sister of the late Jack Diamond, Hymie Diamond, and Rae Levine. Devoted grandmother of Yaron, Yuval, Ohad, Tal, Gilad, Julie-Rae, and Toby. At Holy Blossom Temple, 1950 Bathurst Street (south of Eglinton) for service on Sunday, January 28th at 1:00 p.m. Interment Holy Blossom Memorial Park. Shiva 125 Woodward Avenue, Weston. If desired, donations may be made to the Ann King Memorial Fund, c/o The Benjamin Foundation, 3429 Bathurst Street, Toronto, M6A 2C3, Tel: 416-780-0324.

ALBERT, Eynat - on Jan. 30, 2001, late of 185 Strathearn Rd.
ERLICH, Meilich - on Jan. 29, 2001.
HAJDU, Rachel - on Feb. 1, 2001.
KATES, Sarah - on Feb. 1, 2001, late of 152 Combe Ave.
MISHAK, Isaak - on Feb. 3, 2001, late of 115 Antibes Dr.
DONA, Stefan Chaim - on Feb. 2, 2001.
GROBER, William - on Feb. 2, 2001.
WISCHNITZER, Izak - on Feb. 5, 2001.
MALKIN, Tillie - on Feb. 5, 2001.

Steeles Memorial Chapel

LUSTHAUS, Sam - on Jan. 25, 2001, late of 1329 Steeles Ave. W., T.H. #3.
STANTON, Irving - on Jan. 25, 2001, late of 9 Norlington Dr.
KING, Ann - on Jan. 25, 2001, late of 84 Regina Ave.
ROSENBERG, Neil - on Jan. 26, 2001, late of 421 Victoria Ave.
COHEN, Dr. Saul Louis - on Jan. 27, 2001, late of 3560 Bathurst St.
PARSONS, Esther - on Jan. 26, 2001, late of 14 Spadina Rd., #203.
ZIMMERSPITZ, Samuel - on Jan. 29, 2001, late of 120 Shelborne Ave., #408.
CHAPLAN, Norman - on Jan. 25, 2001, late of 100 Observatory Lane, #1010.
MENTLIK, Hilda - on Jan. 28, 2001, late of 611 Lawrence Ave. W.
BROWN, Ruth - on Jan. 29, 2001, late of 400 Walmer Rd., East Tower.
JANISZEWSKA, Tamara - on Jan. 30, 2001, late of 550 Cummer Ave.
WOHLSTEIN, Miksa - on Jan. 30, 2001, late of 138 Hammerstone Cr.
GOLDBLATT, Ellie - on Jan. 31, 2001, late of 33 Elmhurst Ave., #2205.
FRAILICH, Henry - on Jan. 30, 2001, late of 103 Fairholme Ave.
KOPMAN, Sylvia - on Jan. 31, 2001, late of 4005 Bayview Ave.
SUGAR, David - on Jan. 31, 2001, late of 400 Walmer Rd., #830.
KUPERBERG, Rachel - on Jan. 31, 2001, late of 141 Holms Cr.

BENJAMIN'S PARK MEMORIAL CHAPEL

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Attractive Jewish mother of 2, 40 yrs, 5' 4", 135 lbs, dark hair/eyes, olive skin, active, domestic, healthy (mentally/physically/financially/emotionally), enjoys cooking, exercising. Seeks handsome, slim, healthy, professional, gentleman, 35-50 yrs, kind, caring, tolerant, adventurous, enjoys renovating homes, and loves kids. **AD#1122**

ARE YOU THE ONE
Divorced Jewish female, 45 yrs, 5' 8", large size beauty, olive skin, short brown hair, brown eyes, loves animals, dogs, outdoors, hiking, bike riding, theatre, movies, dining, and travelling. Seeking Jewish male, with similar interests, to complete almost perfect life. **AD#1243**

HONESTY A MUST
Single mom of 2 children, Irish decent, 39 yrs, professional, employed, 5' 6", fun loving, cuddly, curvaceous, long blonde hair, brown eyes, loves music, dancing the theatre, pets, seeks male, single Dad's okay, established, honest, strong family values, good sense of humour. **AD#1114**

SEEKING SOULMATE
Single female, Jewish, easy going, non smoker, polite, good values, quiet life style, enjoys long walks, dining and dancing, seeks Jewish male, to me my best friend and life partner. **AD#1628**

SINGLE MOM
Single mom of 2 children, Jewish, 40 yrs, 5' 4", 135 lbs, dark hair, dark eyes, olive complexion, enjoys cooking, family life, seeks male, slim, healthy, 40-55 yrs, professional for long term relationship. **AD#1310**

FRIENDS 1ST
Single female, divorced, petite, slender, youthful, bright, warm, professional, good values, enjoys movies, music, the theatre, travel, seeks, male, 50-60 yrs, handsome, secure, established. **AD#1536**

TAKE CARE OF ME
Female, 41 yrs, long red hair, green eyes, pretty, vivacious, zustic, enjoys dancing, prancing, entertaining. Seeks older, wiser, retired, widowed or divorced mensch, 45-80, gray/balding/no hair, okay, mentor benefactor, big hearted, who'll take me shopping and shower me with gifts. **AD#1309**

IT TAKES 2
Single Jewish female, retired, professional, attractive, intelligent, kind, loving, enjoys reading, music, nature, travel, the theatre, seeks male, Jewish 69-75 yrs, kind, honest, educated. **AD#1558**

SPEND TIME TOGETHER
Slim female, 5' 8", adventurous, creative, caring, intellectual, enjoys the arts, nature, music, travel, dancing, and more. Seeks male, who's emotionally and physically fit, to share interests. **AD#1100**

LIFE PARTNER
Female, 61, easy going, polite, non-smoker, quiet lifestyle, and good values. Seeks male, to be best friends, and life partner. **AD#1441**

CARING AND SHARING
Single Jewish female, attractive, slim, curvaceous, caring, sharing, enjoys music, movies, books, and lectures, seeks male, who's emotionally stable warm and kind, for friendship first. **AD#1633**

ROMANTIC AT HEART
Widowed Jewish female, 50'ish, caring and shanng, romantic, passionate, honest, down to earth, good sense of humour, enjoys movies, music, cooking, dining and dancing, seeks male, with similar qualities and interests. **AD#1393**

LET'S SMILE AND LAUGH
Attractive Jewish mother of 2, 40 yrs, 5' 4", 135 lbs, olive skin, dark hair and eyes, good features, very domestic, active, healthy mentally/physically/financially, enjoys cooking, seeks slim, healthy, professional, handsome gentleman, 40-55, who likes to build and renovate homes. **AD#1247**

LET'S HAVE COFFEE
Single female, attractive, slim, curvaceous, caring and sharing, enjoys movies, music, books, lectures, seeks male, emotionally stable, warm and kind. **AD#1654**

FUTURE DEVELOPMENTS
Widowed female, 50'ish, attractive, 5' 7", 122 lbs, professional, blonde hair, green eyes, emotionally, and financially secure, independent, adventurous, world traveller, enjoys the arts, reading, dining and dancing, seeks male Jewish, tall, educated, handsome, good sense of humour. **AD#1127**

LET'S HAVE COFFEE
Single female, attractive, professional, 50'ish, sensitive, smart, serious, outgoing, good sense of humour, seeks male, warm, witty, wonderful, to share life's highs and lows. **AD#1189**

ROMANTIC AT HEART
Single white female, 37 yrs, 5' 3", heavy build, honest, intelligent, romantic, long brown hair, blue eyes, enjoys movies, music, long walks on the beach, seeks male, non smoker, over 35 yrs, for long term relationship. **AD#1239**

WAITING FOR YOU!
Single female, 39 yrs, pretty, fit, enjoys movies, music, theatre, dining and dancing, seeks male, professional, handsome, good sense of humour, high energy, with similar interests. **AD#1098**

ROMANTIC AT HEART
Single female, 47 yrs, attractive, petite, fun loving, honest, sincere, passionate, good natured, enjoys tennis, working out, reading, dining and dancing, movies, music, seeks male, 40-55 yrs, with similar qualities, and interests. **AD#1669**

HEART OF GOLD
Single Jewish female professional, attractive, slender, caring warm, romantic, educated, good values, seeks male, Jewish 40-50 yrs, romantic good sense of humour, positive, giving, warm, kind hearted. **AD#1564**

MR. WONDERFUL
Attractive single Jewish female, 5' 5", brown eyes and hair, kind, sincere, creative, and lots of fun. Seeks Jewish traditionalist, over 45 years young, handsome, around 6' , genuine, kind, intelligent, non-smoker, financially stable, and humourous, to share in life's dreams. **AD#1541**

SEEKING SOULMATE
Widowed Jewish female, caring, sharing, romantic, passionate, open, honest, outgoing, easy to talk to, down to earth, good sense of humour, enjoys movies, dining and dancing, cooking, seeks male, with similar qualities, and interests. **AD#1510**

SERIOUS COMMITMENT
Attractive slim female, 38 yrs, 5' 6", brunette, enjoys reading, movies, dancing, and sports. Seeking a good natured, hard working male, who wants a committed long-term relationship. **AD#1112**

FINE WINE
Single attractive female, Jewish, 37 yrs, 5' 8", with a passion for life, tennis, and fine wine, strong family values, seeks single Jewish male, 30-45 yrs, caring, intelligent, good sense of humour. **AD#1478**

LOVE ME TENDER
Single mom of 2 children, tall, attractive, compassionate, and loving, moderate, traditional, enjoy cooking, music, dining and dancing, movies, long walks, seeks male, with similar qualities and interests. **AD#1563**

LOVES & LAUGHTER
Single female, 57 yrs, attractive, seeks male, 55-65 yrs, handsome, non smoker, good sense of humour. **AD#1479**

HONESTY A MUST
Single female Jewish, 31 yrs, attractive, educated, outgoing, enjoys outdoor activities, working out, and going to synagogue. Seeks male, 5' 10", or taller, warm hearted, outgoing, sincere, honest, down to earth. **AD#1126**

DANCE WITH ME
Attractive youthful female, 5' 5", 135 lbs, intelligent, adventurous, comfortable to be with, enjoys travelling, dancing, dining, movies, communicating, and the stock market. Seeks an intelligent male, who expresses needs and feelings, to share life's adventures, be best friends and for companionship. **AD#1474**

LONG TERM RELATIONSHIP
Single Jewish female, professional, 40 yrs, kind, active, creative, joyful, seeks Jewish male, 39-46 yrs, intelligent, involved, easy going, interesting, slightly adventurous, with a winning smile. **AD#1627**

3 COINS IN A FOUNTAIN
Divorced eastern European female, 52 yrs, 5' 1", 110 lbs, brown eyes, romantic, kind loving, good sense of humour, strong family values, enjoys 60's music, long walks, travel, seeks male, 53-60 yrs with similar qualities and interests. **AD#1301**

SMILE!
Attractive single mom, 36 yrs, 5' 4", long black hair, hazel eyes, university educated, non smoker, health conscious, loves the outdoors, and movies. Seeks an intelligent, down to earth male, 36-45 yrs, who has a smile. **AD#1174**

WAITING FOR YOU
Divorced female, 43 yrs, 2 children, long brown hair, green eyes, slim, enjoys dining and dancing, movies, outdoor activities, seeks male, sweet, sincere, honest, handsome, successful, a good communicator. **AD#1586**

SERIOUS COMMITMENT
Very attractive and slim female, 37 yrs, 5' 4", brunette, enjoys ethnic foods, camping, and spending time with friends. Seeks soulmate, 35-44 yrs, who's selective, has a lot going of him, knows what he wants and is ready for a serious relationship. **AD#1143**

MY LIFE PARTNER
Easy going Jewish female, 40 yrs, petite, never married, non-smoker, very down to earth with laid back quiet life style and good values. Seeking best friend, life partner, a Jewish gentleman, 38-45 yrs. **AD#1366**

SHARING & CARING
Single female, blonde hair, blue eyes, slim, attractive, seeks Jewish male, 60-65 yrs, to share and enjoy life with. **AD#1590**

SERIOUS COMMITMENT
Single mother of 2 girls, age 42, 5' 2", slim, fit, pretty, smart, a teacher, enjoys doing most things, seeks nice, non-smoking male, who's played the field, and knows what he wants, and in ready for a long term relationship. **AD#1459**

FAMILY ORIENTED
Single Jewish mom of 2 children, intelligent, professional, brunette, attractive, medium build, 5' 6", down to earth, good sense of humour, enjoys movies, the theatre, sports, seeks Jewish male, 40-52 yrs, optimistic, non smoker, employed, healthy, professional, emotionally stable, good sense of humour. **AD#1515**

LONG TERM RELATIONSHIP
Attractive, slim, single Jewish female, 40, 5' 6", positive attitude, works out, non smoker, social drinker, enjoys music, dining, dancing, cooking, long walks, travelling, good conversation, and wine. Seeks mature male, positive attitude, up beat, non smoker, for serious commitment. **AD#1064**

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SEEKING SOULMATE
A single Jewish male, 40 yrs, professional, 6' , 200 lbs, enjoys all outdoor activities, seeks Jewish female, 26-37 yrs, kind, affectionate, warm hearted, for loving, long term relationship. **AD#1653**

.GIVE ME A CALL
Divorced male, no dependents, employed, author, wide variety of interests, seeks female, similar for friends 1st relationship. **AD#1342**

FUTURE MARRIAGE
Single Jewish male, 46 yrs, 5' 11", young looking, professional, employed, well mannered, devoted, special, enjoys dining, dancing, movies, good music, hiking, nice parks, and nearby travel, seeks attractive Jewish lady, 32-42 yrs, kind, young looking, for friendship, leading to lasting relationship. **AD#1371**

LOOKING FOR YOU
Single male, Scorpio, 32 yrs, 6' 2", seeks female, 20-40 yrs, spontaneous, sensual, no head games, please leave your description and phone number. **AD#1206**

LIFE IS BEAUTIFUL
Single, nature loving, non-smoking, professional male, enjoys candle light dinners at home, and walks in the country. Seeking female, 45-55 yrs, to share time together. **AD#1496**

LIVE, LAUGH, LOVE
Single Jewish male, 35 yrs, 5' 10", brown hair, blue eyes, medium build, enjoys the outdoors, movies, dining and dancing, seeks Jewish female, for possible long term relationship. **AD#1483**

GOOD TIMES AHEAD
Single white male, 21 yrs, 5' 7", 135 lbs, very good looking, enjoys going out, movies. Seeking a very nice female to talk to, have some fun and a good time. **AD#1382**

BEST FRIENDS AND LOVERS
Single male, 36 yrs, 5' 5"-5' 6", 160 lbs, goatee, brown eyes, curly black hair, enjoys long walks, movies, museums, art, galleries, reading, not into bars. Seeking female, warm, easy going, considerate, not materialistic, soulful, to share hopes, dreams, and aspirations. **AD#1275**

THE WHOLE PACKAGE
Divorced, father of 3 boys, 43 yrs, 5' 10fl", 210 lbs, solid build, good looking, brown eyes, balding brown hair, clean shaven, sincere, humourous, outgoing, enjoys sports, outdoors, camping, and movies. Seeks a nice, compassionate, warm, friendly, and funny white female, 28-45. **AD#1611**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, professional, enjoys, sports, movies, working out, long walks, non smoker, kosher, household, seeks female, 26-36 yrs, non smoker, for long term relationship. **AD#1498**

LET'S TAKE A RIDE
Single male, 36 yrs, 5' 6", brown eyes, black hair, goatee, employed, enjoys 'art galleries, museums, movies, music, riding, his motorcycle and much more, easy going, seeks female, with a bit of a wild side, and similar qualities and interests. **AD#1671**

A TRUE GENTLEMAN
Single Jewish male, 32 yrs, 5' 6", handsome non smoker, brown hair, blue eyes, energetic, romantic, secure, creative, open minded, eclectic tastes, seeks female, for friends first relationship, divorced or older ladies welcome. **AD#1466**

GIVE ME A CALL
Single white Jewish male, 33 yrs, outgoing, religious, enjoys movies, music, dining and dancing, travel, seeks female, similar qualities and interests. **AD#1106**

ROMANTIC AT HEART
Single white male, 58 yrs, self employed, enjoys travel movies, good conversation, quiet romantic, evenings seeks female, with similar interests and qualities. **AD#1117**

YOUNG AT HEART
Divorced with 3 children, visit with them every other weekend, 43 yrs, 5' 10fl", 200 lbs, balding, brown hair, brown eyes, good looking, enjoys movies, sports, dancing, and having fun. Seeking female, to go out with casually and see where it goes. **AD#1589**

SOFT LIPS, SHARP MIND
Attractive single Jewish male, 39 yrs, seeks an adventurous, serious female, for romantic dates and steamy nights. **AD#1166**

FUN LOVING
Single Jewish male, 6' 2", 180 lbs, slim, muscular build, seeks female, sensual, spontaneous, fun loving. **AD#1180**

LOOKING FOR YOU
Single male, "Harry", seeks a lady he met on November 13th, you were originally from the Montreal area and now lives in Spadina & Bloor area. Was too shy then, but hopes to find you now. **AD#1069**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, movies, dining and dancing, and much more. Seeking female, 30-35 yrs, professional, sensitive, attractive, honest. **AD#1252**

BE MINE
Widowed Jewish male, youthful 50's, 5' 7", fit, slim, lawyer, international entrepreneur, physicist, world/life explorer, fearless, areodite, omnipotent, exciting and cultured, seeks highly intelligent, compassionate, gracious, non-conformist, educated, slim, fit, adventurous, youthful female, who's seeking a fascinating man. **AD#1142**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing, country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 46 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship. **AD#1534**

EASY GOING
Hebrew male, easy going, humourous, romantic, caring, seeks female, with similar qualities. **AD#1583**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests. **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enjoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook. **AD#1551**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat, sense of humour, and eclectic tastes, holistic and spiritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in every way with similar interests. **AD#1061**

GIVE ME A CALL
Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 18-44 yrs, with similar interests. **AD#1582**

A SPOONFUL OF SPICE
Male, 43 yrs, handsome, genuine, sincere, romantic, seeks female, to serve up a red ribbon recipe, with a spoonful of spice, with a dash of sizzle, rounded out with a large cup of tender loving care. **AD#1593**

LOVING & CARING
Single male, 5' 10", 178 lbs, handsome fit, medium build, affectionate, passionate, easy going, enjoys movies, sports, dining and dancing, outdoor activities, travel, seeks female, similar qualities, and interests, no head games, down to earth, passionate. **AD#1226**

LOVE & LAUGHTER
Single male, passionate, romantic, sincere, good sense of humour, educated, enjoys outdoor, activities, and life, special experiences, seeks female for casual, non committal relationship. **AD#1470**

ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys. **AD#1418**

EASY GOING
Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship. **AD#1125**

LOVING AND CARING
Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities. **AD#1636**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship. **AD#1262**

LOOKING FOR YOU
Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family. **AD#1626**

SEEKING SOULMATE
Single male, Jewish, 43 yrs, brown hair, brown eyes, medium build, no dependents, no pets (allergic), kind, honest, sincere, family oriented, non smoker, enjoys movies, travel, sports, long walks, seeks female, Jewish, 33-45 yrs, non smoker, attractive, honest, petite, 5' 4" or less, with similar interests. **AD#1577**

MARRIAGE MINDED
Single male, semi-retired, active, healthy, secure, educated, seeks female, for marriage, and to enjoy all the adventures of life. **AD#1576**

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Young Nat is a small guy with a big heart

By PAUL LUNGEN
Staff Reporter

TORONTO — In hockey circles, particularly those in which starched, oversized collars are part of the dress code, an aphorism sometimes makes the rounds to describe the importance of grit and spunk in a hockey player.

"It's not the size of the dog in the fight that's important; it's the size of the fight in the dog."

Truer words were never spoken – at least in regards to a handful of feisty, economy-sized skaters like Henri Richard, Ken Linsman, Theo Fleury and Cory York.

Cory who?

York, as in the kid who put the York in Yorkshire terrier; the player who's built for speed but who likes nothing better than to run an oversized, lead-footed defenceman into the boards. The guy who jumped from Select hockey to AAA in one year. The guy who's an integral part of not just any shmei drei midget squad but of one of the best in North America. A team that finished first in the GTHL standings this year.

That Cory York.

At five-foot-seven, 160 pounds, York, 16, is the prototypical anti-power forward; a little guy, but one who plays "in your face" hockey.

Relying on hard work, determination, speed and skill, York willed his way onto the Young Nats AAA Bantam team last year and carried over onto the organization's Midget team in the current season.

A centre and winger, York is a gritty and tenacious performer who revels in the tough going.

"He's a heart and soul player on every shift," says Young Nats coach, Jim Wilson. "He's very committed to being the best he can be."

Last year when he tried out for the Young Nats' bantam team, he surprised a lot of people with his ability. "He flat out beat several boys who were considered to have more experience," Wilson said. "It's very unusual to go from a house league Select player to AAA. It's a big jump. Most boys do it slowly, via A or AA teams."

York, a student at Northview Heights Collegiate, knew he faced an uphill battle to make the jump to AAA hockey. "Kids on my team have been playing AAA at six or seven, before I started skating ," he said.

When he tried on his first pair of skates at eight or nine, he was already a couple of years behind. It took him a while to catch up, but he was aided by six straight years of attendance at the Hockey Opportunity Camp in South River. A couple of summers ago, York attended the Roger Neilson hockey camp in Metulla, Israel.

"It was a good experience. I got to meet a lot of people and hang out with Israelis," he said.

During his PeeWee and Minor Bantam seasons, he racked up 100-point seasons and helped lead Forest Hill to a two-year streak in which they went undefeated. In his Minor Bantam year he hooked up with Michael Lende. At that time, Lende was coach of the AAA Marlie Midgets, he ran his own hockey schools in the Detroit area and he had served as an assistant coach in the International Hockey League. They worked on York's technical skills, adding balance to his skating and giving him a heads-up on AAA competition. He also got him on the ice at a Marlies practice.

Cory York

"I was really nervous," York said, "but I think I held my own."

Lende also arranged a tryout for York with the Young Nats.

"It was hard, but I made the team," York said. "I was told that I made the team because of all the hard work I put into it... It came natural. I always work hard at hockey. That's the way I am."

His first AAA game proved a real eye-opener. While the pace was faster and the players a lot better than in Select, he was also taunted with, "Go back to Select."

York responded by scoring on his first shift, prompting the goalie to smash his stick in disgust for the ignominy of allowing a former Select player to score on him.

As the season progressed, York's bristly style was utilized to get under opponents' skin.

"Other teams took runs at me and I took stupid penalties," he said.

Beneath that prickly on-ice persona, however, lies a talented hockey player. "He's a very strong skater and he's very competitive," Wilson said. "He's a very skilled young man."

York fits in well with the Young Nats, a team loaded with talent. This year, with only a handful of games left in the season, the team has already wrapped up the Carnation Cup, awarded to the GTHL's regular season leader.

In the first 54 games of the season, York scored 15 goals and added 30 assists, while spending 150 minutes in the penalty box.

The Young Nats dominated the prestigious Big Nickel tournament in Sudbury in November, and York was named MVP of the championship game, in which he scored two goals in a 6-4 victory.

The Young Nats are favourites to win the Ontario championships later this season.

As for next year, York has a decision to make, but like most of his teammates, he'll probably make the move to tier II Junior hockey, a rung below Major Junior. York has said he'd like to follow his coach to the North York Rangers. After that, he'll consider continuing his hockey career at an NCAA school.

CORRECTION

In the cutline titled "*CJN* Chess Challenge" (Feb. 1) Grade 7 student, Michael Margel's name was misspelled. In addition, the grade 6 and 7 pictures should have been reversed. *The CJN* regrets the errors.

Tournament a continental confluence of hoopsters

By PAUL LUNGEN
Staff Reporter

TORONTO — Three hundred and sixty hoopsters from 13 Jewish schools across North America were in Toronto last week to participate in the fifth annual Israel Becker Memorial Basketball Tournament, hosted by the Community Hebrew Academy of Toronto (CHAT).

The tournament, rivaled in scope only by one sponsored by Yeshiva University in New York, brought together students from Toronto, New York, New Jersey, Baltimore, Philadelphia, Chicago, Miami, Boston, Ottawa, Montreal and Winnipeg.

Twelve boys teams and 12 girls teams, each gender divided into four pools of three, played a round robin format before being seeded for playoff rounds.

CHAT fielded four teams, Yeshivat Or Chaim of Toronto fielded one while Joseph Wolinsky Collegiate of Winnipeg, Bialik of Montreal and Yitzhak Rabin of Ottawa rounded out the Canadian participation.

The tournament is named for the late Israel Becker, a former CHAT student killed in an automobile accident. Becker was an avid basketball player and fan.

Aubrey Zimmerman, tournament co-ordinator along with Rabbi Yaakov Dan, said the co-ed format brings together Jewish students from all streams of Judaism.

"It's a premiere event and a defining moment to show that CHAT is a leading Jewish high school in North America," Zimmerman said.

Visiting students had a wide range of activities to keep them busy, Zimmerman said. In addition to the hard court action, a Tu b'Shvat Carnival, a Shabbaton and a discussion on the issue of tolerance were on the agenda.

The students were billeted with families in the vicinity of the Beth Avraham Yosef of Toronto Synagogue, where they attended Shabbat services. Basketball games were scheduled for gyms at CHAT and the Bathurst Jewish Community Centre.

For more information, visit the tournament Web site at www.israelbecker.com.

Stories that touch the heart

By ELI RUBENSTEIN ALEC GELCER

The 10th man

Near the Kensington Market in downtown Toronto, there is a small Orthodox shul that has been there for the better part of the century. Though its heyday is long past, the rabbi has still tried to ensure that the small shul would have a minyan for services everyday.

Thus, many a time, late in the day, the rabbi would wander the streets of this heavily ethnic neighborhood in search of prospective participants for his afternoon minyan.

Typically, the conversation would go something like this:

"Are you Jewish?"

If the answer was no, the rabbi wished the person a pleasant day and went off in search of his next prospect.

If the answer was yes, the person was invited to join the prayer service, which required 10 male Jewish participants, according to traditional Orthodox Judaism.

One day the rabbi spotted a young university student passing by the synagogue.

"Are you Jewish?" asked the rabbi.

"Well what if I am?" the student responded hurriedly. From his defensiveness, the rabbi immediately deduced he was Jewish, though in all probability alienated from his roots.

The rabbi decided to forge ahead, nonetheless.

"Well, we want you for our prayer service. You see, we need 10 men in order to hold our afternoon prayer service. Right now we only have nine men, and you'd be the 10th."

"But I don't even believe in God," protested the student.

"We'd still like you to join us," the rabbi calmly insisted.

"But I already told you, I don't even believe in God! Why should I take part in your service, if I'll get nothing out of it at all?" The irritation in the student's voice was noticeably rising.

"That's precisely the point," responded the rabbi.

"What do you mean?" The student looked perplexed.

"I would like you to join us *just because* you won't get anything out of it – and because others will. When was the last time you did something like that?"

The student stared at the rabbi for a long, long moment. Then, without a word, he followed the rabbi into the small shul, and fulfilled the mitzvah of being the 10th man.

The Canadian Jewish news

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3 carrots	6-7 cups pareve chicken-flavoured soup
1 lb. squash	salt
1 celery root	pepper

In a saucepan melt margarine and sauté onion. In food processor shred vegetables coarsely. Add to sauteed onion. Mix and let sauté for couple of minutes, covered. Add the "chicken" soup; bring to boil. Taste. Add pepper and salt if needed. Cover and cook on low heat for 45 minutes. Puree soup. Add milk for a creamier soup.

About Life

Dear Ella,

Dan and I are planning to sell our house next month.

My dear friend Gail is a real estate agent. I don't want to let her sell my house because when she listed my last house, I was always last on her list. She assumed, because we were friends, she could handle all her other clients first and we would understand. The worst part was that when we actually had someone come in with an offer, she sent a junior from her office to handle it because she had a previous engagement. Needless to say, we lost that deal. Dan was fuming, blamed me and we had a huge fight.

I never said anything to Gail. When it was all over, I swore I would never do that again. Well here I am in the same boat and feeling very guilty. What should I do?

Delist My Friend

Dear Delist My Friend

You can mix business and friendship, but only under one circumstance. Both parties have to be "givers." If one of the parties is a "taker," the whole thing falls apart, bad feelings arise and often the relationship falls apart too.

This is true of doing any kind business with a friend – a lawyer, a plumber, a painter etc. If any of those people put you at the bottom of their list, they are taking advantage of your friendship. Likewise if you expect your friend to drop everything every time you call, you also become a "taker." There must be understanding and appreciation for the each other's situations.

Gail should have understood how important it was for you to sell your home. It is her job to present all offers and to make the sale happen as quickly and efficiently as possible. It is your job to be reasonable in your expectations without compromising your goal.

You and Gail need to talk. Let her know why you were upset the last time and why Dan and you made the decision you did this time. Don't try to hide it or fluff it off. The only way to get through this without hard feelings is to get it all out in the open.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Crossword Puzzle

The Canadian Jewish news

"PAPER TIGERS"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

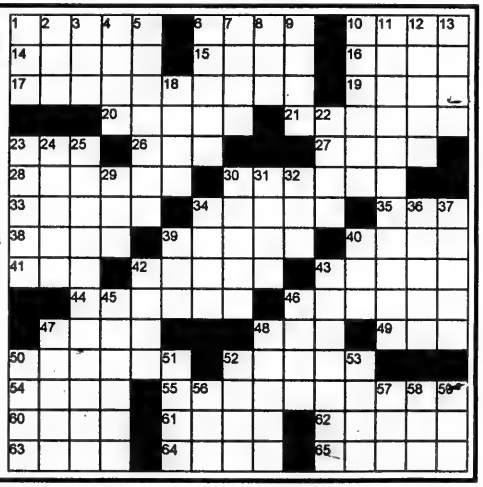
Across

1 *Tzaddik*, e.g.
6 Not quite dry
10 Fifth Avenue name
14 Proverb
15 Novelist Wiesel
16 Techno-ending
17 Columnist syndicated in Jewish newspapers
19 Schick rival
20 *Kristallnacht* occurrences
21 Does a Brazilian dance
23 In the style of
26 The, to Marcel Marceau
27 Played dreidel
28 Pauses for Peretz
30 Word with studies
33 Ark contents
34 Singer Carpenter
35 "___ Haw"
38 Second word of many fairy tales
39 Historian Roth
40 Had to pay
41 Letter-ending letters
42 Ephron directed him in "You've Got Mail"
43 Wall Street amount
44 Blows
46 Periman's medium
47 Problem
48 Hair stuff
49 ___ Moines
50 Like some jingles
52 Seoul land
54 Aspirin target
55 Advice columnist
60 What I'm pointing at
61 A mitzvah is a good one
62 Prepare the turkey
63 Where Schweitzer picked up his Nobel
64 Blows away
65 Delete

Down

1 31-down novel, with "The"
2 "Kvetchy" or "schmaltzy," for example: abbr.
3 Mayim Bialik's org.
4 Conductor Stravinsky
5 Temptress
6 Red ink
7 Brews
8 "Vey iz ___"
9 Identifies
10 One kind of treyf
11 Humor columnist
12 The K in DKNY
13 Grand Central and Victoria: abbr.
18 Impersonates
22 Strong ___ ox
23 Activist group founded by Larry Kramer
24 Roller coaster features
25 New York Times op-ed columnist
29 Adam, literally
30 Steinberger and Nicholson
31 1-down author
32 Sen. Roth's state
34 Superman's alter ego
36 Kafkaesque
37 Paradises
39 Top for Koufax
40 "Caught you!"
42 Barbara's "20/20" colleague
43 Simon and Garfunkel title word
45 Head swiftly for
46 One of Alice's co-waitresses
47 Goldman's partner
48 *Twilight of the* ___
50 Noted Roman statesman
51 "Blah" relative
52 It bends during the Aleinu
53 Two before Iyar
56 Jersey or York
57 The Golden Age of Spain, say
58 Cross-country trip makers
59 "Must-__ TV" (Seinfeld milieu)

(Answers are on page 39.)



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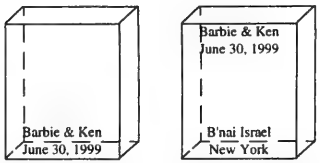

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The Canadian Jewish news

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This Week

National

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Barak is 'a disappointment,' Tel Aviv professor says. *Page 16*

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Festival of Jewish creativity comes to Toronto. *Page 20*

Arts

Young girl's poetry turned to musical score. *Page 29*

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SENSELESS SLAUGHTER: Soldiers hang their head in sorrow and disbelief last week, moments after eight of their colleagues were killed by a rampaging bus driver at a bus stop south of Tel Aviv. Twenty people were also injured when Khalil Abu Elba, 35, from Gaza, drove his bus into the crowd of waiting commuters on the morning of Feb. 14. *[Isranet photo]*

Holocaust denial finds new home

By PAUL LUNGEN
Staff Reporter

TORONTO — A gathering of Holocaust deniers in Lebanon is only the tip of the iceberg in the ongoing collaboration between neo-Nazi activists from the West and Muslim fundamentalists in the Arab world, according to an expert on Middle Eastern terror groups.

Muslim groups are copying age-old anti-Semitism," said Steven Emerson, producer of the PBS documentary, *Jihad in America*. "As I see it, they're the biggest promoters of it in the world today."

Spurred by opposition to Israel that spills over into overt anti-Semitism, the Arab world has proven a fertile ground for neo-Nazi propaganda.

From March 31 to April 3, the California-based Institute for Historical Review (IHR), the pseudo-intellectual wing of the Holocaust-denial movement, will hold a conference in Beirut on the topic of Revisionism and Zionism.

Institute for Historical Review plans conference in Lebanon

"Revisionism" is a term employed by Nazi propagandists to describe Holocaust denial and its corollary argument, that through the control of the world's media and power centres, Jews fabricated the Holocaust to justify the dispossession of Palestinians.

It has proved a potent argument in the Arab world, where mainstream newspapers, radio stations and even political leaders parrot the anti-Semitic line, while comparing Zionism to Nazism and Israeli leaders to Nazis.

The extremist right has recognized the potential for expansion in the Middle East."The awareness of the importance of the Holocaust story as a key propaganda tool of Israeli-Zionist interests is growing throughout the world, especially in Muslim countries," states the IHR Web site.

According to Emerson, the U.S.-based Anti-Defamation League (ADL), the American Jewish Committee (AJC) and Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Centre, Holocaust-denial and Jewish conspiracy theories are widely accepted in the Arab world.

"It is a new and developing trend," said AJC spokesperson Yehudit Barsky. "Both believe in conspiracy theories and the Jews as Satan's face."

The location of the IHR conference was not chosen by accident, Rabbi Cooper said. "We see a very dramatic rise in the Holocaust denial mindset throughout the Palestinian and certain parts of the Arab and Muslim world."

The case of French Holocaust denier Roger Garaudy, a convert to Islam, is illustrative. Garaudy was found guilty of questioning crimes against humanity and of racial defamation.

Continued on page 26

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The News in Brief

CANADA

Campaign Chairs

TORONTO — Michael Bregman and David Koschitzky have been named as UJA FEDERATION's new campaign 2002 chairs. Lesley Binstock Offman will become chair of Women's Campaign & Advocacy in May.

Bomb Scare

TORONTO — Police have confirmed that a telephone call was received last week by Beth Tikvah Synagogue at 3080 Bayview Ave. indicating that a bomb had been placed in the building. Police conducted a thorough search of the building, and nothing was found.

ISRAEL

Car Shot At

JERUSALEM — A Canadian Embassy vehicle travelling north of Jerusalem came under fire by a Palestinian gunman last Thursday. The car was en route between the community of Givat Zeev and Jerusalem's northern Ramot neighbourhood when it was fired on. There were no injuries or damage caused in the attack on the armoured vehicle, which had diplomatic plates and flew the Canadian flag. The assailant reportedly fled into the nearby village of El Jib.

Woman Arrested

JERUSALEM — Israeli police last week arrested the leader of the right-wing Women in Green group at an Israel Defence Force roadblock in the Gush Etzion settlement bloc south of Jerusalem. Nadia Matar was arrested during an apparent altercation with police, according to the *Jerusalem Post*. The group was demonstrating against what it said was lax enforcement of IDF policy forbidding Palestinian men from driving on West Bank roads.

Quake Baby

JERUSALEM — Israeli medics who delivered a baby in the earthquake-stricken area of India last week dubbed the infant "Sharon," after newly elected prime minister Ariel Sharon. The daily *Yediot Achronot* reported that the baby was born shortly after the results of the Israeli election became known.

WORLD

Skverer Rebbe Dies

NEW YORK — Rabbi David Twersky, leader of a branch of the chassidic Skverer dynasty, died Feb. 2 of complications from heart and kidney ailments. He was 79. Rabbi Twersky, who lived in Brooklyn's Borough Park section, helped many Holocaust survivors immigrate to the United States.

Jews Targets

WASHINGTON — The overwhelming majority of hate crimes directed at property in 1999 involved Jewish targets, according to an FBI report on hate crimes. There were 1,289 such attacks on Jewish targets that year, said the report. Blacks were the most frequent victims of hate crimes against individuals, according to the report.

IBM-Shoah Link

NEW YORK — A new book accuses IBM of providing data-processing technology that helped the Nazis carry out genocide. The allegations in Edwin Black's *IBM and the Holocaust: The Strategic Alliance Between Nazi Germany and America's Most Powerful Corporation* are also the focus of a lawsuit filed over the weekend against IBM in New York.

Violence Increases

BERLIN — Extremist violence in Germany increased by 40 percent during the first 11 months of 1999, according to Germany's interior minister. Half of the 13,753 attacks occurred in eastern Germany, where only 21 percent of the country's population lives.

Rabbis Unite

WASHINGTON — Israel's chief rabbis joined with Conservative and Reform rabbis in a rare display of unanimity to sign a petition condemning violence against any religious institutions in the Jewish state. In the petition, the rabbis declared that any attack in any community "will be considered an attack against us all."

Oscar Nominees

LOS ANGELES — A film on the Nazi-era rescue of refugee children, most of them Jewish, has been nominated for an Oscar in the documentary feature category. *Into the Arms of Strangers: Stories of the Kindertransport* chronicles the rescue of some 10,000 children from Nazi-dominated Germany, Austria and Czechoslovakia in the 18 months leading up to World War II. The Kindertransport film was only one of several Jewish- and Nazi-themed nominations announced last Tuesday. *One Day Crossing*, about a Jewish woman who poses as a Christian in 1944 Budapest, was nominated in the category of live action short film. Jan Hrebejk's *Divided We Fall*, a contender for best foreign language film, is a Czech dark comedy about a childless couple who hides its former neighbour from the Nazis after the young man escapes from a death camp.

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Jews Named to Order of Canada

OTTAWA — Several prominent Jewish Canadians have been named to the Order of Canada. They are among the 98 new appointments to the order announced last week by Gov. Gen. Adrienne Clarkson.

Named as companions, the order's highest rank, are Jack Diamond of Vancouver for philanthropy (a promotion within the order), and author Mordecai Richler.

Named as members are Judy Feld Carr of Toronto, who led a 25-year clandestine campaign to rescue thousands of Jews from Syria; Toronto developer and philanthropist Murray Frum; Norbert Rubin Morgenstern of Edmonton for engineering; Mona Winberg, who writes a *Toronto Sun* column on disabled affairs; and Lt.-Col. (Ret.) J. Joel Wolfe of Montreal, a founding member of the Jewish War Veterans of Canada.

On Feb. 28, 51 Canadians who were named to the order in November will be invested in a formal ceremony presided over by Clarkson. They will include volunteer Morley Cohen of Montreal and Toronto philanthropist Edward Bronfman.

The Canadian Jewish news

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Does zero tolerance mean zero rights?

By ANNA MORGAN
Staff Reporter

Feature

TORONTO — Students, parents, teachers and principals may soon find themselves facing new school rules.

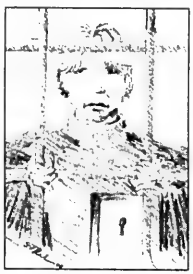
Last summer, the Ontario Ministry of Education introduced a new Safe Schools Act, which included a mandatory Code of Conduct.

When passed into law, the code and its regulations could significantly affect the way public schools in the province deal with issues of discipline, said Eric Roher, an education law specialist who has also written several books on the topic, including *An Educator's Guide to Violence in Schools.*

Roher, who advises school boards and independent schools, said the most sweeping change to the provincial Education Act is in regard to the zero-tolerance approach to suspensions and expulsions.

Under the new code, teachers and principals could be forced to respond to certain situations with mandatory, pre-determined repercussions.

Most significant, he noted, is the removal of the principal's discretion to determine whether misconduct by a student warrants suspension or expulsion.


What did I do?

While the code represents the government's response to what it perceives as an increase in serious incidents of violence in its schools, Roher said, these amendments could affect students' rights, "such as the right to a hearing, the right not to be punished unreasonably, the right to freedom of religion and the right to equality."

One of the problems is that the code, in its present form, does not take into account special education concerns, issues of self-defence or situations pertaining to third parties, Roher said.

"Without being able to take into account any mitigating factors, the suspension and expulsion process could become increasingly litigious."

"While everyone has an issue over which they would want a zero-tolerance policy, it does create additional problems," said Seymour Epstein, executive director of the UJA Board of Jewish Education.

"Everyone is rethinking a lot of these issues," Epstein said in an interview. "While there was a rush to zero tolerance a few years ago, now people are realizing they have to review these practices.

"One of the big problems is that zero tolerance does not permit a principal to have compassion, even though circumstances would clearly indicate that compassion is called for."

The zero-tolerance tone in the existing provincial code is filled with potential for unfairness, said Cheryl Milne, a lawyer with the Canadian Foundation for Justice for Children and Youth.

Students with special needs and learning disabilities could find themselves suspended and expelled for behaviours that are easily dealt with in the current school system. In addition, children could find themselves expelled for the behaviour of other students.

Milne, who also has a master's degree in social work, noted that "ultimately, these types of policies will result in an adverse effect on the relationship between students, teachers and principals."

The code could compel teachers to suspend children for certain behaviours without allowing the kids to tell their side of the story, Milne explained. This could only have a negative impact on the teacher/student dynamic.

A suspension should be a private matter between a child and the principal. Bringing the process into the classroom not only is humiliating for the student involved, but the rest of the class is drawn into issues of fairness and rights.

In each instance, the teacher is put into an adversarial role, rather than a supportive and educative one, Milne said.

"There are a variety of different punishments that are available for specific crimes," Epstein noted. "Some of them should be private and confidential, and no one else should know about them. Under those circumstances, a child might still learn strong lessons.

"If you add public embarrassment to that punishment, you may be entering the realm of the counterproductive. Any positive effects will be lost and the child will rebel against the authority responsible for the policy."

"There are many teachers who do not want the power to suspend," Milne said.

In fact, the Ontario English Catholic Teachers Association has advised its members to refer all suspensions to the principal, rather than dealing with such issues themselves.

"Zero-tolerance discipline is a backwards step," Milne said. "Discipline shouldn't always mean punishment. There are much more effective ways to help children today."

"Institutions will often take the path of least resistance," Epstein said. "And zero-tolerance policies offer a very easy path. It's a way for principals to say, 'I'm just following orders.'"

The changes in the code will also mean that the principal will become less involved in pedagogy and more involved in investigatory duties, Milne said.

"The role of the principal will be reduced to determining whether he or she did it," rather than "How can we help him or her?"

By eliminating the pedagogical aspects of the disciplinary process and mandating penalties, our provincial education system could become even more punitive than our criminal justice system for young people, Milne said.

"And is that what education is about?"

* * *

In a recent lecture organized by the Canadian Bar Association, Roher and Milne noted that the severity of the code will depend on provincial regulations and mitigating factors, which have not yet been released.

The hope is that the mitigating factors will be quite broad in order to restore discretion and flexibility to the principals, Roher said.

In the meantime, as part of an overall education plan, the province has allocated resources for the opening of alternative strict schools for expelled students.

While these schools currently hold great promise as "islands of excellence," Roher said, it is a shame that some of these resources couldn't be allocated to provide preventive measures for children in the early school years.

* * *

Private schools are not currently bound by the province's code of conduct, Roher said in an interview. However, there is some indication that they are bound to the basic requirements of procedural fairness when it comes to issues of discipline.

Continued on page 6

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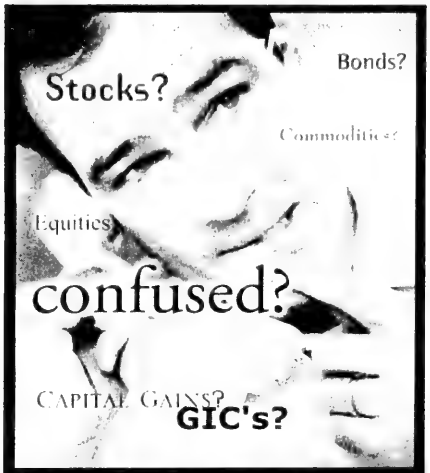

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Greater Toronto Area

A recurring nightmare

From the editor's desk

The photo, inset, is as much a recurring nightmare, as it is a piercing expression of sorrow.

Israeli soldiers, barely holding back tears, grieve again for yet another life cut short by murderers. They are at the funeral of their friend, one of eight Israelis mowed down last week, like inanimate wooden bowling pins, by a driver steering his bus, and his life, by hate.

Of course, there is death and grieving among Palestinians as well. Nor do Israeli tears burn hotter on the cheek than Palestinian tears. Sorrow pains as deeply for Palestinians as for Israelis. I do not differentiate between suffering or make light of Palestinian suffering.

But there is indeed a difference in the circumstances giving rise to the suffering. And it is therefore valid to differentiate between the behaviour of the two clashing sides and the values underlying that behaviour.

Israel, a democracy, where the rule of law and the sanctity of life are the highest virtues, is striving to find peace with its neighbours.

The Palestinian Authority (PA), a government-in-waiting for the Palestinian people, is an autocracy where the only rule is that of concentrated authority in one man. The sanctity of life is meaningless to the PA. Their motivation is rather to destroy Israel than to build Palestine, the latter, they believe, destined to arise only as a natural sequela of the former.

People who deny this difference are also denying – or worse, distorting – the truth. For example, some people last week criticized Israel and equated the recent pinpoint, pre-emptive strikes by the IDF against the leaders of the terrorists, with the gruesome bus-stop massacre.

Such a comparison however, is invidious, nothing more than a veil masking an unfriendly attitude toward Israel.

For Israel to face this criticism in its life-and-death struggle against the extremist, totalitarian forces intent on doing it harm amounts to nothing more than base hypocrisy.

The pre-emptive strikes are a legitimate form of self-defence. They strike at the very people who control, plan, direct and perpetrate the terrorist actions inside Israel. If Israel has the possibility, if not the certainty, of preventing these acts, it is obliged by the dictates of decency and conscience to do so. That is its and all governments' inviolate duty to its citizens.

[Israel Sun photo]

No western government, including Canada, would act otherwise; no western people, including Canadians, would expect less from their government.

The pre-emptive strikes are also an effort by Israel to reduce the number of civilian casualties that inevitably result in wholesale confrontations between the child stonethrowers, the machine gun-toting Tanzim, the hate-filled Islamic Jihad and the IDF.

Hatred has now become the key catechism of Palestinian religious and national instruction; and violence towards the objects of that hatred – the Jews – its horrific product.

But hatred is usually self-sustaining. It will be very difficult, if not impossible for Yasser Arafat to merely close the spigot once a Palestinian state is created. The seeds sown in such noxious dredge will yield only a harvest of more hatred and violence.

David Bedein, a colleague in Jerusalem, the bureau chief of Israel Resource News Agency, sent the following news item last week in the aftermath of the hit-and-run massacre. It demonstrates more poignantly perhaps than any editorial could, the differing values underlying the two societies.

"On Feb. 14, 2001, as three Jewish girls fought for their lives after a Gazan bus driver deliberately struck them down, killing eight young Israelis, another young woman, Chamutal was involved in another type of battle.

"When she was 13, Chamutal was critically injured in a similar attack in Jerusalem's Kiryat HaYovel neighbourhood. She and a group of girls were waiting by a bus stop when a Gazan Arab plowed his car into them. Chamutal suffered multiple injuries necessitating numerous operations over the years.

"Last week, Chamutal was the doctor on call at Kaplan Hospital in Rechovot when Khalil Abu Elba, 35 years old, the driver who plowed his bus into the unsuspecting Israelis, was wheeled into the operating room. She was one of the medical staff that helped save his life.

"Contrast this with the behaviour of the Palestinian snipers who fired upon Israeli paramedics last Sunday night fighting to save the life of Tzachi Sasson who was shot while driving in the Tunnel Road on the way to Gush Etzion. Sasson, also 35 years old, died of his wounds."

– MBD

SEE JN

WELCOME HOME, HEROES: Members of the IDF medical relief team that was sent to India earlier this month to aid earthquake victims there, return home to the hugs and kisses of their families.
[Israel Sun photo]

Immigrant youth group up and running

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — It took a tragedy in order to get a youth project aimed at Russian and Israeli immigrant teens up and running.

"The beating death of Matti Baranovski was a wake-up call to the community," says Mila Voihanski, director of immigrant services at Jewish Immigrant Aid Services Toronto.

After Matti died, she said, people started questioning the lack of programs available to immigrant youth. "As a result, UJA FEDERATION received a $250,000 grant that was earmarked for a youth project co-ordinated by JIAS."

The plan is for the money to last three years, after which the project, which began last June, will be reviewed, she said.

Teens from 13 to 18 are at a vulnerable age, said Voihanski. "Immigrant teens, especially, do not feel accepted in general community programs, and if they feel alienated, they will not join.

"We do run programs with Canadian youth, but we want the Russian and Israeli teens to feel safe, secure and comfortable before moving into an integrated setting."

The aim of the project is to build the teens' self-esteem and develop leadership skills that can be used in the general community, she said.

To that end, said Jenya Zukershtein, a JIAS Toronto youth worker, they developed a five-day leadership development summer camp together with the Jewish Board of Education.

"The teens, who came in shifts, participated in sports, leadership and Judaic programs and arts and crafts. They loved the experience of sleeping in tents near the lake. This summer we're planning seven-day shifts," Zukershtein said.

In September, Toronto Parks and Recreation helped establish a Sunday drop-in centre from 4 to 6 p.m. at the Antibes Community Centre.

"They play table tennis, watch movies, listen to music and even take part in cooking classes. A job club run by Jewish Vocational Services helps the teens write resumes and look for jobs, and JVS is committed to helping them find summer employment.

"It's a place to come and meet new friends, and it's an alternative to hanging out on the street or in apartment lobbies. We get anywhere from 10 to 30 teens every week," she said.

A core group of about 20 teens helps organize the programs, she said, that have included bowling, a Chanukah party and a barbeque at Earl Bales Park. Other plans include a tour of Toronto, a photo contest, a Purim celebration and a Passover seder.

On March 25, the group has planned a sale of the teens' artwork at Bernard Betel Centre, organized with the help of the Russian Jewish Initiative.

Irina Tchertak, 16, a Grade 11 student at Newtonbrook Secondary School who has been in Canada for four years, says she participates in most of the programs, and "It's been a lot of fun. It gives me a way to keep busy."

She credits Zukershtein with helping her find work as a counsellor at a children's summer day camp that JIAS and Toronto Parks and Recreation run at Fisherville Junior High School.

Elena Aleinikov, president of JIAS and co-chair with Yale Drazin of the advisory council on immigrant youth formed in May in order to organize the youth project, said she is impressed with the variety of programs that have been developed. Solid links have been formed with other community organizations, such as Jewish Family & Child Services and the Bathurst Jewish Community Centre, who has provided scholarships to some of the youth.

"Representatives of the Toronto District School Board and the police force have told me they are amazed at the amount of work that has been accomplished in such a short time."

Voihanski said, however, that "It is a long process. At that age, the teens do not initially trust us, and we have to build up that trust. They expect us to lecture them, but we really just want to make their life happier.

"When they understand they we want them to feel safe and good, they relax and have a good time."

From left, Elena Aleinikov, Mila Voihanski, Irina Tchertak and Jenya Zukershtein

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Greater Toronto Area

Congress opposes public funding for circumcision challenge

By PAUL LUNGEN
Staff Reporter

TORONTO — Canadian Jewish Congress is calling on the Court Challenges program of Canada to deny funding to a group that opposes male circumcisions.

A new group, called the Association for Genital Integrity (AGI), has requested more than $46,000 in federal funds to help it prepare a charter challenge to a criminal court provision that criminalizes female genital mutilation, but which remains silent on male circumcision.

The group contends that differential treatment violates the equality provision of the Charter of Rights and Freedoms.

Congress believes the anti-circumcision movement is marginal at best and that its arguments have no legal merit.

"We are certainly going to let the Court Challenges Program know that we oppose a charter challenge on the basis that it's a frivolous application and a waste of taxpayers' money," said Keith Landy, chair of Congress' Ontario region.

The federal Court Challenges Program funds historically disadvantaged organizations that wish to bring equality and language rights issues before the courts.

To receive funding, applicants must show they are raising a new issue in a test case of national significance, that chances for success are feasible and that the applicants are a historically disadvantaged group. The panel allocating funds also examines the impact of the test case on other groups protected by the Charter of Rights and Freedoms.

In a letter to Melina Buckley, executive director of the Court Challenges Program, Congress argued that the equation of male circumcision to female genital mutilation "is spurious and unwarranted, considering that circumcision is a [minor] procedure."

The letter, written by Manuel Prutschi, Congress' national director of community relations, states the anti-circumcision group does not qualify for assistance. It is not historically disadvantaged nor does its case advance equality rights, he stated.

Keith Landy

"AGI's aim to deligitimize male circumcision is tantamount to an attack on one of the core religious rituals of the Jewish and Muslim faiths. Were it to succeed, it would violate the very Charter rights of Canadian Jews and Muslims, two equality-seeking groups that have been historically disadvantaged, to preserve and enhance their multicultural heritage and to enjoy freedom of conscience and religion," Prutschi stated.

AGI spokesperson Dr. Arif Bhimji, a Newmarket physician who is Muslim, has argued that circumcisions that are not warranted for medical reasons should be considered a criminal assault. Furthermore, he argues, parents' rights to their religious beliefs cannot trump the right of a child to security of the person – a right that is guaranteed in the charter.

Congress and B'nai Brith Canada officials have said they would seek intervener status in any court case on male circumcision.

"Any attempt to undermine a religious right of both Jews and Muslims would be vigorously fought," Landy said. "It's the very essence of the covenant between the Jewish people and God."

Zero tolerance, zero rights?

Continued from page 3

Behavioural codes currently being used by the Jewish day schools range in tone from very rigid zero-tolerance rules to more flexible individual plans of behaviour modification.

In an effort to reduce some of the confusion out there about behavioural codes, the Day School Principals' Association, which is made up of many of the Jewish day school principals, is currently attempting to formulate a common policy on suspensions and expulsions, Epstein said.

Epstein noted that it will then be up to each school to determine whether it wants to adopt the code put together by the Principals' Association.

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Priests and rabbis tackle difficult issues

By FRANCES KRAFT
Staff Reporter

TORONTO — As long as Christians accept the legitimacy of the Jewish covenant, and as long as Jews accept that Christians are not idolaters, the two communities have a lot to talk about, according to Rabbi David Novak.

The chair of Judaic Studies at the University of Toronto and an author of *Dabru Emet: A Jewish Statement on Christians and Christianity* published last year, Rabbi Novak was a speaker at a day of study for priests and rabbis, held last week at Beth Tzedec Congregation.

The meeting was convened to address difficult texts associated with Passover and the Easter Triduum (the period encompassing the evening of Holy Thursday – the day preceding Good Friday – Good Friday itself and Easter Sunday).

It was held under the auspices of the Toronto Board of Rabbis and the Roman Catholic Archdiocese of Toronto, with co-chairs Rabbi Baruch Frydman-Kohl and Rev. Damian Macpherson representing each one respectively. The study day was a follow-up to last year's meeting at Toronto's Catholic Pastoral Centre to discuss theology and practice related to marriage.

The very fact that the meeting was taking place was still fodder for discussion. Such a meeting would have been unheard of 30 or 40 years ago, said Rev. Thomas Rosica, national director of World Youth Day 2002 for the Canadian Conference of Catholic Bishops.

Rabbi Novak believes that the theological preconditions for interfaith discussion are in place. He also noted a precondition at the political level – the acceptance by Christians "that the Jewish people have a legitimate claim on the land of Israel."

Christians, particularly Catholics, have undergone "impressive theological rethinking" in the past 40 years, said Rabbi Novak. He mentioned in particular the pontificate of John Paul II, noting that he (the pope) grew up among Jews, was impressed by Jewish piety and can converse in Yiddish.

The rabbi explained that Christians have more of a theological problem with Judaism than Jews have with Christianity. The problem Jews have had with Christians has been political rather than theological, he said, although Jews do have a theological problem with Christians who want them to convert.

From the political perspective, Jews today are facing new questions of moral responsibility as a result of having political power over non-Jews – the reverse of the situation that has been true for most of Jewish history, explained Rabbi Novak.

From left, Msgr. John Murphy, Rev. Damian MacPherson, Rabbis Baruch Frydman-Kohl and David Novak discuss issues.. [Frances Kraft photo]

In the context of his discussion on the Passover narrative, Rabbi Novak said he thinks the claims of Moses and the children of Israel, and their negotiation process with Pharoah, present a model for "at least thinking about the resolution" of the situation in present-day Israel.

From the Catholic perspective, Rev. Rosica said that one way of dealing with the Passion narratives (describing Jesus' suffering and death) is by "not denying...that some Jewish leaders were involved in a sort of collusion," said Rev. Rosica.

He stressed, however, that the majority of Jews, "suffering under Roman domination, could hardly have been held responsible for the death of Jesus."

Making the connection between the suffering and death of Jesus, and the suffering of the Jewish people, could become "a very important part" of Easter, he suggested.

Catholics must confront anti-Semitism in the New Testament's Book of John, he said. "It does not do any good to pretend it is not there."

However, that anti-Jewish sentiment "is no longer authentic Christian proclamation today," Rev. Rosica said. As an example, he noted that since 1963, Catholics no longer pray for the "perfidious" Jews.

"We have absolutely no responsibility, no right, no reason to proclaim and continue this animosity today, even in light of political realities that involve Jews and involve the State of Israel," he said, noting that from his point of view the Jewish covenant is "theologically intact," and "the Hebrew scriptures...a source of ongoing rich and deep meaning."

Regarding Israel, he said that Catholics are not asking for a claim on Jerusalem and have "no desire" to have a Vatican or mini-Vatican in Jerusalem, but do want a place at the table when Jerusalem is discussed. The Pope has spoken strongly about a unique international status for the city, he noted.

Rabbi Michael Dolgin, speaking on pastoral concerns, defined difficult texts as those that "give evidence of where we overlap, where common misunderstandings bind us together."

Fear of sharing misgivings about a particular text can lead to rejection of organized religion, he warned. Religious leaders, he said, bear a heavy responsibility if they allow people to see them validating stereotypes or sources of friction.

There's an obligation to be honest about what the text seems to say and to have a consistent personal or theological approach, he stressed. He also noted that "we on the Jewish side have the enormous burden of educating ourselves and our congregation about what Christianity and Catholicism are and are not."

Rev. Paul Cusack of St. Gabriel's Church said he believes the church deals with difficult text every Sunday, not just on Good Friday.

"I think we should be stressing Sunday after Sunday that Jesus was a Jew," he said. Reading the gospels without understanding the context in which they were written has fostered anti-Semitism, he added.

On one level, "we've got a long way to go," said Rev. Paul McGill of Holy Rosary Roman Catholic Church, in summing up. "I feel we really made some progress...I believe we can make a difference."

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Dry Bones
THE UN IS NOW WARNING THAT...
IF THE PA DOESN'T GET FINANCIAL SUPPORT...
CHAOS AND ANARCHY WILL REIGN IN THE WEST BANK AND GAZA
WOW
AND IF THEY DO GET THE MONEY?
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Canadians might understand now

Speaking last week to Geoffrey York, the veteran *Globe and Mail* reporter, Hussum Khader, "head of the largest Palestinian Fatah militia in Nablus," told Canadians: "If Canada is serious about resettlement you could expect military attacks in Ottawa or Montreal. Resettlement would be a catastrophe for the Palestinian nation. This is the issue we've been fighting for 50 years."

There, in a hard-core, jagged-edged nutshell on page 1 of the *Globe and Mail* of Feb. 16, was the eye-opening, but sad capsule of the tragedy of the Palestinian people, the harsh recurring elements of that tragedy laid bare for all Canadians to read if not understand.

• *You could expect military attacks in Ottawa or Montreal.* Violence – the mayhem, the suffering, the sorrow – is not repugnant to Khader. On the contrary, he predicts its use as casually as if he were predicting bad weather. Violence has been the Palestinian trademark.

• *Fatah militia.* Khader belongs to the Fatah militia, the so-called mainstream of the Palestinian people, the largest constituency group under the large PLO umbrella. It is not Hamas, Islamic Jihad or any of the myriad other radical organizations. What does this say about the leadership of the Palestinian people, the example it sets and the values it inculcates, if even the "moderate," mainstream leadership so readily advocates and relies upon the use of violence?

In truth, ever since it became apparent more than 52 years ago, that compromise would be necessary between Jews and Arabs, the Palestinians have been betrayed time and again by their own leaders. If these leaders had only loved their own people as much as they hated the Jews, or been concerned for the well-being of their own people as much as they have been obsessed with the annihilation of the Jews, they would long ago have relieved the Palestinian people's suffering.

• *Resettlement would be a catastrophe... This is the issue we've been fighting for 50 years.* Palestinian leaders have perpetuated one theme and one theme only for Palestinian history, namely, catastrophe, or *nakba*, as they refer to the creation of the State of Israel. Between 1948 and 1967, Palestinian life could have been rebuilt in the West Bank and Gaza. Jordan, Egypt and the then-nascent PLO leadership preferred to foster dreams of displacement among Palestinians rather than acts of resettlement for them. The sheer, plain humanitarianism of trying to relieve suffering has never been an option. Now two entire generations of Palestinians have been raised on the false promise and the false hope of the right of return,which, in its true, unembellished, practical application means the expulsion of the Jews.

But this will simply never happen.

LET OUR PEOPLE GO

On July 1, 2000 in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Israel wants to see all of us

I have never felt so overwhelmed with thought and emotion as in the past few weeks, since I visited Israel as chair of the North American Young Leadership Mission that joined 900 other people on solidarity missions.

The Israelis I met spoke of the depression that has settled on all Israelis and how their dreams for a true and lasting peace have been shattered.

Before Shabbat, I davened at the Kotel and danced and sang with students of Yeshivat Hakotel and for just a few minutes, I was able to forget the stress of the crisis, until I suddenly looked up and saw how many soldiers were surrounding us so that we could pray and welcome the Shabbat peacefully.

After Shabbat I experienced the euphoria of 4,000 young adults on their last night in Israel on Birthright.

In Eilat, while jogging one night, I passed a group of Israeli soldiers who were around a campfire on the beach. They were on a night off, celebrating the early retirement of one of their group who had suffered a heart attack a month earlier.

I joined the celebration, drank, sang and danced with them. The soldiers presented their retiring 50-year-old colleague with a hand-made plaque and we all blessed him with life until 120. In response, he cried like a seven-year-old child. We were later joined by a rabbi who was strolling on the beach. Our discussion eventually turned to the current crisis and a discussion of where is God? I soon realized that even the rabbi has moments of disillusionment.

Israel wants to see all of us. It is reaching out for support. I urge you to go to Israel, even if just for a few days, and provide the support that is so desperately needed, deserved and appreciated.

David Chaikof
Toronto

* * *

Why I voted for Sharon

The Palestinians missed the boat again, as they did in 1947 when they rejected the UN Partition Plan creating two States – one Jewish and one Arab – with Jerusalem as an international city.

After Camp David and the refusal of Yasser Arafat to compromise, Ehud Barak should have given the Palestinians his telephone number and told them, "When you are ready, give me a call." Instead he kept running after them and received violence in return.

Barak did not succeed, so we must give Ariel Sharon a chance.

David Elazar
Rishon LeZion, Israel

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Calls for environmental diligence

What a surprise and encouragement to read Rabbi Gunther Plaut's article on Jewish responsibility for the protection of the earth (*CJN*, Jan 18). While we have focused so much on social justice issues, we have too often been guilty of environmental complacency.

The one area of Jewish life that would have a considerable impact on this mitzvah would be the elimination of paper, plastic and styrofoam dishes and utensils at synagogue functions. If we are serious about the environment, our laziness and "attitude" towards this issue must be challenged.

Carol A. McMullen
Guelph, Ont.

* * *

Right of return spells Israel's end

It's hard to comprehend how *The CJN* (Feb. 8) can label people calling for the destruction of the State of Israel, "dovish," as in the headline to David Lazarus' article, "Dovish talk sparks lively debate in Montreal."

Let's stop being naive; let's call a spade a spade. People interested in peace would want Arab refugees to be part of a newly created Palestinian state. Stop ignoring demographics.

Calling for the so-called "right of return" for the Arab refugees – unprecedented in history – would mean the end of Israel as our Jewish homeland. It's that simple.

Judy Shier
Toronto

* * *

Re: Gujarat (Kutch) Earthquake

Congratulations to the people of Israel for immediately sending medical aid to the disaster area and to other agencies such as the Canadian Jewish Congress for raising funds to help the victims of earthquake.

Magan Shah
Toronto

* * *

Iranian reforms are empty rhetoric

That Iran's Supreme Court has denied the appeal of 10 Iranian Jews convicted of spying for Israel should come as no surprise. The original trial was devoid of any semblance of a judicial process. Independent observers were denied entry, and the accused were denied the right to counsel of their own choosing.

Your paper continues, as you should, to name the 10 on your editorial page. It is important that all Jews who believe in the rule of law write to our government and urge intervention at the highest level to ensure that these victims of blatant anti-Semitism are released and returned to their families. It is clear that all these so called reforms in Iran are nothing more than empty rhetoric and that Iran continues to harbour its hatred for Israel and all Jews throughout the world.

Bert Raphael, President
Jewish Civil Rights Educational Foundation of Canada
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

An International Criminal Court to prosecute the most egregious of international crimes, including genocide, war crimes and crimes against humanity, has been contemplated ever since the landmark Nuremberg hearings that followed World War II. On July 17, 1998, near the end of a decade of ethnic cleansing and genocide, an international conference was held in Rome. There, 120 states voted in favour of, while seven opposed (including Israel), a treaty establishing the first permanent international tribunal.

The Israeli government decided, on Dec. 31, 2000, after a week of intense discussions, to sign the treaty, a step taken by the U.S. government on the same day.

The treaty will come into effect when 60 states have both signed and ratified it. At present, some 139 states have signed and 28 have ratified it, and it is expected that the requisite number of ratifications will be achieved in the next 18 months.

Israel should participate in struggle against int'l crimes

Fifty years ago, in the immediate aftermath of the "judgment at Nuremberg" and the Genocide Convention, the UN General Assembly codified the Nuremberg Principles, including the principle that individuals, even heads of state, are criminally responsible for the commission of war crimes and crimes against humanity.

Irwin Cotler

It is not surprising then, given the continuing and pervasive state of international criminality, and the impunity accompanying it, that the idea and inspiration for establishing an International Criminal Court (ICC) has remained on the international agenda since the judgement at Nuremberg.

Regrettably — and surprisingly to many — Israel was one of the seven countries to originally vote in 1998 against the treaty and the establishment of the ICC. Indeed, the Jewish people had been among the first advocates of such a court, seeing it as the institutionalization of the Nuremberg legacy. Moreover, the Israeli Supreme Court, in the Adolph Eichmann case, was the first to invoke and apply the Genocide Convention, and to support the principle of universal jurisdiction to prosecute war criminals.

One might ask, why should Israel believe the international community would not use the treaty against the Jewish state when a provision against transferring civilians, directly or indirectly, into "occupied territories." is included in the treaty and when the UN Human Rights Commission recently condemned Israel for "war crimes and crimes against humanity" committed during the current intifada?

Moreover, Israeli nationals could be indicted even if Israel were not a state party to the treaty. One of the bases for jurisdiction is that the crime be committed on the territory of a state party. Accordingly, even if Israel does not ratify the treaty, an indictment could always be entered against an Israeli national for a "war crime" allegedly committed on Syrian territory, Lebanon, or on the territory of the prospective state of Palestine.

Second, even if there were no ICC Treaty — or if Israel was not a party to it — Israeli nationals, like those of any country, could still be indicted under the "Pinochet Doctrine" which makes former heads of state and other senior officials accountable for international crimes, based on the principle of universal jurisdiction.

Third, at a meeting of the preparatory commission of the ICC in June 2000 held to define the elements of crimes, a footnote was inserted to the effect that the definition of transfer in the "occupied territories provision" would be that which is in accordance with international humanitarian law, i.e., without the "directly or indirectly" elasticity, and pursuant to the Genocide Convention of which Israel is already a state party.

Fourth, given that an overwhelming number of states will sign – and many will ratify – the treaty, and that major Non-Governmental Organizations (NGOs) are strongly supportive of it, Israel's non-signature would clearly have prejudiced its standing in the "court of public opinion," and would have been projected as a "presumption of guilt" rather than a "presumption of innocence."

Fifth, Israel has signed the treaty together with an interpretive declaration that its signature reflects, and represents, its historical commitment to the foundational principles of international humanitarian law and the Nuremberg legacy. However, should the treaty be politicized and malicious prosecutions be launched, Israel could declare that it would have no other choice than to withdraw its signature, while the very integrity of the court and international justice would be undermined.

Finally, Israel might subsequently agree to ratify the treaty, which would have its own inherent advantages i.e. that as a member of the Assembly of State Parties, Israel could participate in the development of the ICC process, including the choice of prosecutor and composition of the court; that it could utilize to advantage "the complementarity principle" whereby the ICC will only exercise its jurisdiction if a state party is "unable or unwilling" to do so, such that the "first resort" under this principle to the highly respected Israeli judicial system would be determinative and dispositive; and that, as in the case of France, it could exercise the "opting out" provision from the court's jurisdiction over war crimes for a period of seven years.

In a word, Israeli apprehensions could well have been realized even if Israel did not sign the treaty, while Israel would have lost the considerable advantages that attended its signature, including taking a leading role in the international struggle against impunity.

Irwin Cotler is MP for Mount Royal and special advisor to the minister of foreign affairs on the ICC.

The ICC will be employed by Israel's enemies against it

Ehud Barak should not have endorsed the creation of the International Criminal Court (ICC). He was pressed to do so by former U.S. president Bill Clinton who, in turn, had signed on at the urging of human rights organizations.

Edward L. Greenspan

The UN is virulently anti-Israel. The vast majority of its members are Arab and other Muslim countries, as well as developing countries that revile and censure Israel for genocide and systematic and gross violations of human rights.

Last September, after being cleared in advance by the head of Palestinian Authority security, Ariel Sharon walked on the Temple Mount to show his opposition to any agreement curtailing the right of any Jew to visit that holiest of Jewish places. Violent disturbances followed.

The so-called "Al-Aksa intifadah" was an uprising looking for an excuse to happen. Yasser Arafat says Jerusalem is not a Jewish city; the Western Wall is not a Jewish shrine, but a Muslim one; the two Temples never stood on the Temple Mount. He calls for a jihad to liquidate Israel.

In two years, the UN passed more than 100 anti-Israel resolutions, repeatedly labelling Israel an aggressor state. The General Assembly accused it of oppression, ethnic cleansing and being "an occupying power." Then came Resolution 1322.

The UN Human Rights Commission accused Israel's "occupying authorities" of deliberate and systematic killing of civilians, "crimes against humanity," massacring "innocent" children (stone-slingers), and genocide. This, while Palestinian rioting with automatic firearms, burning of civilian buses, lynching of Israelis and the destruction of Joseph's Tomb were studiously ignored.

Israel's population is 6.3 million (1.1 million Arabs). With the Arab attack on the newborn State of Israel in 1948, some 750,000 Palestinian Arabs fled. The irredentism of their descendants, whose numbers have swollen to almost four million, is guaranteed as a "right" in UN Resolution 194. Israel is not going to radically change the makeup of its population by accepting large numbers of refugees, so it may be prosecuted for "ethnic cleansing." The thought of this happening is obscene, but very real.

As the ICC is independent of the UN Security Council and not subject to a U.S. veto, it can act as police, prosecutor, judge, jury and jailer. Critics of the ICC have rightly called it "a politicized kangaroo court" and "politics in black robes."

Courts rightly decide on legal issues, not moral, much less political, guilt or innocence. The world will now have a body cloaked with judicial authority, and therefore, ostensible legitimacy to change bitter political issues into criminal indictments. For instance, the Rome Treaty – adopted in Rome July 1999 as the groundwork for the functioning of the ICC – states that "aggression" is a crime, but does not define it. Israel's attack on the Iraqi nuclear research centre on June 7, 1981, destroying a reactor in the final stages of construction, may now be judged by the ICC to be a crime of "aggression" rather than pre-emptive self-defence.

When Barak apologized for the death of 13 Arab Israelis shot by police during protests, it did not dawn on him that he may thereby have made a confession admissible in an ICC courtroom. Israel, he said, was acting in self-defence. Self-defence, however, is unacceptable to the ICC if it is "excessive" – a very elastic and subjective notion. The potential for egregious abuse is obvious. Every measure of Israeli self-preservation can be labelled a war crime. Without a U.S. veto, Israel will find itself defenceless at the hands of the ICC.

A last minute amendment to the Rome Treaty expanded the definition of war crimes to include: "The transfer, directly or indirectly, by the Occupying Power of parts of its own civilian population into the territory it occupies, or the deportation or transfer of all or parts of the population of the occupied territory within or outside this territory." This amendment was blatantly designed to criminalize Jewish settlements in Judea, Samaria, and Gaza.

It has been suggested that Israel could utilize "the complimentarity principle," a notion that means Israel could avoid the ICC by conducting criminal trials of its own leaders inside the country. Yet this is like Britain indicting Winston Churchill after World War II for bombing Dresden. Since Israel knows that its acts are to safeguard its very existence, it is not going to turn around and indict its leadership. The concept is a sham.

The ICC and the notions concocted to justify it are all insidious. Alexis de Tocqueville once wrote, "He who punishes the criminal is the real master of society." As long as Israel remains under siege, it must not support an institution whose processes can be abused to weaken or destroy it.

Edward L. Greenspan is a Toronto lawyer.

Opinions

Names, names

Last week's column dealt with the names that people give to their children; this week I turn to family identifiers they have adopted and that reveal much about the culture in which they live and their relationship to it. People either conform to their environment or are dissidents who defy common practice. Jews are no exception to this rule, and especially in the Diaspora have often exemplified it.

Rabbi Gunther Plaut in Toronto

There was a time in North American history when Jews who came with names that revealed their Jewish background felt compelled to hide and act like chameleons who try to camouflage their appearance. This, they were convinced, made it possible for them to succeed in their businesses and professions, while their Jewish monikers were believed to be – and all too often were indeed – a serious hindrance.

Nowhere was this practice more common than with stage and film entertainers. Their origin had to be hidden behind a snappy name that was attractive in itself and had the additional capacity of giving the bearer a neutral appearance. To be sure, non-Jews from Slavic countries also often changed their names, but that was usually a matter of spelling and pronunciation rather than hiding one's identity.

The practice occasionally engendered strange effects. Long before Henry Kissinger became Richard Nixon's secretary of state, some members of his family had deemed the German family name to be detrimental to their ambitions and changed it accordingly. Henry, of course, proved that his name did not impede his fabulous success, which made his relatives' name-change rather inconsequential. Though they cherished their relationship with him, they were stuck with the change. They had jumped the gun and felt they could not go back.

In a recent issue of *Shem Tov*, the quarterly bulletin of the Jewish Genealogical Society of Canada, there was a list of celebrities who adopted new names. Readers may be interested in a brief excerpt from a long list. They will find stage names first and the original Jewish names in brackets: Al Jolson (Asa Yoelson), Milton Berle (Milton Berlinger), Fanny Brice (Fanny Borach), Tony Curtis (Bernard Schwartz), Bob Dylan (Bobby Zimmerman), Ethel Merman (Ethel Zimmerman), Irving Berlin (Israel Baline), Beverley Sills (Belle Silverman), George Burns (Nathan Birnbaum), Danny Kaye (David Daniel Kaminsky), Eddie Cantor (Edward Israel Iskowitz), Jack Benny (Benjamin Kubelsky), Woody Allen (Allen Stewart Konigsberg) and Peter Lorre (Lazlo Lowenstein).

The list goes on and on. I will conclude it with the recently deceased Victor Borge, whose Jewish name was Borg Rosenbaum.

Fortunately, the custom of name-changing has greatly diminished in our day, but it still exists here and there as a sign of Jewish insecurity.

Bringing back the dead

"There is something about poverty that smells like death," wrote Harlem Renaissance writer Zora Neale Hurston, who had known both poverty and fame.

The Talmud put it succinctly: "A poor man is like a dead person."

"Poverty," wrote Jim Torczyner in his 1995 study of Jews in Vancouver, "is not just the absence of money. Poverty is the absence of power, an inability to influence the conditions which affect one's life."

When you are poor, you are, to all intents and purposes, dead. You can influence nothing about your life; you watch your children go hungry. You experience constant anxiety about where you will live, what you will be able to eat, what clothing you can provide. Welfare strips away your dignity.

Jenn M. Gerber in Vancouver

A popular perception is that there are two kinds of poor people: those who deserve help, and those who do not – called "the undeserving poor" by the Victorians. Shiftless, unable to care for themselves or their families, they were punished for their poverty. Readers who know the book or the movie *Angela's Ashes* recall her humiliating appearances before the gawking public to beg help for her starving and dying children.

On Jan. 28, Vancouver held a forum on poverty in the Jewish community. More than 200 people turned out to discover the faces of Jewish poverty. Figures based on the 1996 census were alarming: 17 percent of Jews live below the poverty line; 39 percent are single individuals; 35 percent are female single parents; 51 percent of new Canadians here for less than five years live in poverty.

The forum did not just quote statistics. We saw interviews of four people talking about their poverty and interviews with children at a local Jewish day school. The video *Am I Still A Jew to You?* challenged us to consider how we as individuals and as a community think about the Jewish poor. I paraphrase their stories:

A homeless young woman: "I live on the street. I beg. I flop at friends' houses. I want to study Torah, but I am homeless. How can I talk to you, my fellow Jews?"

A single mother of four: "When my daughter asks me at the supermarket, 'Can I buy a chocolate bar?' I say no. Then she asks strangers for money 'because we don't have any money to buy a chocolate bar.' How can we be part of a Jewish community?"

A middle-aged disabled man: "My career is gone. I don't look disabled, but I have lost my sight and my job. I am one of the can't do, can't see, can't join, can't afford."

A former school administrator: "I don't know how I came to this. If I spend $5 too much this week, I won't have enough till the end of the month. I had meals on wheels, but everyone saw this when the driver arrived in the lobby of my building; I am ashamed."

What's the cost of being Jewish: $7,000 for day school (with all the extras); $1,000 for summer camp; $4,000 for pilgrimage to Israel. And that's not counting the posh parties, gifts, clothes and weekends. Total: $12,000. Add synagogue dues of $1,200, plus a contribution to CJA, and the total can be $15,000. For one child and a connected synagogue family. For one year.

Poverty is like death. You die to a community. You disappear from the screen. You live in subsidized housing, if you have a house. You can't have a birthday party or bring in clowns and fire-eaters. You can't send your kids to youth conferences. You can't join a synagogue without revealing your poverty. You can never entertain or go out to a movie. You can't work if you are on welfare, and if you go off welfare you might end up earning less.

What do we do to bring back the dead? This forum has galvanized us to try as a community to create solutions that alleviate not only the poverty, but the stigma and shame of being poor. Now that we know about powerlessness, we have a chance to empower.

Or we can say, as one child did when asked, "Why do you think people are poor?"

Well, he shrugged, "That's life."

Let's hope not.

National unity what doctor ordered

What was unimaginable only a short time ago has come to pass: Ariel Sharon is the prime minister of Israel. His election victory was a testament to Ehud Barak's monumentally disappointing performance in his year and a half as prime minister. What happened here was somewhat obvious: While it appeared that a compromise with the Palestinians was possible, the Israeli people invested their trust in Barak – the person they believed could lead them to peace.

Bruce Elman in Windsor

When Barak's peace overtures were not only rejected by the Palestinians but were met by increasing violence, Israelis became disheartened and disillusioned. They came to believe that a real peace based upon mutual compromise was not possible at this time. Collectively depressed by this turn of events, they switched their support, in massive numbers, away from Barak to the only alternative presented to them– Ariel Sharon.

There is, however, some lingering doubt in the minds of the Israeli people and, consequently, there is very strong public sentiment in favour of a national unity government which would encompass Likud and Labour, as well as some of the religious and minority parties.

From a Canadian or American perspective, it is difficult to see how Sharon could govern without the backing of a unity government. After all, the Law Providing the Direct Election of the Prime Minister has destroyed the "Anglo/Canadian" model of responsible government upon which the Israeli parliamentary system was founded. (Indeed Sharon's party did very poorly in the last Knesset elections running well behind Barak's One Israel bloc.) And yet, the direct election law did not truly establish an American style "imperial" prime ministership with the checks and balances for which the American political system is famous.

A national unity government seems a good bet. Normally, I am opposed to such governments. In my view, a vibrant parliamentary democracy is based upon the constant vigilance of a "loyal opposition" that is prepared to confront and question the government at all times. Unity governments, first and foremost, confuse issues of political accountability.

Here's an illustration of what I mean. When we were on our first sabbatical in Israel in 1988, there was a minor outbreak of polio. It appeared that the cause was open and untreated sewage. A massive vaccination campaign for those under 40 was conducted. Which party should the voters hold accountable for what had occurred here? The environment minister was from one party and the public works minister from another; the health minister was from one of those parties, but could have even been from a third party. National unity governments can have a negative effect on democracy.

Nevertheless, a national unity government seems to be just what the doctor ordered. It is unlikely, given the differing perspectives of the parties, that a unity government could manage to negotiate a peace agreement with the Palestinians. Nonetheless, there is broad agreement that an end to the violence is a pre-condition to any peace settlement, and it may be possible for a unity government to arrive at a consensus on how the violence can be brought under control or, preferably, ended.

Furthermore, a national unity government would be somewhat reassuring to the West – particularly the U.S. government, the business community and North American Jewry.

Ever since the polls indicated a Sharon victory in the election, Jews in Canada and the United States have been bracing for another round of damaging publicity in the North American media. Actions by a unity government would be easier to defend. Further, a unity government with Likud and Labour might also be able to pursue the Zionist enterprise and forge a new consensus on the appropriate role of religion in the state.

Finally, given the disastrous consequences that have resulted from the direct election law, a national unity government should be able to assemble broad support for electoral reform. They can begin by scrapping the direct election law. More voting does not necessarily mean more democracy. Indeed, in Israel's case, democracy has been paralyzed.

Other reforms need to be considered as well. Israel's system of proportional representation has resulted in an electoral system wherein the members of the Knesset are not representative of, or accountable to, local populations. Consideration should be given to having one-quarter to one-half of the Knesset members elected from geographical districts (ridings) on a "first past the post" basis and the rest elected proportionally from national lists. This is only one idea and there are undoubtedly many more.

A national unity government will have been very useful if it brings about change in the electoral system.

The Kirshner File

Arthur Koestler – a life of the mind

Arthur Koestler bestrode his epoch like a colossus, a remarkably talented novelist, journalist, essayist and polemicist who personified the Jewish experience in 20th century Europe.

He wrote five major novels, one of which, *Darkness at Noon*, remains a classic; two piercing autobiographical volumes, *Arrow in the Blue* and *The Invisible Writing*; excellent books of reportage, notably *Spanish Testament;* and probing scientific and philosophical works such as *The Lotus and the Robot* and *The Ghost in the Machine*.

Sheldon Kirshner in Toronto

Like the Polish novelist Joseph Conrad, Koestler had a great facility for foreign languages. Switching from his native Hungarian to German at 17, he mastered English when he was not yet 30. And as his eclectic writings suggest, he possessed an uncommon knack for bridging the two cultures of humanities and science.

Despite his prodigious output, Koestler will always be associated with his bleak novel, *Darkness at Noon* (1940), the first concerted intellectual barrage against communism. Its impact may be compared to George Orwell's *1984*. Both novels liberated untold numbers of people from the thraldom of a corrupt, totalitarian ideology. As a result, Koestler's intellectual influence was probably on a par with that of Jean-Paul Sartre and Albert Camus.

And yet, 17 years after his death, he is not as well-known as he should be, writes David Cesarani, his latest biographer. Cesarani's thoroughly researched, felicitously written book, *Arthur Koestler: The Homeless Mind* (The Free Press), is an attempt to re-evaluate the man, to disentangle "the real Koestler from the mythic version he created." And it is the first work to make use of the Koestler Archive in Edinburgh University Library.

Born in Budapest in 1905, the son of middle-class Jews whose fortunes oscillated, Koestler was shaped by the political convulsions of the last century. By turns a Zionist Revisionist, a Communist, a Social Democrat and, finally, an unapologetic right-wing cold warrior, he was constantly being buffeted by the restless swirl and eddy of ideas.

Throughout his life, he was also torn between his Hungarian heritage and his Jewish background. Initially adapting Zionism as a response to anti-Semitism, he became an unreconstructed assimilationist with the birth of Israel in 1948. Consequently, he consistently downplayed his Jewishness, though he realized that it was an integral and transcending component of his mindset.

Koestler's mother, Adele, came from an eminent family in Prague, and his father, Henrik, a textile salesman, hailed from Miskolcz, a town northeast of Budapest. Cesarani debunks Koestler's assertion that he was raised in "an assimilated environment without roots in the Judaic tradition." In fact, he was brought up in an intensely Jewish social milieu crowded with Jews from Galicia.

In Vienna, where he says he spent the happiest years of his life, he studied engineering and physics and underwent the first of his ideological conversions. Neglecting his studies, he threw himself into Zionist activism, becoming a volunteer worker for the Jewish National Fund. He also accompanied Vladimir Jabotinsky, the Zionist Revisionist leader, on a speaking tour of Austria and Czechoslovakia. Unfortunately, Cesarani has little to say about his relationship with Jabotinsky.

Acting on his Zionist impulses, Koestler, in 1926, went to Palestine. There he toiled on a fledgling Hebrew newspaper, worked for an Arab architect, peddled lemonade, and sold advertising space for a magazine published by the Palestine Manufacturers Association. In 1927, Jabotinsky recommended him for a job as executive secretary of the World Union of Zionist Revisionists in Berlin. He resigned after eight months, fed up with the meagre salary. Thanks to a friend, and a modest track record as a freelance journalist, he was hired to be the Middle East correspondent for the Berlin-based, Jewish-owned Ullstein newspaper chain. This at the age of 22.

From an office in Jerusalem, he roamed the region, interviewing, among others, King Faisal of Iraq, and covering stories about Arab-Jewish tensions in Palestine. Koestler, however, grew increasingly tired of "the extremely complex reality" in Palestine. Called back to Berlin, he was appointed science editor. In 1931, he embarked on the greatest assignment of his career, coverage of the expedition to explore and map part of the Arctic from the vantage point of the Graf Zeppelin airship. He was rewarded with a further promotion, foreign editor and assistant editor of the mass-circulation *Berliner Zeitung am Mittag*. But in 1932, he was fired, having told management that he had joined the Communist party, locked in a bitter battle with Nazis.

Koestler respected the Communists for their "uncompromising radicalism," and believed that the Soviet Union presented a positive alternative to capitalism and bourgeois democracy. By contrast, Cesarani thinks that he embraced communism because he thought that it could resolve the so-called Jewish question. After being sacked, Koestler produced propaganda material for the Communists, amid the low-intensity civil war which wracked Berlin in the final phase of the ill-fated Weimar Republic.

At the invitation of a Soviet publishing house, he travelled by train to the Soviet Union in 1932. He found life there "terribly depressing" and was also disillusioned by the political infighting and backstabbing. Koestler met several leading Communist theoreticians, including Karl Radek and Nicolai Bukharin. Rubashov, the main protagonist in *Darkness at Noon*, was a composite figure of Radek and Bukharin, both of whom were purged by Stalin in the 1930s.

Arthur Koestler

Then Koestler – a ladies' man whose conquests were legendary – wrote the *Encyclopedia of Sexual Knowledge*, and burnished his reputation as a reporter during the Spanish civil war. With the outbreak of World War II, he fought for France and Britain. After being demobilized, he produced a series of radio plays on Nazi Germany for the BBC Home Service. In 1942, he attended one of the first public protests in London against Nazi atrocities, and met Jan Karski, a member of the Polish underground who had secretly visited the doomed Warsaw Ghetto.

From 1944 to 1949, Koestler was drawn into Zionist politics at the highest levels, meeting luminaries like Chaim Weizmann and Moshe Shertok. During this period, he played a role in the evolution of a plan, never carried out by the Allies, to bomb Auschwitz and Birkenau. He wrote *Thieves in the Night*, a novel of the struggle for a Jewish state, after visiting Palestine. During the course of his sojourn, he met the leading Jewish, Arab and British lights of Palestinian society, and seriously toyed with the notion of making aliyah.

During the 1948 War of Independence, he returned to Israel. He wrote *Promise and Fulfilment*, a book about Israel's statehood. But as Cesarani explains at length, his encounter with the new Jewish state was disastrous. He left Israel amid a welter of mutual recrimination and mishaps, never to go back again. In 1970, having focused his efforts on scientific and philosophic subjects, he rejected Menachem Begin's suggestion for a sequel to *Thieves in the Night*.

Nine years before his death, he wrote *The Thirteenth Tribe*, a controversial work resting on the questionable argument that the Jews of eastern Europe were descended from the Khazars, a tribe from the Caucasus.

Koestler, diagnosed with Parkinson's disease, committed suicide. But the manner of his departure from this vale of tears has not diminished his stature as an extraordinary person.

* * * * * * *

CORRECTION: In my last column – "Can Ariel Sharon bring peace to Israel?" – the final line was accidentally dropped due to a production error. The sentence should have read: Certainly, he will have no alternative but to moderate his policies should the Labour party join a national unity government.

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Professor Khouri is the Co-owner and General Manager of Al Kutba Publishers (Jordan), the author of *A View from the Arab World*, an internationally syndicated weekly political column and the host of *Encounter*, a weekly public affairs interview show on Jordan Television. He served as Editor-in-Chief of the *Jordan Times* newspaper and wrote regularly for *The Financial Times, The Washington Post, The Boston Globe*. He was a Member of World Council of Churches Commission on Justice, Peace and Creation (1992-93) and the President of the Jordanian Friends of Archacology Society, Amman, Jordan.

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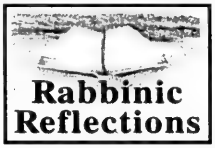
Jewish Life

Reclaiming our children

By RABBI AVRAHAM E. PLOTKIN



A delegation of American rabbis travelled to Europe immediately after the Holocaust on a mission to visit the Catholic orphanages and reclaim the Jewish children who sought refuge through the Church during the war years.

This was not going to be an easy task. Because these children had arrived at such a young, impressionable age and were raised by Catholics, the majority of them had no recollection of their Jewish past.

To complicate matters even more, being wartime, there were no documents available to prove their Jewishness. Most of their parents had tragically perished in the Holocaust. Nevertheless, the rabbis were determined to rescue these children and return them to their rightful place in the Jewish community.

At one convent which was rumoured to have hundreds of Jewish orphans, the directors agreed that if the rabbis could prove the orphans' Jewishness, they would release the children to the Jewish community. The rabbis convinced the directors to allow them to meet the children at bedtime, at which time they would prove the Jewishness of the children.

At bedtime, the rabbis walked into the children's dormitories and, in the presence of the directors, recited aloud the bedtime prayer, "Shema Yisrael HaShem Elokeinu HaShem Echad." The children became hysterical. They shouted, "Mamma, Tatti, where are you? Are you there?"

The next day, hundreds of children were returned to the Jewish community.

In our generation, too, there are hundreds of thousands of children who have had no Jewish education and are being lost to assimilation and intermarriage. We, as a community, are responsible for finding these children and bringing them home. We too, must find the special place in their Jewish hearts. The indestructible core of the Jewish soul needs only the Shema Yisrael prayer to arouse it. If we can only succeed in igniting the flame of the soul, we will then succeed in stemming the tide of assimilation and bringing our children back home.

This theme is especially timely and meaningful with the upcoming Shabbat Shekalim, when we recall the annual community appeal of the "half shekel" in support of the temple service. According to many, the reason we were commanded to contribute a half shekel and not a full shekel is to teach us that every Jew is only one half without the contribution of a fellow Jew. You need two Jews to complete the coin.

Our sages tell us "Kol Yisrael areivim zeh lazeh" – Jews are responsible for each other. We must search and find a partner to complete our coin. Parshat Shekalim teaches us that we are incomplete until we have helped our fellow and made him or her an active participant of the community. Only when all the children of our generation, childlike in the usual sense or in terms of their knowledge, have been inspired to become active partners in the Jewish community by living a wholesome Jewish life, have we fulfilled our duty.

Finding the missing children of the Holocaust and bringing them home was done with great zeal and brought great results. Finding the children of our generation, however, will only be accomplished when we recognize the parallel.

Rabbi Plotkin is the spiritual leader and executive director of Chabad Lubavitch of Markham.

Non-patriarchal eyes for Torah

***The Women's Torah Commentary*, Edited by Rabbi Elyse Goldstein, Jewish Lights Publishing $44.95.**

There is little halachic objection to having woman serve as rabbis. In his authoritative work, *The Jewish Religion, A Companion*, Rabbi Louis Jacobs writes, "Traditionally, the rabbi's function is to render decisions in Jewish law, and if a woman is competent to do so there appears to be no reason why she should not exercise this function." Some Orthodox leaders maintain, however, that to have woman serve as rabbis is "contrary to the Jewish spirit."

Maimonides, usually liberal in his approach to tradition, is almost alone among Jewish teachers in the Middle Ages to assert that a woman cannot hold any position of trust in the community.

Although woman were discouraged from Talmudic study (the second century sage, Rabbi Eliezer ben Hyrcanus, insisted that to instruct a woman in the law is like teaching her blasphemy), a significant number have become esteemed scholars and teachers.

Over the past three decades, women have been ordained as Reform, Conservative and Reconstructionist rabbis and now serve in congregational and communal life. Their influence has been profound and many-sided. They have brought to Judaism fresh insights, enhanced sensitivity, increased civility and novel and unhackneyed interpretations of Torah.

In this book, Rabbi Elyse Goldstein, Director of Kolel, the Adult Centre of Liberal Jewish Learning in Toronto, has solicited and edited 54 homiletical essays on the weekly Torah portions for the entire year. As one might expect, the submissions differ widely in style and interpretation. Many are frankly feminist in outlook – others, less so – but almost all of them make extensive use of Midrashic material and rabbinical commentators, both ancient and modern. With considerable success, they read the Torah with non-patriarchal eyes.

As Rabbi Goldstein explains in her brief introduction to the book, "We accept that the text as we have received it can be re-read and understood in a new light. We uncover, recover and discover. We explore, suggest and speculate."

In these rich and engaging essays, the rabbis teach that Eve was not guilty of the sins attributed to her, that Lot's daughters committed incest only to preserve a future for humanity, that Sarah would have not submitted so meekly to God's command to sacrifice her son, that Miriam was the first individual in the Torah to be called a Prophet because she convinced her parents to stay together despite Pharaoh's threats of death to all newborn boys.

Reacting to the parshah that contains the dietary laws, one rabbi discusses eating disorders among Jewish women. She reveals that the pressures to make a good first impression on an arranged date have led to "shidduch pressure," with young Orthodox girls starving themselves so they'll be more presentable.

This book, a major contribution to modern biblical commentary, includes brief biographical sketches of the contributors, a helpful glossary and an ample section of suggested books for further reading. Even the most skeptical male will find this inspiring and informative compilation an enlightening and eye-opening experience.

Jewish Life

Taking secular seriously

Guest Voice

By JENNIFER M. PAQUETTE

Uh-oh. My world-view is in trouble again.

The challenge this time? The secular Judaism movement, with its seemingly-contradictory claim: atheistic spirituality in a Jewish cultural setting. I've always agreed with Elie Wiesel that "the Jew may love G-d or fight with G-d; he may not ignore G-d," and I had my own reasons to be suspicious. Far from being a new sun on the Jewish horizon, this modern movement actually descends from the Communist Judaism of my paternal zaide.

Pitted against my mother's Conservative background, his legacy made religion an uneasy subject in our home. The ironic result of my father's universalistic upbringing was a hollow "Jews vs. the world" cynicism, and while my mother taught us liberal Judaism, he skipped shul and spouted anti-Christian rhetoric.

Struggling to define Judaism as more than just "not-Christianity," I became a baalat tshuvah (returnee to traditional practice), clucking over the hypocrisy of the non-Orthodox, those who wouldn't act on their Jewish convictions. But gradually, I began to realize that their contribution mattered as much as mine. My liberal background resurfaced, and with dialogue and study, my Jewish world expanded.

But not completely. I still saw myself as part of, if not a united Orthodoxy, then an elite of religious Jews, an "us" firmly opposed to "them" – apathetic, secular Jews. At least, until recently, when I could no longer ignore these new people spelling "secular" with a capital "S" and saying it like they really mean it.

But had the movement really changed? Way back when, my dad attended a Communist "cheder" where he learned… well, a little more than his sister, who, given the choice of Jewish school or ballet, picked ballet. What little girl wouldn't?

Today's leaders, though, are adamant that "secular" means more than just bagels-and-lox Judaism. Eva Goldfinger, spiritual leader of Toronto's Oraynu Congregation for Humanistic Judaism, insists that the secular emphasis on personal responsibility can lead to a stronger, more committed Judaism.

"Never mind what your parents believed in," she counsels those seeking to build a Jewish lifestyle. "What elements are really vital for you?" Rededication to adult Jewish practice offers new spiritual energy to many estranged Jews.

Where secular organizations of the past, like my dad's "Jewish school," sought to abandon Jewish observance, today's movement has done an about-face. Holidays, baby namings and B'nai Mitzvah celebrations are now celebrated with pride. There is a reverence for ritual here which might have surprised the old-timers.

Almost painfully, I'm forced to admit that I can't see the "us and them" anymore. Secular Jews value Judaism and they're passing it on to their kids. And so, I have had to learn a new phrase: "serious Jews."

"Serious Jews" don't consider themselves religious, but, like the rest of us, they wrestle with the ancient responsibility of our heritage. And the energetic way they're doing it speaks volumes about how the movement has changed since my zaide's day.

There have been some changes in my parents' home, too, in recent years. Saying Kaddish for his parents, my father taught himself Hebrew; at age 57, he visited Israel for the first time. Like the movement that raised him, he is growing up now, becoming a serious Jew – a Jew-in-progress – which is, in the end, all any one of us can say.

Jennifer Paquette is a writer in Toronto..

More Jewish humour

By MARK MIETKIEWICZ

Today, I continue my look at the best of Jewish humour on the Internet.

First, a look at why Jews have embraced humour. One of the best experts is Rabbi Joseph Telushkin, author of *Jewish Humour: What the Best Jokes Say About the Jews reviewed in the South Florida Sun-Sentinel* **[www.sun-sentinel.com/freetime/daily/detail/0,1136,6500000000081667,00.html]**.

In his book Rabbi Telushkin tells this joke: A group of retirees meets in a Tel Aviv coffee house to discuss the world's problems. One of them announces: "I'm an optimist."

Another asks: "Then why do you look so worried?"

Answer: "You think it's easy to be an optimist?"

Rabbi Telushkin explains: "Jews hold a hope against hope, a realization that life is filled with responsibility and that we should laugh… Jews are optimists with worried faces."

Judaism has valued humour for centuries. Rabbi Telushkin relates a talmudic story about Elijah visiting a marketplace. A rabbi, recognizing the prophet, asks who is destined for the life to come. Elijah points out two jesters.

"There's a holy power to humour," Rabbi Telushkin says. "It's healing. It can keep us from becoming fanatics. It makes us recognize imperfections. And when something bad happens, humour keeps us from feeling that the bad is the only reality."

If you would like to listen to some humour in the mameloshen, you're in luck. JewishMusic.com offers generous Yiddish excerpts of classic routines from masters like Dzigan & Shumacher, Shmulik Segal and Mike Burstein **[www.haruth.com/YiddishHumor.html]**.

Speaking of Yiddish, we all know that many of that language's words have enriched the English language. Someone has taken the time to search all the words in the Oxford English Dictionary with "Yiddish" in the etymology field and has come up with more than 100, including heimish, narrischkeit, tchotchke, zaftig and glitzy **[liberty.uc.wlu.edu/~hblackme/oed/yiddish.html]**.

But I particularly like a list of words in "Yinglish" or "Yidlish." These words sound like they came from Yiddish but *really* are English **[rtt.colorado.edu/~biasca/fake_yid.html]**. Some examples: bedridden, boxkite, conniption, epistle and farfetched. (Try them out loud!)

Lovers of poetry will be familiar with haiku, three-line Japanese poems usually composed of five, seven and five syllables. Well, David M. Bader has performed a bit of cross-cultural pollination in his Haikus for Jews (For You, A Little Wisdom) **[www.extremely.com]** with some more samples at **[www.uta.fi/FAST/US1/REF/yidhum.html]**:

Is one Nobel Prize so much to ask
from a child after all I've done?

Shatner and Nimoy observing Shabbat – "Scotty, beam up a minyan."

Seven-foot Jews in the NBA slam-dunking – my alarm clock rings.

If you crave more Jewish humour, try the Mishmash Jewish Humor Collection **[members.tripod.com/~jewish jokes/]** and visit what is probably the best (and best-named) site around – Harry Leichter's Large Collection of Clean Jewish Humor **[www.haruth.com/jhumorlink.htm]**.

Do you have a joke to share or would you like to get a regular supply in your mail box? Subscribe to an e-mail list and the jokes will be delivered to you on a regular basis **[www.jhumor.com/newsletter.php3]**. Or you can take your chance on a random joke from jHumor.com **[www.jhumor.com/rand.php3]**. Every time you click on that link, a different joke will appear on your screen. (The jokes that I looked at seemed OK, but remember, you never know what will turn up on your screen.)

I started this column looking at the past. But what about the future? The concept of tshuvah has been with us for thousands of years. But could technology change the way we atone for our sins? (For example, the age-old practice of placing notes into the cracks of the Western Wall has received a high-tech remake and is now open to anyone with access to the Internet **[www.kotelkam.com/prayers.htm]**.)

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be contacted at highway@home.com.

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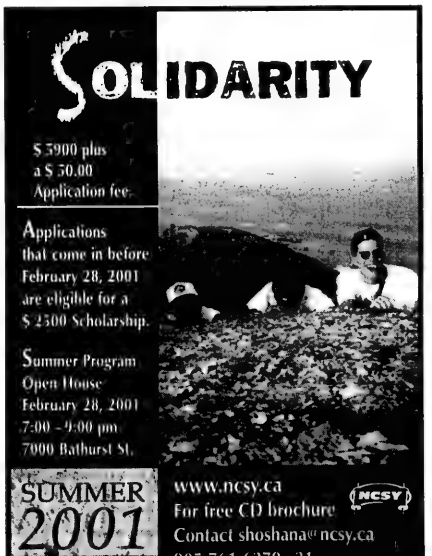

Communities to join for month of learning

By ANNA MORGAN
Staff Reporter

TORONTO — Technology and tradition are coming together for a month of Jewish learning in North America.

In talmudic times, students would assemble during the month of Elul and Adar to learn together. This custom was known as *yarchei kallah* (months of gathering).

Next month, in the Hebrew month of Adar, the Jewish Community Centers Association and New York's 92nd Street Y will present Kallah: The Gathering in celebration of Jewish learning.

For the first time ever, Tiana Koffler Boyman said, technology will be used to bring Jewish adults together for a month of interactive learning opportunities with American and Canadian scholars.

Koffler Boyman, the new president of the Koffler Centre of the Arts, said that 31 Jewish communities will be involved in a three-part lecture series which will present the cutting edge of Jewish dialogue.

Each lecture will feature live broadcasts of such scholars as Elie Wiesel, Alan Dershowitz, Dennis Prager and Anne Roiphe from New York's 92nd street Y.

At the same time, Canadian experts Seymour Epstein, Rachael Turkjenicz and Sara Horowitz will moderate discussions in Toronto. Participants will be able to interact with the speakers and other North American Jewish community centres, including Calgary, Vancouver, Winnipeg and Ottawa.

Elie Wiesel

Based on the theme *l'takein u l'kadeish* (to transform and to elevate), the lecture topics will include The Future of North American Jewry; Great Jewish Thinkers, Great Wisdom; and An Evening with Elie Wiesel.

Each evening should be very exciting, said Koffler Boyman. "I'm especially looking forward to the lecture on great Jewish thinkers.

"I imagine a very heated and lively debate over the role of our past sages and how they would feel about present issues."

For more information, call the Bathurst Jewish Community Centre 416-636-1880 #271 or the Bloor Jewish Community Centre 416-924-6211.

YIDDISH CORNER

Edited by: ALEK SILVER

ייִדיש־ווינקל

רעדאגירט פֿון: אַלעק סילווער

דער לעצטער ייִד. טרויאַדזד אין בעסאַראַביע

פֿון אריעל קאָפֿמאַן

אין 19טן יאָרהונדערט, בייַם אָנהייב פֿון דער מאַדערנער ייִדישער ליטעראַטור, האָט זיך אין בעסאַראַביע ייִדישע שטעטלעך געשאָפֿן אַ פֿלעיאַדע פֿון יונגע שרייבערס. נישט געפּונערדיק דאָרטן קיין שום פּערספּעקטיוו פֿאַר זייער שאַפֿונג, האָבן זיי זיך געלאָזט אין די גרויסע שטעט. אייַנע פֿון די שטעט איז געווען אָדעס — אַ גייַסטיקער צענטער פֿון ייִדיש אין העכערעם. דאָרטן האָבן זיי אריינגעבראַכט דעם בעסאַראַביער נוסח.

אייַנער פֿון דעם דור יונגע ליטעראַטן איז געווען זלמן ראָזענטאָל, געבוירן אין שטעטל טעלענעשט, בעסאַראַביע, אין יאָר 1889. זיין פֿאָטער איז בורדער, דער שרייבער אליעזר דוד ראָזענטאָל. האָבן געצויגן פֿרנסה פֿון לאַנדווירטשאַפֿט, וויינגערטנער, האָדעווען שאַף אין רידער. אין עלטער פֿון 13 יאָר האָט זלמן אָנגעהויבן שרייבן וועגן זיין פֿאָטערס באַשעפֿטיקונג אין באַשרייבן די ריכטן נאַטור פֿון דער פֿרוכטבאַרער בעסאַראַביע.

שפּעטער האָט זלמן ראָזענטאָל גלעזבט אין אָדעס אין דאָרט געשריבן אין גדודוקס אין „אוניווער לעבן". אין זיין שרייבן האָט ער נאָכגעפֿאָלגט די ריאַליסטישע לויניע פֿון ש. בּרַיזיק. אונטער דער השפּעה פֿון יצחק מאיר וויסנבערגס באַשרייבונגען וועגן פּערד גבים אין פּעל־שימדערס, שרייבט ראָזענטאָל וועגן די מענטשן פֿון דער אָדעסער אונטערוועלט.

אין עלטער פֿון 25 יאָר גיט זלמן אַרויס אַ זאַמלונג „ייִדיש אין ייִדישקייט אין בעסאַראַביע", רעדאַגידט פֿון שלמה צמח. זיין האַרץ אין געפֿילן האָבן אים געצויגן צום ייִדישן פֿאָלקלאָר, צו ייִדישע לידער אין געזאַנג. ער איז פֿאַרכאַפּט געוואָרן פֿון מאָרט וואַרשאַווסקיס לידער אין פֿון זיין סטיל שרייבן. ער האָט אייגנעוואָלט הונדערטער פֿאָלקסטימלעכע לידער פֿאַרן פֿאָלק. לויט לטעראַרישע אַרכיוון, האָט ער אָנגעשריבן אַרום הונדערט לידער. אין דער צייט, וועַן אין גאַליציע אין אין רומעניע זייַנען די לידער געווען אונטער דער השפּעה פֿון בערל בראַדער, וועלווול זבאַרשער, ערנסט־קאַנין אין אַנדערע, האָט זלמן ראָזענטאָל אַרויסגעבראַכט זיין איגענעם נוסח, לויטן סטיל פֿון מאָרט וואַרשאַווסקי.

אין 1919 פֿאָרט ראָזענטאָל פֿון אָדעס קיין קישענעוו אין במשך פֿון 30 יאָר שאַפֿט ער דאָרט ווי אַ שרייבער, פֿאַעט, פֿאָלקלאָריסט אין זשורנאַליסט. זייַנע לידער אין שאָפֿונגען האָבן גענאַמט אַ גרויסן רושם אין בעסאַראַביע, ווי אויך זייַנע דערציילונגען אין עבֿרית „אנשים ורגבים" („מענטשן אין גרודעס"). האָט איז איבערגעזעצט צוויי אין ייִדיש. זייער געלויבט אין דאָן געווען זיין הויפּטאַרבעט אין ייִדיש. „דאָס גרויסע געוויסן אין דער נאַכט פֿון פּוריס".

צוזאַמען מיט מרדכי ספּעקטאָר גיבן זיי אַרויס אין 1921 די טאָג־צייטונג „דער ייִד". אין משך פֿון די יאָרן 1921 ביז 1938 רעדאַגירט ראָזענטאָל אין קישענעוו די טאָג־צייטונג „אונדזער צייט", די אייַנציקע ייִדישע טאָגצייטונג אין גאַנץ רומעניע. שפּעטער ווערט ער אַ פּירמע־ריקער אקטיוויסט אין „קרן קיימת".

אין 1940, וועַן בעסאַראַביע איז צוריק איבערגעגאַנגען אונטער דער הערשאַפֿט פֿון סאָוועטן־פֿאַרבאַנד, ווערט זלמן אַרעסטירט אין פֿאַרמשפּט אויף 20 יאָר אין סיביר. דאָרט שמאַכט ער אַפּ 14 יאָר אין קערט זיך צו־ריק קיין קישענעוו אַ צעברָאכענער, אַן אויסגעשעפּטער, שוואַך צו דערקענען. ער איז געשטאָרבן אין 1959.

זלמן ראָזענטאָל איז געווען דער לעצטער טרויאַדער אין קריז פֿון גרויסע בעסאַראַבער שאַפֿער אין שרייבער, ווי יהודה שטיינבערג, ש. בּרַיזיק אין יעקב פּיכמאַן. עס איז באַשטימט געוואָרן פֿון גורל, אַז דווקא זלמן ראָזענטאָל, וואָס האָט געזען בעסאַראַביע אין איר אָנטוויקלונג, האָט געזען מיט זייַנע אויגן אויך דעם חורבן. ש. שאַפּיראַ האָט געשריבן: „מיט דעם אויסאַמאַטשן טויט, וואָס איז גאָר געוואָרן אויף זלמן ראָזענטאָל, אים באַזונדער מיט כּח פֿון זייַנע שאַפֿונגען, האָבן זיי דערמיט באַריבט די ייִדישע ליטעראַטור פֿון בעסאַראַביע, פֿאַרניכטעט איינעם פֿון די בעסטע בויערס אין שאַפֿערס".

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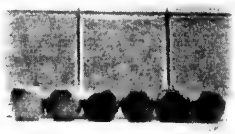

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Yetta Steinhart with her daughter Paula Silver.

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Paula: We were a very small family to start with. Then, my brother Allan died quite suddenly four years ago. Soon after, my mother started to slide both mentally and physically.

Yetta: He used to visit me all the time. Then I talked to him one night on the phone — the next day he was gone.

Paula: Because Mom's functional ability was deteriorating, her doctor suggested that she go to Baycrest's Day Hospital for some rehabilitation. While there, the staff suggested that she should try Baycrest's Adult Day Program. She was spending too much time alone.

Yetta: I want to be around people. I don't want to just sit at home and look at the four walls.

Paula: Mom needed a structured program that was both stimulating and interesting.

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Paula: She goes on Monday and Wednesdays.

Yetta: I've even made some really good friends.

Paula: My mother is in her nineties now. Baycrest's Adult Day Program is the highlight of her week.

Yetta Steinhart with her husband, Shlomo, and their two children Allan and Paula in 1953.

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'Barak a great disappointment to most Israelis', says Tel Aviv professor

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Ehud Barak, Israel's outgoing prime minister, went beyond the national consensus by offering the Palestinians concessions on three key issues, claims an Israeli expert on the peace process.

Soundly defeated by Ariel Sharon in the Feb. 6 election, Barak offered too much on Jerusalem, the Temple Mount and the Palestinian refugees, Aharon Klieman said in an interview.

Klieman, Nahum Goldmann professor of diplomacy at Tel Aviv University, claimed that Barak violated Israel's national consensus by raising the idea of dividing eastern Jerusalem and splitting it into separate Jewish and Arab neighbourhoods.

In addition, he added, Barak mulled over yielding Israel's claim to sovereignty over the Temple Mount and of compromising over the "right of return," the Palestinians' demand that their refugees be permitted to return to their former homes in what is now Israel.

"Barak did not make his red lines explicit," said Klieman, who has written books on Israel's peace talks with the Palestinians.

"He moved [the red lines] further back and encouraged the Palestinians to press for more concessions."

However, he acknowledged, some Israelis were willing to pay a high territorial price on the West Bank and in the Gaza Strip for the sake of achieving a lasting settlement with the Palestinians.

Asked whether Barak had made any contributions to the peace process, he replied, "I'd be hard-pressed to say so. He was a great disappointment to most Israelis."

Klieman, here under the auspices of Canadian Friends of Tel Aviv University, said that Sharon wants to appear as a peacemaker, but under different terms.

He expressed doubt whether the Palestinian leadership will accept Sharon's reported objective of a non-belligerency agreement.

Whether bilateral negotiations between Israel and the Palestinian Authority resume depends on the "general atmospherics" and the kind of government Sharon is finally able to establish.

Most Israelis desire peace, but not at any price, said Klieman.

Neither do they want talks to proceed while the current Palestinian violence in the territories rages.

Klieman, who is not identified with any political party, said he has "serious reservations" whether the PA really accepts Israel's existence.

Palestinian leaders, he charged, have not prepared their people for reconciliation.

Certain Palestinian elements wish to intensify the Palestinian uprising, notably Hamas and Fatah. Klieman said he does not know whether PA President Yasser Arafat himself favours escalation.

Playing down the prospect of a Mideast regional war touched off by the intifadah, he said that neither Egypt nor Jordan seek a war with Israel.

Former Israel Prime Minister Ehud Barak concedes election to Ariel Sharon. [RNS photo]

An authority on Israel's bilateral relations with Jordan, Klieman said that they have mutual security interests. "There is more co-operation than meets the eye."

In his estimation, Jordan prefers to maintain the status quo in the area, and King Abdullah II wants to continue his late father's legacy of friendship with Israel.

A student of Israel's arms exporting industry, Klieman said it is a very significant component of its economy, with more than $2 billion (US) worth of exports recorded last year.

In recent years, arms sales have shifted from the Third World to Europe, United States and the Far East, he noted.

Givat Haviva cultivates peace between Israeli communities

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Despite the crisis that is rocking Israel, Arab-Jewish dialogue must continue, says the director of the Institute for Peace Research at Givat Haviva Educational Centre.

"We do not have the luxury of giving up and waiting to see what will happen," said Sarah Ozacky-Lazar at a recent panel sponsored by Canadian Friends of Givat Haviva.

Ozacky-Lazar, also co-director of Givat Haviva's Jewish-Arab Centre for Peace, shared the panel with Mohammad Darawshe, spokesperson for Givat Haviva, and moderator Lipa Roth, president of Canadian Friends of Givat Haviva.

Givat Haviva is one of the oldest and largest centres promoting dialogue between Israel's communities.

In 1949, about 160,000 Palestinian Arabs chose to stay in Israel after the borders between Israel and her Arab neighbours were agreed upon, she said.

"Fifty-two years later, many Jews – both officials and the 'man on the street' – are still wondering how we should treat the minority among us."

This is not just a security issue, she said, "but an issue of democracy. The minority belongs to our enemy, but they are also part of the State of Israel."

There is a long history of problems in the relationship between the two communities, she said. "On the one hand, the Palestinians were granted full citizenship; from the beginning there were three Arab members in the Knesset, and today there are 12.

"A lot of steps have been taken, however, to control the Palestinians, including the confiscation of a vast amount of land.

"As well, 17 percent of the country's population finds itself in a contradictory position. They belong, at the same time, to the Palestinians and to Israel. This community is marginal in Israeli and in Palestinian society. They are not part of the Palestinian parliament or its leadership, and they are not part of the Palestinian struggle for independence. This causes a crisis in identity."

They are in a unique situation that many Israeli Jews do not understand, she said.

Overall, though, the two communities have maintained a reasonable relationship, said Ozacky-Lazar. "It is not a love story, but it is the story of two communities in the same country who have built an economy."

Darawshe, who spoke in Canada about 15 years ago, said that since then "nothing has seriously changed. Infant death amongst Palestinians is still three times the national average, the unemployment rate is three times the national average and 25 percent of the student population receives seven percent of the education budget.

"These are not the rules for a true co-existence. There cannot be peaceful co-existence between a horse and a rider; only one is doing his job, and the other is enjoying the ride. This has been the case for the last 52 years. We get our food on the table but we are not equal."

He called the Arab citizens of Israel "orphans as a result of the accident in 1948. We lost the people who ended up being displaced, and we are without a serious backbone.

"Many Arabs have looked upon us as traitors for accepting citizenship and staying home. They feel that if we were true nationalists, we would leave the country and then fight to get back."

In 1948, he said, Arabs owned close to 50 percent of the national land. "We now own less than three percent. The Israeli electric company has 13,000 employees, 50 of whom are Arab."

People who should know better, people who know what discrimination and racism means, are doing something seriously wrong, he said.

On the positive side, however, Darawshe said, Israel is a democracy, "and that ensures freedom of speech. That is the mechanism that will improve the state. It gives me hope that there is something to work toward.

"We cannot talk about co-existence, though, in the present reality. The country has to learn to deal with one-fifth of its population. We are home, and we would rather die than be refugees."

If the two groups are destined to live together, he said, "then we must start somewhere. At Givat Haviva, it is not a matter of whether or not a person is Israeli. The question is what kind of Israeli."

Every year, he said, 25,000 Jewish and Arab children come to programs at Givat Haviva and meet for the first time.

"Many come with [prejudices] that make them hate each other, and often the first meeting is an explosion. But then they start talking, and they learn that human values matter."

Ozacky-Lazar said that in the four months since the current crisis began, their office was flooded with calls from people from both communities who wanted to understand what was happening, and what went wrong.

"These calls were from people who never thought about the issue. Sometimes when something dramatic happens, people begin to realize they were not paying enough attention.

"We can use this moment of crisis to start a new way [of life]. We can build a different kind of society through educational programs, research, teacher training, and by conducting dialogue."

Givat Haviva, she said, is preparing people for the day when there will be political agreement. "We are cultivating and preparing the next generation for an era of peace."

For information on Canadian Friends of Givat Haviva call 416-736-9655.

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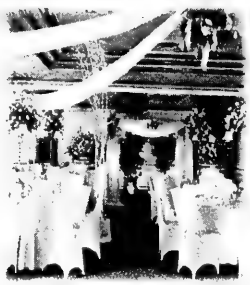
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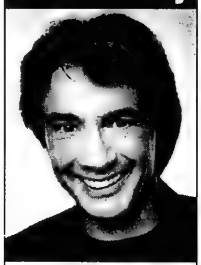

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Scholar says science, Torah compatible

By LEILA SPEISMAN
Staff Reporter

TORONTO — Current scientific research has proven clearly that the story of creation in Genesis is true, asserts Nathan Aviezer, professor of physics and chair of the department of physics at Bar-Ilan University.

Aviezer was speaking at Shaarei Shomayim congregation at a program titled On Contradictions Between Torah and Science: the Creation of the Universe, sponsored by the synagogue and Canadian Friends of Bar-Ilan University.

This scientific proof, though, does not negate the theological belief that God was ultimately responsible, he said.

"Science is not built to answer the question of who flicked the switch."

Aviezer quoted the world-famous cosmologist Stephen Hawking, an avowed atheist, as saying in his book *A Brief History of Time*, "Actual creation lies outside the scope of the known laws of physics. There is no scientific explanation."

At first blush, Aviezer said, the biblical creation stories seem "completely irrational. Every verse is contradicted by the most elementary scientific knowledge."

> *All the details of the seven day creation of the world have been proven*

"For centuries," he said, "cosmologists – those who study the creation of the universe – believed in its eternity, in line with the steady state theory, that what was in the past will be the same in the future." In other words, they believed that the universe has always existed, and will always exist.

Then, Aviezer said, in 1946, George Gamow, a Russian Jewish scientist, came up with the theory of time zero, when the universe suddenly sprang into being, with an enormous ball of light, what is commonly known as the big bang theory.

According to Gamow, Einstein's theory of relativity says that just as matter can be transformed into energy, energy, under the appropriate conditions, can be transformed into matter.

At this point, atoms and molecules didn't exist, but only plasma, a gas which "traps light and prevents its propagation."

At that point, according to Gamow's theory, at ".001 in time, the plasma was transformed into atoms. The light shone freely and filled the universe. This had nothing to do with sun – only the big bang," said Aviezer.

Gamow's theory, Aviezer said, was totally ignored. That is, until the technological advances and developments of the 1960s and 1970s.

New instruments and mathematical discoveries could detect and analyse radiation and light with great precision. These researches "without the slightest doubt proved Gamow's theory of the big bang."

Indeed, he said, all the details of the seven day creation of the world have been proven, including the time scale. (The difference in time between the ball of light, at time zero, and the transforming of plasma into atoms at time .001, Aviezer said, is only 15 minutes.)

Aviezer translated this into biblical terms. Reading from Bereshit, he said, the first chapter of the book of Genesis, the phrase *vayehi or* (and there was light), coincides with the sudden appearance of the enormous ball of light at time zero, the light separating from the darkness, in turn coinciding with the plasma changing to atoms, thus allowing the creation of life.

Nevertheless, Aviezer pointed out, all this does not affect the behaviour or the beliefs of religious Jews.

"We don't observe the mitzvot because we agree with the story of creation – we observe them because we accept the yoke of Torah."

In reply to a question from the audience as to whether there might be another theory of creation in 50 years as is wont to happen with scientific explanations, Aviezer said that the big bang is "the first scientific explanation [of creation]. It is based on hard evidence. Before, there was only speculation."

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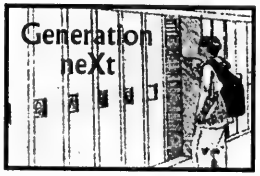
Basketball tournament helps build bridges

By GILA ASHTOR

We are small but we are many
We are young but we unite,
To the candle of continuity
You are the flame, and we're the light.



If four people can have nine different opinions, then imagine the challenge of a Jewish nation when it is as logistically tiny as it is genetically talkative.

As children we are taught to accept others, regardless of their differences. As students, we are encouraged to listen to others even if we promise to never agree with them. And as young adults, we are instructed to accept ideas even if they contradict every opinionated fibre of our adolescent souls.

But the older we become, the more intimidating the barriers of observance, tradition and culture appear, and soon, the idea of tolerance becomes less tolerable than it seems.

For centuries, the Jewish take on tolerance has been at the forefront of intellectual thought, and while some seek solace in philosophical reflections, to many members of Toronto's Jewish community, modern demands include practical applications of such abstract ideas.

Alan Levine, a Grade 11 student at Westmount Collegiate Institute, a public high school in Thornhill, said that "what we need right now is less talking and more doing. We have to start listening to each other a little better."

Maybe Rabbi Natan Kandler was listening when he moved back to Israel last summer and opened The Tolerance Institute in Tel Aviv – an organization established to create programs promoting acceptance among Jews.

When I was speaking to Rabbi Kandler, a former teacher at the Community Hebrew Academy of Toronto (CHAT) about his experiences, he said that, "Teaching in Canada has taught me to tolerate people I normally wouldn't agree with... You must realize that Canada is a special place to teach tolerance – people are very good at taking initiative when they feel it is necessary."

In fact, perhaps the best testament to our collective determination is this year's addition of educational activities to the annual Israel Becker Basketball Tournament; a tournament where hundreds of students from across North America play basketball at CHAT and the Bathurst Jewish Community Centre.

Named after Israel Becker, a CHAT graduate (1988) who was killed in a car accident, the four-day tournament is being structured this year to focus on the importance of building bridges over the schisms that divide us. Students, coaches and rabbis will join together to talk about tolerance, learn about the increasing necessity for open-mindedness, and devise prospective solutions to global dilemmas. Somewhere in between, they might even play some basketball.

Michael Wagman, a senior student at CHAT, and the chief programmer for this year's tournament is excited about the prospects of, what he has termed, The Tournament for Tolerance. Working alongside staff members and fellow students, Wagman said that "there is no better way to teach tolerance, than to practise it by example. Whether you come from a yeshiva in New York, or a co-ed high school in Chicago, we're all here to learn about ourselves, and about each other. I can't think of a better way to practise patience than to play basketball with people you might never have spoken to otherwise."

So, if you think four people with nine different opinions is entertaining, then you are personally invited to visit the tournament's Web site for the gory details of 600 players and 1,300 ideas. After all, if acceptance is hard work, then basketball is probably a good start at a good, maybe even tolerable workout.

For more information about The Tolerance Institute, contact Michael at mike@tolerance.org or me at isgila@home.com

Women's voices lecture series launched

TORONTO — Darchei Noam Congregation is launching a four-part lecture series beginning Feb. 28 called Women's Voices in Jewish Literature.

The series is partially funded by a Yad Mordecai Keren Torah grant from the Jewish Reconstructionist Federation, which seeks to develop adult learning.

The lecturers, all Toronto scholars, will "explore Jewish texts, from the sacred to the secular, searching for the voices of women, whether those voices are muffled, recessive or distinct," say organizers.

On Feb. 28, Rabbi Elyse Goldstein, director of Kolel: The Adult Centre for Liberal Jewish Learning, will talk about Beyond the Stereotypes: Women in the Bible You Knew – and Never Knew.

March 7, Tirzah Meacham, associate professor in the department of near and Middle Eastern civilizations at the University of Toronto will speak on Women's Perspectives in Talmudic and Rabbinic Literature.

Ruby Newman, professor of humanities, women's studies and Jewish studies at York University will discuss Fiction and Poetry by Israeli Women: The Personal and the Political, on March 14.

On March 21, Frieda Forman, a teacher, writer and scholar in the fields of Jewish studies and women's studies for over 40 years, and a founder and co-ordinator of the Women's Educational Resources Centre at the Ontario Institute for Studies in Education at U of T, will speak on Their Stories, Our Stories: Yiddish Women Writers.

All lectures begin at 8 p.m. in the Darchei Noam sanctuary, 15 Hove St.

The Public is Invited to join us.

Thursday, March 1, 2001 – 7:30 p.m.

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At University of Toronto, (Munk Centre for International Studies, 1 Devonshire Place, 108 North House):

1. **Seminar:** ***Religion and the Israeli-Palestinian Crisis: for Better or Worse?***
   Tuesday, February 27, noon

At Beth Tzedec Congregation, 1700 Bathurst Street

2. **Public Lecture:** ***Israel as a Jewish State***
   Tuesday, February 27, 7:30 pm
3. **Dinner:** ***Can There Be True Peace Between Israelis & Palestinians?***
   Wednesday, February 28, 6 pm – $28
   Co-sponsored by Canadian Friends of the Hebrew University
4. **Public Lecture:** ***Jewish Religious Radicalism***
   Wednesday, February 28, 7:30 pm
5. **Breakfast:** ***The Genius of Rav Kook***
   Thursday, March 1, 8:45 am – $7

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On Campus

Festival of Jewish creativity comes again to Toronto

By LARA RABINOVITCH
Special to The CJN

TORONTO — Painting, poetry, photography, film, music, theatre, comedy, story-telling and dance – all will be featured in the upcoming Colouring Ourselves: A Festival of Jewish Creativity. With over sixty young artists from across Toronto and parts of Canada and the U.S. participating, it's no wonder festival director Sarah Zelcer uses the word "eclectic" to describe the event.

Jewish Campus Services (JCS) will be presenting the fourth-annual festival from March 5th to 7th at the Tranzac Club, in Toronto's Annex neighbourhood. While visual art will be displayed throughout, each night of the festival has been designated to a particular arts category: the film and video screenings are on Mon. March 5th. Tues. March 6th will be the theatre, dance and spoken word presentations, and Wed. March 7th will be an evening of musical performances.

The organizers have produced a full lineup. According to Rena Kesten, a University of Toronto student and one of the visual arts organizers, sculpture, pottery, photographs, digital art, painting, sketches and even a tile mosaic will be on display.

The films being featured "run the gamut from documentaries to experimental works, dramas as well as comedies," says U of T student Meny Grauman, one of the organizers of the film/video evening. "These films are very original… [but also] widely accessible."

The second night of the festival will be devoted to prose and poetry readings as well as theatre, dance and monologue performances. Sarah Margles, a student at York University and staff educator with The Nesiya Institute, indicates that she and the other organizers of the spoken word evening have also compiled a literary magazine which will be launched in conjunction with the March 6th presentations.

Marisa Wardinger, a recent graduate of York University now teaching at USDS and one of the music organizers, says, "One can expect to hear [everything] from folk to jazz, experimental music to complex harmonies and even the memorable nigunim of Shlomo Carlebach" on March 7th.

According to Zelcer, a recent graduate of the University of Toronto and JCS' Arts and Culture Co-ordinator, the role of the thirty organizers, who have been meeting regularly since November, is crucial.

"There are so many people who are devoting their time totally voluntarily, and… that's the essence of what makes the festival…amazing."

"The process of organizing [is] a way to empower the students," she adds.

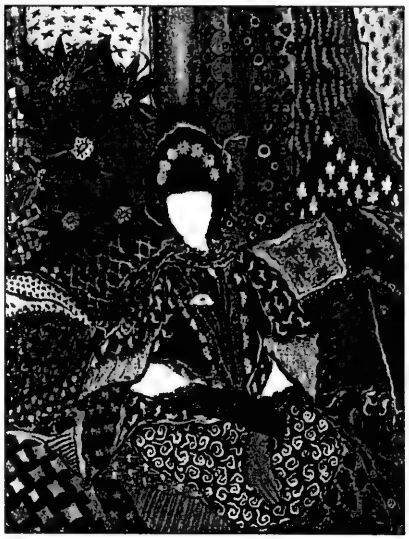
Besides collecting submissions, designing logos and posters, stuffing envelopes, distributing posters, selecting the featured artists and raising money, the organizers are also building a creative Jewish community as they get together before, during and after the festival for meetings as well as social events with the artists.

Zelcer says, "The festival is so largely about community. A big goal is… to give artists the opportunity to meet other artists… to give people who might not ordinarily want to be involved with programming or the Jewish community a chance to come out and let themselves shine."

She believes the festival is a "creative link" that connects everyone, but it is also, she explains, a "Jewish link" that runs throughout. Although the submissions were not necessarily required to have Jewish content, many of the artists chose to draw on their relationship to Judaism.

The multi-denominational artists and organizers are mostly between the ages of 19 and 26, when independent life is beginning and issues of identity and relationship to Judaism are very much in question.

"I think art really connects everyone because it's a means to express who you are," Zelcer explains. "And maybe in your day-to-day life it's harder to make [that statement] verbally… And then you have a painting, or a piece of writing, or a film, or a musical piece that really conveys all of those mixed emotions, those celebrations… and then you have people who can relate to that. It's special."



Woman Sitting on Pattern Pillows, a painting by University of Toronto student Davina Nathan, will be on display at Colouring Ourselves.

Colouring Ourselves: A Festival of Jewish Creativity runs from March 5th to 7th at the Tranzac Club (292 Brunswick Avenue). For more information, or to purchase tickets ($8), please call Jewish Campus Services at 416-785-1465, or check the festival Web site at www.jewishcampusservices.com.

Interior Wall Paintings, a painting by University of Toronto student Davina Nathan, will be on display at Colouring Ourselves.

On Campus

Jewish law students meet in Toronto

By PAUL LUNGEN
Staff Reporter

TORONTO — Students from Manitoba to McGill gathered in Toronto recently for the 14th annual conference of the Canadian Jewish Law Students Association (CJLSA).

The conference featured educational and networking components and brought together about 100 students to discuss "Jewish advocacy" work on behalf of organizations and student groups, according to Adam Aptowitzer, outgoing president of the CJLSA. The theme of the conference was Pursuit of justice; Jewish advocacy and advocacy for Jews.

Conference participants were treated to a keynote address by Antonio Lamer, former Chief Justice of the Supreme Court of Canada, a panel discussion on the media's coverage of events in the Middle East, a look at the issue of hate propaganda and free speech, presented by Toronto lawyer Edward Greenspan, and strategies to help lawyers participate in secular legal associations without compromising their faith.

In association business, Leigh Lampert was elected president of the CJSLA.

In a keynote address, Justice Lamer examined Canada-Israel legal ties from a personal, collegial perspective (there are numerous exchanges and visits involving Israeli and Canadian judges) and from a substantive/interpretive perspective.

Israel's Supreme Court makes frequent references to Canadian judicial decisions because of the similarities in protecting human rights "that one finds in Israel's Basic Law and our Canadian Charter of Rights and Freedoms. But also, and of great importance [is] the enlightened thinking and the impact of the intellectual leadership of Chief Justice Barak," Lamer stated.

Barak has described an Israeli "constitutional revolution" that has followed the adoption in 1992 of the country's Basic Law, Lamer said. The Basic Law has given Israeli courts the tools to overturn legislation that infringes on human rights and it has evolved into a constitutional right that cannot be impinged by ordinary Knesset legislation – similar to Canada's Charter of Rights and Freedoms.

With the adoption of the Basic Law, "the legal scholars started scrutinizing my court's and also other Canadian courts' judgements under the Charter, and their interpretations by academe and reference in Israel to Canadian jurisprudence in the field of constitutional law became much more frequent," Lamer stated.

Lamer said Barak has worked to reconcile universal human rights with the application of traditional Jewish law. He called Barak's formulation on this point "the words of a very courageous and indeed enlightened person, a genuine Israeli."

Referring to Barak's work to promote human rights, Lamer stated: "God, I wish there were more Barak's around the world."

In other programs, lawyer Gary Gottlieb, a bencher with the Law Society of Upper Canada, told the conference that if Jewish lawyers are sincere in their beliefs, "colleagues will give you their respect.

"You need not abandon your religious beliefs in order to fit in," he said.

Gottlieb said he had persuaded the Law Society to provide kosher meals in its cafeteria and to reschedule its convocation from Saturday to accommodate his religious beliefs.

"We must fight for religious rights so as to participate in the Law Society's programs and meetings," he said.

Others who addressed the conference included Conrad Winn of the Compas polling agency; Drew Fagan, foreign editor of the *Globe and Mail*; Ezra Levant, editorialist with the *National Post*; Moshe Ronen, president of Canadian Jewish Congress, who participated in a panel on media coverage of Middle East events; Bruce Elman, dean of law at the University of Windsor; lawyer and humourist Marcel Strigberger; and Prof. Ernest Weinrib of the University of Toronto.

The CJLSA maintains chapters at universities from Winnipeg to Halifax and is planning to expand to campuses in Calgary, Edmonton and Vancouver. The organization hopes to put in place a permanent mechanism that would assist Jewish lawyers to keep in contact, Aptowitzer said.

The conference was supported by sponsors in the legal community and by B'nai Brith Canada.

Students' blue bracelets show unity with Israel

By DAVID LAZARUS
Staff Reporter

MONTREAL — Jewish students have a new card up their sleeves to display their solidarity with Israel.

Well, not exactly a card. It's actually a blue bracelet.

As a gesture of Jewish unity and solidarity with the Jewish State, blue "bracelets" – actually blue shoelaces that have been cut up and double-knotted – are being distributed to and worn by Jewish students at Quebec and Ontario university campuses. Plans are to distribute them right across the country.

"We're wearing the bracelets to remind everyone that Israel stands for peace and that we stand for Israel," said Patrick Amar, a 22-year-old political science student at Concordia University.

Amar, who is also communications director and co-ordinator of Jewish outreach at the Hillel Jewish Students Centre's francophone branch, Centre Hillel, said the bracelets are being used to promote "awareness" among students among campus.

"Especially at Concordia," he added. The university has been the site of particularly proactive pro-Palestinian activities since the second intifadah began last fall.

The idea for the bracelets came during the recent weekend-long retreat at Camp B'nai Brith to devise strategies to fight the anti-Israel onslaught on campuses.

Amar said a focus group at the retreat – comprised of students from Montreal's McGill and Concordia universities, the University of Toronto, Queen's University in Kingston and McMaster University in Hamilton – embraced the concept.

On Feb. 6, the first day of the campaign, about 400 of the bracelets were handed out to students at McGill, Concordia, the Hillel House on Stanley Street and the Centre Hillel, with the intent to get them to all Montreal campuses.

Similarly, the Ontario universities are reporting that the bracelets "are taking off very well," Amar said.

The bracelets are reminiscent of the blue-and-white pins worn by students in 1975 to protest the United Nations' infamous "Zionism is racism" resolution, he said. The pins read: "Proud to be a Zionist."

The bracelets are also modelled after the red strings handed out at the Western Wall to visitors to remind them of the wall's frailty.

They are singed on the ends, Amar said, to symbolize the "eternal flame." In French, the bracelet is being called "fil de fierté," a "string" or "thread" of pride.

He said when students are approached to put on a bracelet, they are asked if they're Jewish, if they'd like to wear a bracelet, and if they feel it's something that should be worn.

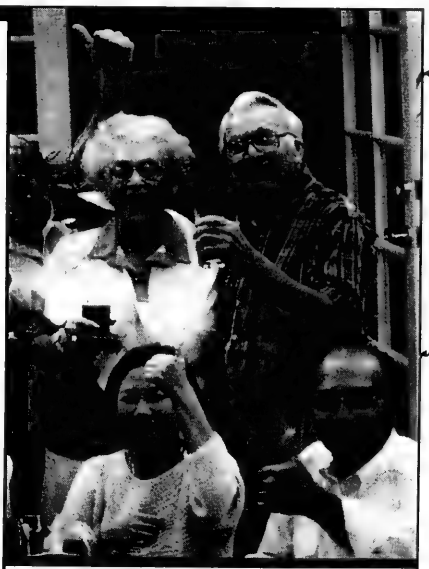
Upcoming Events for Seniors

Musical Evening
Wednesday, March 7 at 7:00 p.m.
Join us for an evening of baritone and piano entertainment featuring Leonid Karpinsky.

Megillath Reading
Thursday, March 8 at 6:30 p.m.
Avrum Rosensweig, Executive Vice President of Ve'ahavta, will read the Megillath Esther for Purim.

Movie Review of "American Beauty"
Tuesday, March 13 at 2:00 p.m.
Ever wonder what all the hype was for the movie "American Beauty"? Come to hear Heather Kassel's review of this Academy Award Winner.

For reservations call Gwen at (416) 785-1511.



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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, Feb. 26, is deadline for March 8 issue and Monday, March 5, is deadline for March 15. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Thursday, Feb. 22

BAKE YOUR CHALLAH

Bake Your Own Challah: The Original Jewish Soul Food, hands-on demo, with **Gail Michakowicz**, **Elaine Ohayon**, **Marni Dishy** at Aish Clark, 949 Clark Ave. W., Thornhill. RSVP. 905-764-1818.

Friday, Feb. 23

MUSIC PROGRAM

Come hear **Jerry Gray** of The Travellers in a program of popular Yiddish songs, and talk about the tour of the Soviet Union, 8:30 p.m., Temple Har Zion. 905-889-2252.

DOWNTOWN SHABBATON

A Shabbat of song and spirit features **Nosson** and **Chana Shaffer** at Anshei Minsk Synagogue, 10 St. Andrew St. Topic is Mitzvah Cycle Maintenance: Confronting the Most Difficult Mitzvah, Honouring Our Parents. To register 416-784-3355 or 416-595-5723.

Saturday. Feb. 24

FASHION SHOW

A fashion show, Jewish Brides Throughout the Ages and Around the World, melaveh malka dinner, Relationships of Harmony with God, Yourself and Your World, guest speaker **Rus Devorah Wallen** of Brooklyn, N.Y. 8:30 p.m. at Chabad Lubavitch Community Centre, 770 Chabad Gate. Reserve. 905-731-7000 or 905-764-9139.

Sunday, Feb. 25

EXHIBITION OPENING

My Bubbe's Kitchen opens at Shaarei Shomayim Congregation with speaker **Temi Rosenthal**. founder of Cooking School. Artifacts and stories recall the energetic Jewish grandmothers of yesteryear. 4-6 p.m. 416-789-3213.

BREAKFAST SERIES

Temple Sinai features Coping as a New or Single Parent, 10 a.m.

JUDAISM AND SEXUALITY

Kolel: The Adult Centre for Liberal Jewish Learning welcomes all UJJIES (20s and 30s) to 2 free lectures on Judaism and Sexuality – **Dr. Avi Rose** on Gay and Jewish: Rereading the Torah, or **Rabbi Aubrey Glazier** on The Sexual Imagery of Jewish Mysticism. Followed by jazz music. 7:30 p.m., 151 Eglinton Ave. W. 416-485-7007.

MUSICAL THEATRE

Dynamic Singles of Adath Israel and Intersynagogue Singles Musical Theatre with **Arie Iskovan** at brunch for singles 35+, 11:30 a.m. at Adath Israel 416-635-5340.

THE SOUL MAN

Rabbi Tovia Singer of New York-based Outreach Judaism, guests live on the *Michael Coren Show*, CFRB, 1010 AM, at 8 p.m.

WINGATE BRANCH

General Wingate branch, Royal Canadian Legion, general members meeting, 9:15 a.m. nosh, Zionist Building, 788 Marlee Ave., 416-782-5024.

MOSAIC LAUNCH PARTY

Mosaic (MOCO) annual membership renewal and launch party, 7 p.m., Wallin Lounge, Bloor Jewish Community Centre.

Monday, Feb. 26

BLACKS & JEWS DIALOGUE

African-Canadian hockey player **Herbert H. Carnegie** is honoured in a celebration of Black History Month featuring the film *Too Colourful for the League*, 7 p.m., B'nai Brith Building, 15 Hove St.

Continued on page 23

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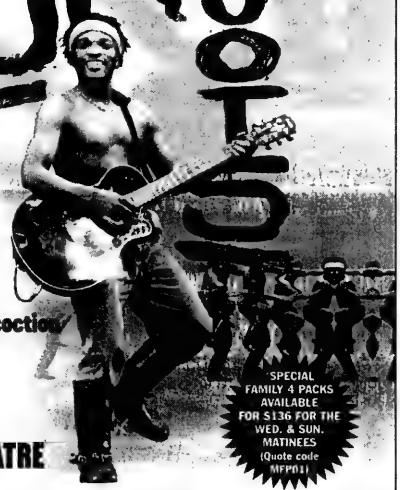

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What's New

Continued from page 22

To register, call **Bernice Okunsky** 416-633-6224, ext. 112.

CASINO RAMA

Adath Sholom Sisterhood trip to Casino Rama. Bus leaves Adath Sholom, 864 Sheppard Ave. W., 9 a.m. sharp. Buffet lunch included. Prepay and reserve, 416-635-0131.

LA LECHE LEAGUE

La Leche League-Thornhill West presents There's a New Baby in Your Life, 7:30 p.m. at 199 Glenmanor Way, Thornhill. **Joyce** 905-881-8779 or **Nancy** 905-889-7445.

Tuesday, Feb. 27

BIKUR CHOLIM LUNCHEON

Bikur Cholim of Toronto luncheon at noon at Beth Avraham Yoseph of Toronto (BAYT) honouring **Phyllis Weinberg** and **Esther Fink**. For women only. 416-783-7983.

Wednesday, Feb. 28

A SIYUM CELEBRATION

Marking the study completion by choir director **Charles Heller** of Masechet Megillah, 7:30 p.m. at Beth Emeth Bais Yehuda Synagogue. Heller speaks on Reading, Chanting and Trop: Why the Jews Did Not Invent Music Notation.

WOMEN'S VOICES

Rabbi Elyse Goldstein delivers the first in a 4-part series on Women's Voices in Jewish Literature. Rabbi Goldstein discusses Beyond the Stereotypes: Women in the Bible You Knew – and Never Knew. 8 p.m. at Darchei Noam Sanctuary, B'nai Brith Building, 15 Hove St. 416-638-4783.

JEWS OF SPAIN

Temple Har Zion hosts **Prof. Mark Myerson** of the University of Toronto, who speaks on the Jewish Community in Medieval Spain, 8 p.m. **Pauline Volgyesi** 416-222-7033 or temple 905-889-2252.

BIOLOGICAL INSURANCE

A lecture on Biological Insurance – Security for the Future, Umbilical Cord Blood Banking Program, presented by Mount Sinai Hospital, Bathurst Jewish Community Centre and UJA FEDERATION, 7:30-9:30 p.m. at Leah Posluns Theatre. Speakers, all from Mount Sinai, **Dr. Robert E. Casper** (It's in the Blood-Saving for the Future); nurse **Madeline Tonelli** (Protecting Yourself and Your Family) ; **Ian Rogers** of Toronto Cord Blood Program (New Horizons for Treatment of Human Disease).

DOLLS & DESSERT

LAF-Lively After Fifty (women 55+), affiliated with Jewish Women International, welcome new members 1:30 p.m. The JWI/C program, Dolls of Democracy, is showcased followed by a "meet and greet" the LAF members over a tea table. RSVP/information, **Bettie Raibmon** 905-881-4213.

JEWISH GENEALOGY

The Jewish Genealogical Society of Canada (Toronto) monthly meeting, 8 p.m. at Shaarei Shomayim Synagogue. **Bernie Farber**, executive director, Canadian Jewish Congress, speaks on Bothki: A Shell History, Lost and Found.

Thursday, March 1

PASSIONATE PARENTING

An Introduction to Passionate Parenting with featured speaker **Jane Wiseman**, 1 p.m. at the Family Resource Centre, Promenade Mall. Topics include understanding children's behaviour, avoiding emotional bankruptcy, honest communication. RSVP 905-882-8509.

TRUTH, LIES AND HISTORY

Award-winning author **Erna Paris** speaks about her new book, *Long Shadows: Truth, Lies and History*, 7:30 p.m., at Beth Tzedec Congregation. Paris took a journey through four countries to explore how nations reinvent themselves after cataclysmic events such as the Holocaust or genocidal war.

And What Else Is New

FIVE TIMES RAVITZKY

Prof. Aviezer Ravitzky of The Hebrew University of Jerusalem, seminar, Religion and the Israeli-Palestinian Crisis: For Better or Worse, Tuesday, Feb. 27, at noon at the University of Toronto.

And at Beth Tzedec Congregation: Tuesday, Feb. 27, 7:30 p.m., Israel as a Jewish State; Wednesday, Feb. 28, 6 p.m. dinner, Can There Be True Peace Between Israelis and Palestinians? (co-sponsored by Canadian Friends of The Hebrew University) and public lecture, Jewish Religious Radicalism at 7:30 p.m.; Thursday, March 1, 8:45 a.m. The Genius of Rav Kook. For meal reservations, 416-3514, ext. 34.

FIRST TIME MOTHERS

Toronto Hadassah-WIZO is forming a new chapter for first time mothers, offering friendship, interesting programs, new skills, connection to the Jewish community. 416-630-8373.

SINGLES EVENTS CAN BE FOUND ON PAGE 16

SINGLES SCENE

Hang out every Sunday with cool people in their 20s discussing Jewish topics, followed by pizza and beer. 7:45 p.m., 1072 Eglinton Ave. W. **Shulamit** 905-764-1818, ext. 225.

EARLY STAGE DEMENTIA

Circle of Care announces an Early Stage Dementia Support Group for individuals experiencing memory loss. A group facilitator will interview all potential group members; 8 weekly sessions beginning Tuesday, April 3, 10:30-11:45 a.m., 530 Wilson Ave. **Jackie Cohen** 416-635-2860, ext. 469.

LEAD A SEDER

If you want to perform a mitzvah, consider leading a seder at a Reena group home for individuals with a developmental disability, either Saturday evening April 7, or Sunday evening, April 8. **Arlene Margolese,** manager, Volunteer Services and Judaic Programming, 905-889-2690, ext. 2229.

SHABBAT DINNER

Chicken Soup with a Soul, Shabbat dinner with the songs and stories by **Yom Tov Glazer**, rabbi and rock star, Friday, March 2, 7 p.m., Aish Clark, 949 Clark Ave. W. 905-764-1818, ext. 225.

FOR SENIORS

Earl Bales Seniors' Club: Casino Niagara, Feb. 22, Get $15 back to play; Casino Rama, Feb. 28, March 4; Sunday dance with live band, March 11. 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Feb. 22, political lecture by **Ian Vared** on Israel After the Elections; March 11, Purim party. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Shaarei Shomayim Friendship Club Musical Purim Afternoon Celebration, Monday, March 12, 12:30 p.m. with **Gedalia Zweig** and his guitar. Painting class with **Lena** Wednesdays 1-3 p.m. 416-785-5773.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Heart and Sole, Heart Healthy short skits written and performed by Awareness Project Players: *The Cooking Show*; *Eat, Drink & Be Merry*; *When*; *My Love Affair With Food.* Presentations can be done at your agency. **Sheila Zane**, ext. 133.

At the Rabbis Speak series **Rabbi Leo David** discusses A Bird's Eye View of Toronto's Jewish School System Today. 10-11:30 a.m. Tuesday, Feb. 27.

Wellness Lecture with **Marmin Heisel**, psychologist, How Can I Get More Meaning In My Life? 1:15 p.m., Thursday, March 1.

Israeli Club Etrog for Hebrew speaking persons meets Tuesdays at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. Feb. 27, is a sing-along. **Anna** ext. 110.

Sunday movie Feb. 25 is *The Perfect Storm*. 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Parenting in the 2000s continues with Family Stress, with psychiatrist **Dr. Lee Freeman**, Sunday, Feb. 25, 10 a.m.

Downtown Jewish Learning Council presents beginner Hebrew, Tuesdays 7:30-9 p.m. until March 27. Instructor **Sigal Tuch**.

March Break Camp Fun Days for ages 5 to 12, Monday, March 12, to Friday, March 16. Under the direction of **Shira Maissner.**

Also March Break Blue Chip Basketball Camp. Call for details.

Seniors program Thursday, Feb. 22, 2 p.m. Bring your funny stories and jokes for a freilech afternoon with **Judy Wynrib** (former co-ordinator). **Arlene Smith,** seniors co-ordinator.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Golf anyone? Tickets now on sale for Oasis Indoor Golf Centre. **Janet**, ext. 259.

Red Cross/Life Saving instructor crash course begins March 26. Register now. **Graham**, ext. 252.

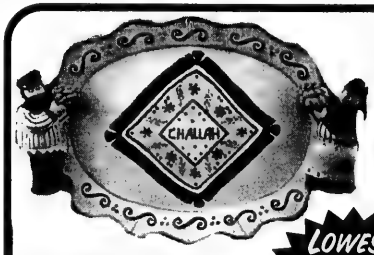
Music classes. Koffler School of Music continues registration for private lessons in piano, violin, cello, flute, recorder, guitar, choir and adult band. Ext. 228.

Starting Feb. 25, BJCC Squash Championship: Divisions A, B, C, D. Register by Feb. 22. **Joe Moniz**, ext. 492.

Feb. 25, 11 a.m. to noon, Rosh Chodesh Adar at Children's Museum with **Margolit Zaig** – sing-along, story, crafts. Ext. 456.

March 4, 11 a.m. to 2 p.m., Purim Extravaganza for the whole family. Ext. 0.

BJCC Fifty-Five Plus, Department of Adult Services, and Bernard Betel Centre joint Washington, Atlantic City tour May 6-11. **Teme Kernerman** ext. 364.



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Coast to Coast

Politicians are people too!

David Iftody, a former Liberal MP from rural Manitoba, died last week. Back in Ottawa, those members from all caucuses who worked with or knew him reacted with shock and sadness. It was reminiscent of the reaction following the collapse and subsequent death of Shaughnessy Cohen a couple of years ago.

No, this has not turned into a column devoted to political obituaries, but the above places into some context some otherwise surprising developments.

The two developments are Lucien Bouchard's recent resignation and Deborah Grey's volte face on the MP pension issue.

All of us political pundits waxed sombre as we laid bare the ideological and practical reasons behind the Bouchard resignation. And we all heaped generous doses of derision on Deborah Grey's decision to opt into the MP pension plan after having characterized it as a pig's feeding trough through her years as a Reform-then-Canadian Alliance MP.

Perhaps we spoke too soon. It is surely true that the Michaud affair jolted the former Quebec premier and equally true that he was growing unbearably weary of the constant battles he was forced to wage against the hard-line members of the Parti Quebecois. As for Grey, there can be no doubt that ten-plus years of denigrating Liberals and Tories as little more than pork barrellers left her exposed to criticism when she reversed her position on pensions.

However, we are guilty of ignoring the simple fact that politicians are people too.

Preston Manning and Alan Rock are both undergoing cancer treatment. Bouchard himself survived a life-threatening battle with a horrific disease. Is it so difficult to accept that from time-to-time politicians also succumb to the vulnerabilities and anxieties of simply being human? At the end of the day, Lucien Bouchard wanted to ensure that he had quality time with the family he so cherishes. His decision puts into practice a value that we claim is core to our societal beliefs – the centrality of family.

Scene in Ottawa
By G.K. SIMCOE

Deborah Grey, in the face of reminders of the fragility of life, chose to provide financial security for the family she so loves. Those decisions are worthy of our praise – regardless of the political hay we can make of them. She can indeed be faulted for having trivialized those same concerns held by the other MPs that gave rise to the government's pension plan. But we should not make the same mistake about her decision to secure the protection to which every Canadian family aspires.

Chinese-Jewish specialist stops in Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG — China is probably the last place you would expect to find a centre devoted solely to Jewish studies.

Yet Pan Guang, dean of the Centre for Jewish Studies in Shanghai, reports that there is a lot of interest in Jews, Judaism and Israel in parts of China. This is especially true in Shanghai because of the large Jewish refugee community that came there during the war.

As part of a North American tour, Pan stopped in Winnipeg on Feb. 7 to 8 to talk about his centre and the new book he has written, *The Jews of Shanghai*. The tour coincides with a travelling exhibit on the same subject, currently showing at Winnipeg's Jewish Heritage Centre until the end of March (covered in *The CJN*'s Feb. 1 issue).

Pan's interest in the Jewish people was aroused early on in life; growing up in Shanghai, he had Jewish neighbours. His postgraduate studies in university were on the history of Europe and the Middle East with a particular interest in Jewish matters.

"We Chinese have a hard time understanding anti-Semitism and the Holocaust," he says, "although I have seen anti-Chinese sentiment in Singapore."

His research led him to study Zionism and Israel as well.

The Centre for Jewish Studies was opened in 1988. There had been some research done on the Jews of China prior to its opening, Pan notes, but it was all destroyed during the Cultural Revolution of the 1960s and '70s.

The Centre draws its researchers – professors and some graduate students – from Chinese universities. There are four main areas of research, Pan says. These include Jewish history, Jewish culture, contemporary issues – lectures on the Middle East are hot topics that draw over 100 people, he says – and Chinese-Jewish history. For the first three areas, the Centre is dependent on foreign sources, such as Rabbi Adin Steinsaltz's Talmud, that are translated into Chinese.

"We have some people who can read Hebrew," Pan says, "but no one who can read Yiddish. We have sent some students to YIVO in New York to study Yiddish because we have a lot of material in Yiddish."

Chinese-Jewish history is the Centre's main focus. Shanghai's Jewish refugees in the 1940s left a lot of written material. During the war, these Jews made up three diverse groups, Pan says. The Sephardim, who numbered about 1,000, came to Shanghai with the British in the first half of the 19th century. About 5,000 Russian Jews came initially to Harbin in Manchuria after 1881 to escape the pogroms in Russia. They moved south to Shanghai in the 1930s after the Japanese occupied Manchuria. An additional 25,000 German, Austrian and some Polish Jewish refugees came in the late 1930s to escape the Holocaust.

There are still about 200 Jews in Shanghai today and the community has an Orthodox rabbi, Pan says. In Hong Kong, there are 6,000 Jews and five congregations.

In addition to his work on Shanghai's Jewish community, Pan has studied the history of Chinese-Israeli relations and has written a book about the subject called *Two Opportunities Missed*. He notes that Israel was the first country in the Middle East to recognize the Communist government of China, yet the Korean War and the Cold War prevented the two countries from establishing diplomatic relations at that point.

After the Cultural Revolution, Israel and China began to draw closer together in the face of a common enemy in the Soviet Union. Bilateral trade grew considerably, mainly through Hong Kong, before the two nations recognized each other in 1992.

Pan received an award from the Canadian government in 1996 to help finance his research on the Jews of China. He has traced about 100 Canadian Jewish families whose roots go back to World War II Shanghai.

Pan's lecture tour began in Vancouver. After Winnipeg, he was headed for Ottawa before beginning a six-city tour of the United States, starting in New York.

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PLO's anti-Israel diplomacy gets boost

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Alongside the violent intifadah in the territories, the Palestine Liberation Organization has been conducting a stubborn war against Israel in every international organization to which it belongs.

The Palestinian diplomatic struggle for international legitimacy – and Israel's diplomatic isolation – has never ceased, not even at the high points of the negotiations for a final settlement, but the intifadah has given new impetus to the efforts.

Yasser Arafat finds it easier to enlist support when the international media is broadcasting pictures of Israeli soldiers opposing Palestinian civilians. Israel faces several international challenges now that Ariel Sharon has become prime minister.

A UN Human Rights Commission committee visited the territories last week to find evidence of Israeli "war crimes" and "crimes against humanity."

The Palestinian Authority helped the three committee members who visited Gaza, Jerusalem, Ramallah, Hebron, Bethlehem and Beit Jalla. Israel boycotted the committee, refusing any cooperation, and will have to suffer a critical report next month that will be presented to the annual session of the Human Rights Commission in Geneva.

The Palestinians and their supporters in the Arab world are not forgoing any opportunity to bring up their case – and to denounce Israel's – in an international forum.

Habitat, the UN commission on human settlements, engaged in research into population growth and settlement around the world, opened last week in Nairobi.

At the instigation of Arab states, the issue of the Jewish settlements in the territories was added to the agenda under the heading, "the situation of Palestinian housing in the occupied territories."

According to a source in Jerusalem, the Nairobi conference will have as a background paper to its decision on the settlements, the latest report from the 32-year-old UN commission called the committee to investigate Israeli practices affecting the human rights of the Palestinians, with which Israel has never co-operated.

That report, issued in October 2000, said that "the strict implementation of laws and regulations by Israel creates fear and despair among the population of the territories. In a period of violence, this enforcement makes the lives of Palestinians and Syrians on the Golan Heights even more intolerable."

The Foreign Ministry is sending its deputy director general for international organizations, Mordechai Yedid, to Nairobi. His job will be to rebuff any decisions against Israel. The main argument of the Israeli delegation will be against "politicization" of a professional organization such as Habitat. According to the source in Jerusalem, the U.S. delegation is expected to back the Israeli approach.

Another channel where Arabs are working against Israel is the initiative to convene the signatories to the Fourth Geneva Convention of 1949.

The convention forbids the transfer of populations to occupied territories and has for years been used as a central international argument that the Jewish settlements in the territories are illegal.

Israel refuses to apply the Geneva Convention on the West Bank and Gaza, arguing that they are not "occupied territories" as defined by international law, because except for a hiatus between 1949 and 1967, Jews had lived in those areas, and there is evidence of longstanding Jewish historical attachment to the places.

During Benjamin Netanyahu's tenure in office, Arab states raised the idea of convening the signatories to the convention to create "international protection" for the population in the territories.

The intifadah has now created an opportunity to revive the conference. On October 13, a little more than a week after the outbreak of the violence, the Arab League asked the Swiss government, which is entrusted with the Geneva Conventions, to convene the signatories.

The Swiss did as they were requested and asked the governments of all 180 nations signed to the convention to respond and if they had any ideas about where it should take place.

According to the source in Jerusalem, the United States, Australia and New Zealand all agree with Israel that the conference should not take place. The European Union will clarify its position this week and the Foreign Ministry believes the EU will also be opposed.

Labour, Likud meet as talks grow tense

By YOSSI VERTER
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Labour and Likud party negotiating teams met last Sunday to discuss the allocation of ministerial portfolios in a unity government. They were also tackling a number of unresolved policy issues such as the law on deferring conscription for yeshiva students, and Prime Minister-elect Ariel Sharon's unwillingness to exclude the extreme right-wing parties from the government.

Labour sources said if these issues are not resolved to the satisfaction of Prime Minister Ehud Barak's representatives, Labour would not join the government.

Meanwhile, the Likud and Labour parties traded accusations against a backdrop of rising objections in Labour to the appointment of Barak as defence minister in the government of Prime Minister-elect Ariel Sharon.

Sources close to Sharon said the internal strife facing Barak was leading Labour to make new conditions and "invent difficulties in the negotiations" so as to delay the formation of a unity government.

With the difficulties facing Barak, Labour has delayed a convention of its central committee that was due to meet Tuesday to discuss the party's inclusion in the government. Labor sources said the central committee meeting had been postponed until next week.

"Barak is in fact signaling to us that if he is not the defence minister, Labour will not be in the unity government," sources close to Sharon said. But Labour sources charged that Sharon is the one trying to derail the unity negotiations.

According to Labour members involved in the talks, the Likud raised a new demand to include a clause stipulating that peace negotiations would be conducted by the Prime Minister's Office and not the Foreign Ministry, a clear swipe aimed at Shimon Peres.

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Holocaust-deniers to meet in Lebanon

Continued from page 1

The ADL reports that on Jan. 19, 1998, "about 70 Palestinian professors, journalists and religious leaders protested in front of a French cultural centre in support of Garaudy. The Islamic Human Rights Commission, an Iranian activist group, and *Al-Khaleej*, a United Arab Emirates paper, also defended Garaudy."

Some of the most egregious anti-Semitic diatribes have been carried in *Al-Hayat Al-Jadeda*, the official newspaper of the Palestinian Authority. The paper has accused Israel of controlling U.S. decision-making, alleging that former prime minister Benjamin Netanyahu was "feverishly trying to recruit America and its allies to served the hated agenda of the Torah."

In another article, the Palestinian newspaper alleged the existence of "a greater Zionist plan which is organized according to specific stages that were determined when the *Protocols of the Elders of Zion* were composed."

(For a sampling of anti-Semitic materials in the Arab media, visit www.adl.org.)

Last May, at the IHR's 13th international conference in Orange County, Calif., 150 "revisionists and friends" gathered to discuss the Holocaust. The assembled delegates heard from members of the history falsification movement, including French academic Robert Faurisson, Toronto publisher Ernst Zundel and British writer David Irving.

This year, the Beirut meeting is being organized by Association Verité et Justice (Truth and Justice), a three-year-old Swiss organization headed by Jürgen Graf. Graf is "a prominent Swiss revisionist author who fled his homeland rather than serve a 15-month prison sentence for Holocaust denial." Graf "has been welcomed in Iran," states the IHR Web site.

This confluence of events – the meeting of Holocaust deniers, the conference location in the heart of the Arab world, the Iranian connection – worries Rabbi Cooper.

He has written to the Lebanese ambassador in Washington, asking that Lebanon block the conference, but so far, he has had no response.

Emerson, who has testified before a U.S. House of Representatives committee that held hearings on international terrorism and immigration policy, said there is "consistent use of neo-Nazi and Nazi propaganda in Islamic militant circles… Lately we see neo-Nazi cross-fertilization with radical Arab groups and even some mainstream groups.

"I think their hatred of Jews is so intense that it has led to these alliances," Emerson said.

A recent report in the Milan-based newspaper, *Corriere della Serra*, suggests the alliances may be heading to a new level. It cites German intelligence services, which claim Osama Bin Ladin has begun financing far-right groups throughout Europe to help him carry out attacks during a G-8 summit meeting that will be held in Genoa this summer.

The Western media, cowed by concerns over political correctness, have been "intimidated and bamboozled" into avoiding covering the links between the Muslim world and neo-Nazis, including on the domestic North American scene, Emerson said.

In Canada, meanwhile, the Arab language newspapers *Al-Orouba* and *Al-Miraat* have employed anti-Semitic stereotypes in the past (*CJN*, April 10, 1997), and a November 2000 edition of *Al-Moustakbal*, a Montreal paper, ran an article that referred to "our enemy, the Jews."

Sasson Mayer, an Iraqi-born Jew who monitors the Arab-language press, quoted the article calling for a "struggle against Jews… Our enemy [the Jews, in every place that there are Jews] is aiming to take our land."

Barak: 'No imminent Iraqi threat'

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ehud Barak met with security chiefs last weekend to discuss Friday's U.S.-British air strikes against Iraq.

Barak called the meeting, which included Chief of Staff Shaul Mofaz and heads of military intelligence, after Iraqi President Saddam Hussein called the operation "a Zionist plot."

"Israeli citizens have no cause for concern," Barak said at the meeting, adding that there was no need for any special security measures. He said Israel would keep a close watch on developments in the Gulf and would remain in contact with the United States for updates.

Young Jewish Leadership Diplomatic Seminar

Applications are being accepted for **"THE FIFTH YOUNG JEWISH LEADERSHIP DIPLOMATIC SEMINAR"**, to take place in Israel from **July 15-August 3, 2001** under the sponsorship of the Israeli Ministry of Foreign Affairs. The seminar is geared for young Jewish leaders (university graduates under the age of 35), to enhance their relationship with the State of Israel. Land costs will be covered by the Ministry of Foreign Affairs.

Further information and application forms may be obtained online at **www.mfa.gov.il** or through Israeli missions in Canada. The deadline for submission of applications is **May 1** and should be sent to one of the following locations:

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Canada

The week in Israel

Feb. 12

• Attorney General Elyakim Rubinstein told Prime Minister-elect Ariel Sharon that Tzachi Hanegbi and Avigdor Lieberman cannot serve as ministers in the government because of pending indictments against them.

Feb. 13

• The IDF have set up a defense line for the Tunnel Road to Gush Etzion. Palestinians regularly target Israeli motorists there. An Israeli motorist was recently shot and killed while driving on the road.

Feb. 14

• Sharon said PA President Yasser Arafat bears personal responsibility – failing to combat terrorism and fanning hatred for Israel — in the hit-and-run attack south of Tel Aviv in which eight Israelis were killed and 20 injured. *The bus driver, a 35-year-old Palestinian, subsequently admitted to having planned the attack.*

• The government decided to pay $4 million (US) in compensation to Sasha Elterman, an Australian athlete seriously injured when a bridge collapsed at the opening ceremony of the 1997 Maccabiah Games.

Feb. 15

• The IDF former chief medical officer denied Palestinian claims that the IDF has used nerve gas in the ongoing violence. Dr. Eran Dolev said pictures on Palestinian television purporting to show victims of Israeli nerve gas attacks were fabricated.

Feb. 16

• Bush administration officials who met with aides to Sharon agree with the prime minister-elect's position that it is not possible to reach a permanent settlement with the Palestinians now and efforts should instead concentrate on reaching a long-term interim agreement.

Files from JTA

PA security in 'process of collapse,' Israelis claim

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli security officials believe the recent spiral of violence in the territories reflects Palestinian Authority Chairman Yasser Arafat's inability to control events there.

Last week's lethal bus terror attack, which claimed eight Israeli lives, along with the recent wave of violence in the territories, bear witness to a "process of collapse within the Palestinian Authority," the officials claim.

Though the attacks are not orchestrated by Arafat directly, the PA Chairman is doing little to prevent them, and inflammatory comments he and other top PA officials make encourage renewed violence, the Israeli officials contend.

Officers of the IDF identify a kind of competition between two PA strongmen in the West Bank: Fatah leader Marwan Bargouti and intelligence services head Tawfiq Tirawi have been vying with one another in an effort to spearhead violent strikes against IDF soldiers and settlers.

Meantime, Palestinian security forces are doing nothing to thwart terror strikes against Israeli targets, and several top PA security officials have been personally involved in planning such strikes.

High-ranking IDF officers who are currently deployed in the territories believe the political leadership must toughen the retaliatory measures it uses against the PA.

The officers contend the IDF will be able to flex more muscle in the territories once PA security men are classified as enemies, since such a redefinition would enable Israeli security forces to strike against these Palestinians at any time — and not only in retaliation for shots fired at IDF soldiers or settlers.

The IDF officers also want to receive clearance for entry into certain parts of the territories that are under full PA control.

Europe's media bash Israel

According to Reports

When we speak about the Canadian media we often mistakenly assume they are a monolith which operates in isolation, with one voice, especially where Israel is concerned. However, that picture is an oversimplification. It masks a more complex reality that Canadian media – both anglophone and francophone – consist of a plurality of voices and viewpoints.

To the oft-heard refrain in our community that the Canadian media are biased against Israel the reply must be: some are but many are not. There is more understanding of Israel's predicament than many of us may be aware of.

However, in our ever-shrinking world, there are important sources of influence beyond Canada's borders not friendly to Israel, which strongly affect attitudes in some media circles here.

High on the list for the English-speaking media are such publications as *The Economist* and *The Guardian*, both of which, from different political perspectives, tend to be very critical. *Le Monde* and *Le Monde Diplomatique* stand out for the francophone media.

The Economist's cover story of its Feb. 10-15 issue, "Sharon's Israel, The world's worry," tells the whole story – or most of it. The accompanying editorial goes on to suggest that while the world will be living under a dark cloud with Sharon in power, the sky may not fall in. What a relief! At the very least, *The Economist* contends, Sharon's rise to power spells the end of the Oslo peace process. It ignores the glaring fact that Arafat himself brought Oslo to a halt when he rejected the proposals at Camp David last summer and turned to violence as a substitute to diplomacy.

Not to be outdone, "Change for the worse," an editorial in the Feb. 8-14 issue of *The Guardian* commends Ehud Barak for moving his country further than any previous leader towards ending "its" war with the Arabs. It concludes: "Until Israelis, instead of running to hide behind the likes of Mr. Sharon, understand and accept once and for all the need to give ground and make amends, there will be no 'security,' no peace and no rest."

No editorial in a major Canadian daily quite ranks with this *Guardian* piece, which unfortunately is not atypical of the U.K. and Europe generally.

When we weigh how Israel is treated in the Canadian media, we should keep these foreign news sources in mind.

Prepared by Paul Michaels of the Canada-Israel Committee.

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Arts & Travel

Klezmorim film dispels the myths

By BEN ROSE
Special to The CJN

TORONTO — A lot of popular myths are shattered in *The New Klezmorim*, a film by David Kaufman shown at a recent Friends of Yiddish meeting.

The real klezmer music has its roots in the old Yiddish world of Eastern Europe and is not the kind of "assimilated" music played at many Jewish functions today, according to Alan Bern of Brave Old World, one of many musicians interviewed in the movie.

The New Klezmorim was filmed at KlezKanada over five days in the Laurentians north of Montreal in 1998.

The real klezmer musicians are those who "do not want Holocaust survivors to drift off in memories, but to face the world as it is today," said Hankus Netsky.

He was supported by other musicians, including Michaęl Alpert, who said, "Though Yiddish is not dead, I doubt if klezmer will survive if the language is not spoken."

Rather than embracing popular klezmer, the new Jewish music must be forward looking said Bern, who added, "We're it."

Also interviewed are three University of Toronto students, Reena Katz, Benjamin Gonshor and Benjamin Nemerofsky-Ramsay, who all say klezmer helps them get back to their Jewish roots. Katz said she studies Yiddish to understand what her grandmother thought.

Now people younger than 60 years of age are attending klezmer concerts, said Josh Waletsky, a Yiddish writer.

Explaining why he and other musicians had gone to Germany, Bern said the country spent "millions of dollars" on promoting Jewish music. "We have passionate supporters in Germany," he said.

Of their visit, Alpert said: "The future belongs to the children of yesterday's enemies."

Composer Zalman Mlotek said he grew up in a household where only Yiddish was spoken. But many non-Jews are now involved with klezmer, he said.

A documentary filmmaker since 1978, Kaufman, who lives in Toronto, was with CBC-TV for 15 years, working on *The Journal* and *Fifth Estate*. He is now working on two films for the Canadian History channel, *Terror from the Skies*, based upon the bombing of Guernica in 1937, and *Kristallnacht, the Night of the Reich Pogrom*.

Some of the Canadians in the film were Montrealer Sara Rosenfeld, president of the Yiddish Culture Foundation, and her son Moishe Rosenfeld, an actors' agent from Toronto; Ruth Schwerbel and producer Myrna Levine, both of Toronto; and Schwerbel's young son, Aaron, who plays the violin in the opening shots. Among those dancing the horah are Min Grossman and Judy Wineberg of Toronto's Friends of Yiddish.

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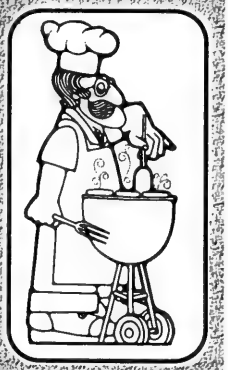

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Arts & Travel

Young girl's poems turned to songs

By ANNA MORGAN
Staff Reporter

TORONTO — When Carla Hartenberger was in Grade 3, she wrote her first poem, *Mother's Nighttime Hugs.*

That became the first of many poems used by composer Chun Ka Nin as lyrics for *Carla's Poems*, a musical composition of eight scores.

The piece has already been performed in Japan, Edmonton and Toronto, and soon The Toronto Children's Chorus will present it as part of a benefit performance for the Hospital for Sick Children's music therapy program.

"It all started a few years ago when I gave Mrs. Bartle one of my poems after her father died," Carla, who is now 13, said.

Jean Ashworth Bartle is the musical director of The Toronto Children's Chorus, where Carla and her sister Laura sing.

"Mrs. Bartle was really touched and asked me if I had any more poems.

"I was being encouraged to write poetry by my teacher at school," Carla said, "so I began to give them to Mrs. Bartle as I wrote them.

"In the meantime, Mrs. Bartle began talking to Chan Ka Nin about composing a piece for the choir which would include children's poems. She showed him different ones and he liked mine the best."

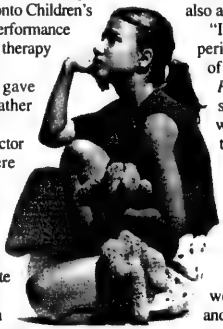

Photo by Bonnie Sheckter

Chan, who is an associate professor at the University of Toronto, said that "I was searching for a text to use for a Music Canada 2000 Festival project when Bartle showed me some of the poetry of 11-year-old Carla Hartenberger.

"Having two teenaged daughters myself, I had always wanted to write a piece which would give a voice to their generation. The poems were chosen and placed so that the structure of the piece would reflect the gradual maturing of a young girl in a world seen through her eyes."

Over the course of the year, Carla and Chan worked together to create the words and music to *Carla's Poems*.

"It was a great experience," Carla said. "Chan Ka Nin treated me like a colleague, not like a little kid. He would come over and ask me how I felt when I wrote the poems so that he could include all my feelings in the piece."

Carla was valedictorian of her 1999 graduating class. She is also a student of voice, piano and violin.

"It was an incredible experience to have been part of the premiere of *Carla's Poems* last spring," she said. "I really liked it when I got to go on stage, take a bow and they gave me flowers."

After the premiere, Carla went to Israel with her family to visit her grandmother, aunt, uncle and cousins.

"We did so much, went to so many places and learned so much about the country."

On March 3, the Toronto Children's Chorus and the Hospital for Sick Children Foundation will present *Children Helping Children* at the Toronto Centre for the Arts. Selections will also include the works of Ruth Watson Henderson and Srul Irving Glick. For ticket information, call 416-870-8000.

Shakespeare, slapstick style – and abridged

By JOYCE SINGER-D'APRILE
Special to The CJN

TORONTO — On opening night of the zany comedy *The Complete Works of William Shakespeare (abridged)* at the Young People's Theatre (YPT), the audience was practically rolling in the aisles.

The play, written by Adam Long, Daniel Singer and Jess Winfield, was created as a palatable introduction to the massive body of Shakespearean works. Most of the 37 plays are breezily dispensed with in the first act, which includes highlights from *Romeo and Juliet* and *Othello*.

But in the second act, the actors perform an extensive re-enactment of *Hamlet*, encouraging audience participation with hilarious results. Then the actors perform it again. And again and again, to a dizzying frenzy. Then in an impressive finale, they do it once again – backwards!

"It's fun! This really keeps the guys on their toes, because they can't predict what the audience will do," Joel Greenberg, the play's director, says.

Greenberg cheerfully shares credit for the show's success with his actors.

"We have a very nice cast. Those three guys [Kirk Dunn, Stephen Guy-McGrath and Joel Harris] just never stop working. They have very good chemistry."

The slapstick production appeals to both children and adults. Greenberg feels that it's quite a compliment when nary a whine or a yawn can be heard from the spellbound audience.

"This type of theatre [is similar to] the world of burlesque," he says.

At a talkback session after a preview performance, one teacher who asked if there were two versions of the play, one for younger children, which there isn't.

"She was concerned because there's a lot of innuendo," Greenberg says. "But that was the only comment we had like that. The theatre is very clear that this show is for ages 12 and up. But I did remove about half-a-dozen bits that were very funny, [which] were clearly for an adult audience."

Greenberg says he's very happy to be back at the YPT after a nine-year absence.

"Every once in a while you're lucky to be part of a project that just keeps moving forward. This is exactly how I remember it being when I was there originally," he said.

"Although the people have changed, there is something about that building, and the audience they play to… it's a fabulous working environment. When I first began working at YPT, I had never done theatre for young audiences before and I stayed for over five years."

Greenberg, a Thornhill resident and a former Montrealer, has worn many professional hats, sometimes simultaneously, as a theatrical director, actor, playwright and critic. He is currently on a short sabbatical from the University of Waterloo, where he is a drama professor.

The Complete Works of William Shakespeare (abridged) is playing at the Young People's Theatre until March 18. For more information or for tickets, call the YPT box office at 416-862-2222.

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ANSWERS TO CROSSWORD PUZZLE ON PAGE 39.

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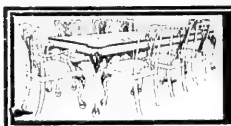
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Authors & Poets

The CJN is pleased to announce
The Fifth Annual Passover Literary Supplement.

We invite the authors and poets among our readers to submit their works. The submissions must be previously unpublished, original fiction or poetry that explore Jewish themes. The fiction should not be longer than 1,500 words.

We must receive your submissions ***no later than March 9, 2001.*** You may mail them to:
The CJN, 1500 Don Mills Rd., Suite 205,
North York, Ontario M3B 3K4.
Alternatively, you may email your submissions to:
torcjn1@aol.com

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. — *The editor.*

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Arts & Travel

JEWISH KITCHEN DISPLAY EVOKES AROMAS AND MEMORIES

My Bubbe's Kitchen, an exhibition opening this week at the Shaarei Shomayim Congregation, celebrates that remarkable Jewish woman, the bubbie, and her various kitchen-based activities such as cooking, baking, sewing, laundering, and, yes, entertaining friends and family.

The exhibition consists mainly of artifacts loaned by members of the congregation and friends. Items include a kashering board, necessary to keep a kosher home; the hackmessers and large wooden bowls for chopping; wooden stretchers for hanging up socks; lace collars, rolling pins and other memorabilia.

The display is enhanced by stories told about the ingenuity and compassion of remembered bubbies, both in Canada and in Europe; the stories were obtained from interviews with residents of the Baycrest Terrace.

The exhibition opens Sunday Feb. 25 with a talk by cooking-school maven **Temi Rosenthal**. 4 to 6 p.m. Admission is free and old-fashioned refreshments will be served. 470 Glencairn Ave. 416-789-3213.

***

Newly Translated Singer Stories: Nobel Prize-winning Yiddish author **Isaac Bashevis Singer**, who died in 1991, is prolific even in death. No less than four of his Yiddish novels, including *Shadows On The Hudson*, have been translated into English and published posthumously. Now there's a new book of short stories, *More Stories From My Father's Court* (Farrar, Straus & Giroux), which is apparently a followup to his brilliant collection, *In My Father's Court*.

In the opinion of Toronto novelist **Cary Fagan**, who reviewed the book recently in the *Globe and Mail*, the stories "feel somewhat rougher and less shapely than those in the first volume ... [but most] are still lively and provocative."

***

Pearson Prize Finalists: Congratulations to Toronto writer **Erna Paris** whose recent book *Long Shadows: Truth, Lies and History* (Knopf Canada) has been shortlisted for the Pearson Writers' Trust Non-Fiction Prize. Congratulations also to **Irena F. Karafilly**, author of *The Stranger in the Plumed Hat* (Penguin Canada), a finalist for the Biography Prize.

***

Eye on Arts

By Bill Gladstone

Children & the AGO: During March break the Art Gallery of Ontario becomes a "fun-filled, hands-on learning environment" for families with children between ages two and 10. Visitors may work in a studio on their own masterpieces, watch children's animation in a theatre, roam through a creative obstacle course, and join in other activities. Monday March 12 thru Friday March 16.

***

Jewish Music: Jewish Music Toronto presents the National Chamber Orchestra of Canada, featuring **Dr. Sasha Weinstangel** (conductor) and **Jon Peterson** (English horn) performing *Symphonies, Galliards, Lullabies and Romance* by **Salomon Rossi, Ernest Bloch, Srul Irving Glick, Anton Rubinstein** and **George Gershwin**. Leah Posluns Theatre. $25-$18 (donors $125; call Ron, 416-658-3610). March 21, 8 p.m.

***

Arts in Brief:

• National Jewish Book Award-winner **Shlomo Grafstein** reads from his book **Judaism's Bible: 1**, and speaks on the topic Zionism and the Book of Genesis. Sunday Feb. 25, 7:30 p.m. Israel's Books, 897 Eglinton Ave. W. 416-256-1010.

• Baritone **Ron Graner,** tenor **Mark Fox** and sopranos **Helen Spiers** and **Svetlana Sokolska** perform in Romancing the Classics: popular arias and songs. Eastminster United Church, 310 Danforth Ave. (Chester subway). Adults $15. Sunday Feb. 25, 4 p.m.

• Stage Centre Productions presents *Night Watch*, a gripping thriller by *Lucille Fletcher*. Fairview Library Theatre. Adults $20. March 1 to 17. 416-299-5557.

• Film producer **Deborah Oppenheimer** says she is "euphoric" to learn that the documentary film on which she worked, *Into the Arms of Strangers: Stories of the Kindertransport*, has been nominated for an Oscar award for Best Documentary. Writer-director **Mark Jonathan Harris** previously scripted the Oscar-winning documentary *The Long Way Home*.

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Movie shows Hollywood's changed attitudes to Jewish characters

By RONALD CHARLES EPSTEIN
Special to The CJN

TORONTO — "Don't say you're Jewish on the screen."

For many years, this quote from Leon Uris' *QB VII* characterized the Hollywood atmosphere. Jewish executives routinely avoided material that might provoke an anti-Semitic backlash among moviegoers.

Today, this situation has changed. Contemporary Hollywood movie directors like David Mamet are more comfortable with Jewish characters and subplots.

In *State and Main*, Mamet's satirical comedy about a Hollywood crew's efforts to film a period piece, the producer, played by David Paymer, is Jewish. The character fits the physical stereotype – homely middle-aged man with a large nose – and also some cultural ones. He is an anxious person who will do anything to save the project and his own stake in it.

Mamet and Paymer skillfully handle a delicate situation, presenting a Jewish jerk in a manner that will not turn him into an anti-Semite's object lesson. The character is depicted as a Hollywood type, not some dark vision of "the eternal Jew."

Judaism also figures in a prop-driven subplot. A box of matzot is found in scriptwriter Joseph Turner White's room. In the year of the prop – Wilson the volleyball in *Cast Away* and the menacing fridge in *Requiem for A Dream* – the box's presence shows Hollywood's willingness to use Jewish references.

The humour lies in one character's attitude towards that box. Female star Claire Wellesley (Sarah Jessica Parker) sees it and wants to sleep with the dumpy writer (Philip Seymour Hoffman) because she thinks that he is Jewish.

This is an "inside" joke. It is not unusual for Hollywood Gentile women to form relationships with Jewish men – preferably powerful ones. Writers rank low on the industry totem pole; it is said that only a dumb actress goes to bed with one. Perhaps this is wish-fulfillment on playwright Mamet's part.

Gentile attitudes towards Jews are also satirized. A local politician (Clark Gregg) feels superior towards Jews and showbiz types, but is willing to be corrupted by the Jewish producer.

Although this film is a lighthearted interpretation of the conflict between Hollywood and "Middle America," it also satirizes the Jewish role in contemporary U.S. cinema.

In search of the Jewish community in Norway

By CURT LEVIANT and ERIKA PFEIFER LEVIANT

OSLO — Whereas Jewish settlement in Italy predates Julius Caesar, and Jews were living in Britain and France more than 1,000 years ago, it was not until 1851 that Jews were permitted to settle in Norway.

The constitution forbade Jewish residence until a compassionate Norwegian playwright named Henrik Wergeland began his relentless fight to have this unjust law changed. Parliament ultimately sympathized with Wergeland's cause (albeit after his death) and in 1851, the law was changed. Today Norway has the youngest and smallest Jewish community in the world.

Just before World War II, there were about 1,500 Jews in Norway, most of them in Oslo. During the war, the Germans – with the help of Norwegian Nazis – rounded up about half of the Jews, who were then sent to Auschwitz; only a dozen returned. The other half – with the help of the Norwegian resistance – were smuggled into neutral Sweden.

After the war, about 500 displaced persons, Jews who had survived the German concentration and death camps, were admitted into Norway.

In Oslo, I was surprised to learn that there is no Jewish community in Bergen, Norway's second largest city and a major port. After a scenic train ride, we arrived in this beautiful, vibrant and historic city, which is surrounded by seven hills.

To use the wonderful rail system in Scandinavia, be sure to get the Eurail Flexipass before you leave, and you'll save lots of money and lots of time. (Call 888-382-RAIL for information.)

Near the Augustin, the hotel we stayed at, I saw a clothing shop named Goldfarb, a Jewish name that drew me in. The Christian owners explained that the firm was indeed founded by a Polish Jewish family in 1900, but it has been under the current owners' management for a generation. Still, they decided to keep the name. The couple then stated proudly that they had visited Israel five times, and told us about the local Norwegian-Israel Friendship Society, which we soon called.

"Shalom," said a woman. A non-Jew, she knew only that one Hebrew word. She said there were about 40 Israelis in Bergen but no formal community or synagogue, although the western part of Norway, particularly Bergen, is decidedly pro-Israel.

Bergen radiates freshness, with cool sea breezes and an ambience of light. Particularly engaging are the museums, the famous fish and produce market, and the wonderfully preserved old wooden houses and lanes dating back to the Middle Ages. About 20 minutes away is the home of composer Edvard Grieg, which overlooks a lake and has a superb concert hall. Make sure you get a Bergen Card, which admits you to all public transportation, the museums and other sites.

No trains go from Bergen to Trondheim, but a bus operated by Nor-Way Express Buses does make this fantastic journey, which is perhaps the single most scenic one-day trip we ever took. Every minute was a picture postcard: mountains and valleys, fjords and waterfalls, meadows and farmlands.

Trondheim is a relaxed city with wide streets. It once served as the nation's capital and its Jewish community is the most northerly in the world. Be sure to see its fine museums, especially the Music Museum, the world-famous 900-year-old cathedral and one of Europe's leading orchestras, the Trondheim Symphony. Trondheim is a small town where everything is within walking distance.

From the Quality Prinsen Hotel where we stayed, we were literally down the block from the synagogue (you'll easily note its blue exterior) at Arkitekt Christiegate 1B, which includes a compact and informative Jewish museum.

The synagogue survived the German occupation because it was used as a warehouse, but the 230 Jews of Trondheim were less fortunate. Half were sent to Auschwitz in 1942, and six were murdered in Trondheim itself; only three returned, including our informant, Julius Paltiel, who was 17 at the time. Now he is the leader of the Jewish community and chair of the museum.

Paltiel traces his ancestry in the city back more than 125 years. His grandfather had a textile and clothing shop there in 1891. He is particularly proud of the imaginative museum, located on the ground floor of the building.

Many schoolchildren visit and are touched by the exhibit that highlights the tragic fate of 13-year-old Cissy Klein, who was gassed at Auschwitz.

Today, 120 Jews live in Trondheim and the intermarriage rate is very high. They hold services every Friday at 5:30 p.m. and once a month on Sabbath morning. There is no formal Jewish education, but one volunteer teaches the dozen children how to daven. Eighteen people were at the services we attended.

Paltiel told us about some unusual actions used to express anti-German resistance in the city during the war. People would wear pointy red wool ski caps, put their watches on the inside of their wrists, and affix paper clips on their lapels – until the Germans, aware of this, forbade these displays.

He also added that there used to be Jews as far north as the Arctic Circle, in Bodo and Tomso, who would come to Trondheim for the major holidays.

In Oslo, the mystery of why there was no Jewish community or synagogue in Bergen was seemingly resolved. There were two major reasons: transportation and attitude.

The rail line from Oslo ran north to Trondheim. At the end of the 19th century, Jewish pedlars slowly made their way north to towns along the railway, congregating in Trondheim and even further north. The railroad west to Bergen, across difficult mountainous terrain, was not completed until the 1920s. Moreover, there was a strong Germanic anti-Jewish attitude there that discouraged many Jews from settling, even though individuals did live there.

The Israelis who now live in Bergen are mostly women who married Norwegian UN soldiers who had come from Lebanon to Tel Aviv on vacation. They have little interest in establishing a formal community or a synagogue.

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Taking control of asthma requires multi-faceted approach

Education is a key effective therapy

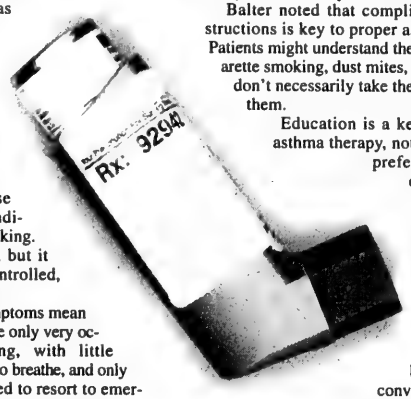
By LEILA SPEISMAN
Staff Reporter

TORONTO — Proper technique in using therapies, monitoring of lung function, necessary changes made to work and home environments, and efficient education all ensure proper control of asthma as well as a normal lifestyle, a panel told an audience at the Leah Posluns Theatre last week.

The program, titled Taking Control of your Asthma, was part of Mount Sinai Hospital's Healthy Living Lecture Series. It was also sponsored by the Bathurst Jewish Community Centre and UJA FEDERATION.

Speakers were Kenneth Chapman, director, Asthma Centre of the Toronto Western Hospital, and president of the Canadian Network for Asthma Care; Meyer Balter, director, Asthma Education Clinics, Mount Sinai Hospital; Ron Grossman, staff physician, Mount Sinai Hospital, professor of Medicine at the University of Toronto and a consultant at Baycrest Geriatric Hospital; and Allan Coates, professor of pediatrics and physiology at the U of T and director of respiratory medicine at the Hospital for Sick Children.

Moderator was CBC *Newsworld*'s Lorne Saxberg.



Chapman defined asthma as an "inflamed, irritated or irritable airway," which becomes worse under certain conditions, such as smoking. There is no cure, but it can usually be controlled, he stressed.

Controlled symptoms mean that there should be only very occasional wheezing, with little waking up unable to breathe, and only the occasional need to resort to emergency therapy.

"Someone with asthma should be able to lead a perfectly normal life," Chapman said.

It is important to measure lung function periodically, to ensure that the medication dosage is correct. More important, he said, is to ensure that people take the medication properly. A recent Angus Reid poll said that over 3/4 of people do not, while a British survey said that not only did many use metred dose inhalers (the most popular medication) incorrectly, but many health care professionals can't teach the technique properly. Especially doctors, Chapman admitted.

Balter noted that compliance with instructions is key to proper asthma control. Patients might understand the danger of cigarette smoking, dust mites, or animals, but don't necessarily take the steps to avoid them.

Education is a key to effective asthma therapy, not necessary (or preferably) by doctors, since "80 percent of patients forget what the doctor said by the time they leave the waiting room." The best way of conveying information effectively is education centres staffed by knowledgeable professionals who are also good teachers, Balter said. These can be found at Toronto Western, Mount Sinai, Scarborough General, Scarborough Grace, Peel Memorial hospitals, and the Hospital for Sick Children.

Grossman said that the best therapy for asthma is for the drugs to be delivered directly to the lungs, via inhalers, rather than in pill form. "With inhalers, patients need a significantly lower dose, most of it gets to the proper site, and there are less side effects."

Inhaled corticosteroids, such as Beclofort, Flovent and Pulmicort, have been proven effective as a long-term therapy, with broncodilators as an emergency use. There are now inhalers being developed that deliver both long-term and emergency treatment.

Coates slammed parents who decide to stop treatment in their children once they are symptom free for a few months. "They get lulled into thinking that their child is better. Then something triggers an attack, and the child is in intensive care with a life-threatening attack."

In reply to a question from the audience, Grossman said that there were no studies to show that alternative therapies had any effect whatsoever on asthma. "The companies that make them have no reason to do clinical trials, since people are buying them anyway, and if the therapy is proved useless they would only lose business."

Balter pointed out that studies have shown that 30 percent of patients improve on placebos, and that some of the alternative therapies from Mexico are in fact naturally-occurring steroids.

The panel reiterated a finding, reported earlier in *The CJN*, that corticosteroids taken by children do not stunt their growth.

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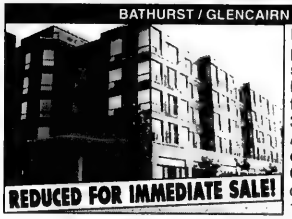

Luxury condo, approx. 2,200 sq. ft., shows a 10+, 2 bdrms. + den, 10 ft. ceilings, 3 baths, 3 parking spaces. **A MUST SEE — only $599,000!** Call David Eichorn* (416) 787-1712.

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• • •

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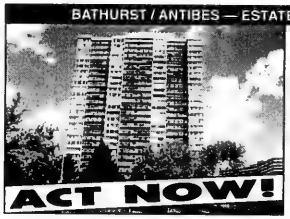
• • •

BATHURST / LAWRENCE Spacious 4 bedroom side-split, family room, gleaming hardwood floors, 60 ft. lot, fabulous location. Asking $529,000. Call David Eichorn* (416) 787-1712.

• • •

BATHURST / GLENCAIRN — ATTENTION DEVELOPERS! Two 40 ft. lots side by side, combined 80 x 132 ft., prime central location. Ideal for builders, developers! $299,000 each. **ACT NOW!** Call David Eichorn* (416) 787-1712.

BATHURST / ANTIBES — ESTATE SALE!



Spacious 3 bedroom condo, 2 full baths, large solarium, eat-in kitchen, shows well! Priced for immediate sale at $179,000. Call David Eichorn* (416) 787-1712.

BATHURST / LAWRENCE — 2 BRAND NEW HOMES! Under construction, 3,000 – 3,500 sq. ft., reputable builder, custom finishes. **ACT NOW!** Call David Eichorn* (416) 787-1712.

BATHURST / GLENCAIRN

Detached brick bungalow on 33 x 132 ft. lot, 2 + 1 bedrooms, sep. entry to in-law suite. Best deal in area! **ACT NOW!** Call David Eichorn* (416) 787-1712.

SOLD

BATHURST / LAWRENCE / WILSON — FOR SALE OR RENT! Spacious ranch bungalow on 65 x 132 ft. lot, sep. entry to in-law suite, luscious garden, parquet floors in bsmt. **A MUST SEE!** Asking $369,000 or $2,200 / mo. Call David Eichorn* (416) 787-1712.

• • •

BATHURST / GLENCAIRN — ATTENTION BUILDERS! 44 x 135 ft. lot, approved plans for approx. 4,000 sq. ft. home, only $349,000. Call David Eichorn* (416) 787-1712.

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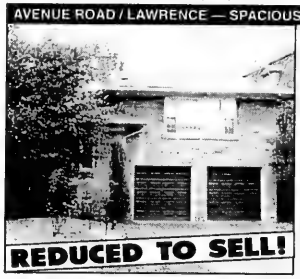

Magnificent 5 bdrm. family home! Sunken family room, modern eat-in kitchen, loaded with upgrades, prime location close to Caribou Park, 70 ft. frontage. **ACT NOW!** Asking $759,000. Call David Eichorn* (416) 787-1712.

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31+29 HOLITA ROAD! $624K-$629K!
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Gorgeous open concept, 2,600 s.f., 6 bdrm. stone res. Gorg. kit., vast stone fireplace all circled in glass w/walkouts to wrap deck. Master bdrm. w/his & her baths, ABUTTING above is 50 lot w/perm. steel pier & sand beach. Can be purchased along with above for **$290,000** (keeping family together).

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10 PRIVATE HOUSES FOR SALE

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110 COTTAGE FOR RENT

Innisfil, month of July Waterfront, 4 bdm, 3 baths, all amenities, shallow sandy shore, no pets. 416-324-2610.

30 CONDOMINIUM FOR SALE

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35 CONDOMINIUM FOR RENT

3000 Bathurst, 1 bdrm.+ den, 5 app., 24 hr. sec., 1 pkg, locker. $1400, avail. Apr 1. 905-780-0685 leave mess.

40 CONDOMINIUM FOR SALE/RENT

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Aquarius - Hallandale. Lux. 1 bd. + den, 2 bth, newly reno'd. On ocean. Excellent view. Avail. Feb. 1st @ $2000/mo US. 416-226-2733.

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264 SOCIAL ANNOUNCEMENTS

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330 OBITUARIES

SCHWARTZ, Abraham - on Feb. 3, 2001, late of 4981 Bathurst St., #413.

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Israel & the Jewish World

UNITY PLEAS: Israelis gather in Tel Aviv last week seeking signatures of their fellow citizens on a petition calling for politicians to form a unity government. [Israel Sun photo]

330 OBITUARIES

Widawski, Phyllis (Gotlieb)

February 8, 2001 in Rochester, New York. Predeceased by her husband, Max. Survived by her daughters & son-in-law, Golda Widawski of Baltimore, Maryland, Eden & Jeremy Ansell of Israel, Chana Widawski of New York, New York; grandson, Max; sister & brother-in-law, Nancy & Tony Pruskin of Toronto; nieces & nephews.

Funeral services were held Sunday, February 11th in the chapel of the Parsky Funeral Home, 1125 St. Paul St., Rochester, NY. Interment, Mt. Hope Cemetery, Rochester. Friends wishing may contribute to Chai Lifeline, Southeast Region, 151 West 30th St., New York, NY 10001 or GRHCA/Hospice, 70 Metro Park, Rochester, NY 14623 in her memory. A period of mourning is being observed at 29 Woolacott Rd., Rochester, NY 14617 through Friday afternoon.

For further information contact: www.parskyfuneralhome.com

WINEBERG, Freda - on Feb. 2, 2001, late of Finch Villa.
DOLMAN, Diane - on Feb. 1, 2001, late of 3521 Greenwood Rd.
TRUEMAN, Roy - on Feb. 2, 2001, late of 58 Applegate Cr.
STARR, Jack - on Feb. 2, 2001, late of 8 The Donway E.
UROVITZ, Max - on Feb. 3, 2001, late of 1 Northwestern Ave.
STARR, Louis - on Feb. 2, 2001, late of 85 Skymark Dr., #902.
SOMMER, Joseph - on Feb. 2, 2001, late of 4 Mascot Pl., #112.
HIMEL, Ruth - on Feb. 4, 2001, late of 429 Walmer Rd.
EXTON, Eric - on Feb. 3, 2001, late of 625 Avenue Rd., #1901.
FLEISHMAN, Renee - on Feb. 4, 2001, late of 44 Charles St. W., #2609.
KESTENBERG, Hellen - on Feb. 5, 2001, late of Union Villa.
HERSHENHORN, Kelly - on Feb. 6, 2001, late of 4 Lowther Ave., #505.
MAEROV, Elsie - on Feb. 6, 2001, late of 650 Church St.
STONE, Victor - on Feb. 6, 2001, late of 279 Betty Ann Dr.
FINKELSTEIN, Victor - on Feb. 7, 2001, late of 51 Yatescastle Dr.
MAISTER, Michael - on Feb. 8, 2001, late of 102 Quail Valley Cres.
HONIGSBERG, Helen - on Feb. 7, 2001, late of 73 Dequincy Blvd.
FOX, Leonard Michael David - on Feb. 6, 2001, late of 91 Corner Brook Trail.
PLOTS, Aron - on Feb. 7, 2001, late of 114 Fisherville Rd.
ABRAMS, Rochelle - on Feb. 9, 2001.
GABELEV, Hanan - on Feb. 10, 2001, late of 6020 Bathurst St.
SCHWARTZ, Max - on Feb. 11, 2001, late of 3560 Bathurst St.
ROBEY, Yelya - on Feb. 12, 2001, late of 6101 Bathurst St.
BISTRIC, Herminia - on Feb. 12, 2001, late of 429 Walmer Rd.
BENAIM, Jacob - on Feb. 13, 2001, late of 7601 Bathurst St.

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Israel & the Jewish World

Hezbollah vows to continue fight 'to liberate the Temple Mount'

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Hezbollah has pledged to help the Palestinians in the West Bank and the Gaza Strip in their conflict against Israel and in their fight to liberate the Temple Mount and Jerusalem according to leaflets attached to huge balloons and launched from South Lebanon recently.

The balloons landed in the industrial area of Kiryat Shmonah Sunday afternoon, initially causing panic among residents of the border town who have enjoyed a period of relative calm since the withdrawal of the Israel Defence Forces from South Lebanon in May last year.

"We are concerned about the situation at Har Dov," said Kobi Katz, the head of the Metula town council. "Hezbollah intends to escalate the situation and we must act wisely and bring an end to this."

Katz said he expected Prime Minister-elect Ariel Sharon to take action to ensure that the northern border remained quiet.

Meanwhile, Syrian President Bashar Assad and Lebanese Prime Minister Rafik Hariri met Sunday in Damascus to discuss "recent developments in the region and issues concerning Syria and Lebanon," said a report yesterday from the official Syrian news agency, SANA.

Last weekend, the report said, Assad also met with the speaker of the Lebanese parliament, Nabih Beri, to discuss "the situation in the Arab world."

In related developments, the Syrian regime has embarked on a public relations campaign against intellectuals who have expressed calls in recent weeks for rapid reforms toward more openness, democratization, the lifting of emergency regulations and the strengthening of "civil society" in Syria.

In response to such calls, allegedly coming from the "voice of the people," the government-controlled daily, *Al-Ba'ath*, warned last week of a possible deterioration in the internal situation in Syria, mentioning military coups, political unrest, internal division and foreign intervention in Syrian affairs.

Damascus reported last weekend that 17 representatives of the ruling Ba'ath party would be dispatched to all the Syrian provinces and the country's four universities in order to explain government positions, Assad's foreign and internal policies and his view of the activities of the intellectuals.

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ARE YOU THE ONE
Divorced Jewish female, 45 yrs, 5' 11", large size beauty, olive skin, short brown hair, brown eyes, loves animals, dogs, outdoors, hiking, bike riding, theatre, movies, dining, and travelling Seeking Jewish male, with similar interests, to complete almost perfect life **AD#1243**

HONESTY A MUST
Single mom of 2 children, Irish decent, 39 yrs, professional, employed, 5' 6", fun loving, cuddly, curvaceous, long blonde hair, brown eyes, loves music, dancing the theatre, pets, seeks male, single Dad's okay, established, honest, strong family values, good sense of humour **AD#1114**

SEEKING SOULMATE
Single female, Jewish, easy going, non smoker, polite, good values, quiet life style, enjoys long walks, dining and dancing, seeks Jewish male, to be my best friend and life partner **AD#1628**

SINGLE MOM
Single mom of 2 children, Jewish, 40 yrs, 5' 4", 135 lbs, dark hair, dark eyes, olive complexion, enjoys cooking, family life, seeks male, slim, healthy, 40-55 yrs, professional for long term relationship **AD#1310**

FRIENDS 1ST
Single female, divorced, petite, slender, youthful, bright, warm, professional, good values, enjoys movies, music, the theatre, travel, seeks, male, 50-60 yrs, handsome, secure, established **AD#1536**

TAKE CARE OF ME
Female, 41 yrs, long red hair, green eyes, pretty, vivacious, zustic, enjoys dancing, prancing, entertaining Seeks older, wiser, retired, widowed or divorced mensch, 45-80, gray/balding/no hair, okay, mentor benefactor, big hearted, who'll take me shopping and shower me with gifts **AD#1309**

IT TAKES 2
Single Jewish female, retired, professional, attractive, intelligent, kind, loving, enjoys reading, music, nature, travel, the theatre, seeks male, Jewish 69-75 yrs, kind, honest, educated. **AD#1558**

SPEND TIME TOGETHER
Slim female, 5' 8", adventurous, creative, caring, intellectual, enjoys the arts, nature, music, travel, dancing, and more. Seeks male, who's emotionally and physically fit, to share interests **AD#1100**

LIFE PARTNER
Female, 61, easy going, polite, non-smoker, quiet lifestyle, and good values Seeks male, to be best friends, and life partner. **AD#1441**

CARING AND SHARING
Single Jewish female, attractive, slim, curvaceous, caring, sharing, enjoys music, movies, books, and lectures, seeks male, who's emotionally stable warm and kind, for friendship first **AD#1633**

ROMANTIC AT HEART
Widowed Jewish female, 50'ish, caring and sharing, romantic, passionate, honest, down to earth, good sense of humour, enjoys movies, music, cooking, dining and dancing, seeks male, with similar qualities and interests **AD#1393**

LET'S SMILE AND LAUGH
Attractive Jewish mother of 2, 40 yrs, 5' 4", 135 lbs, olive skin, dark hair and eyes, good features, very domestic, active, healthy mentally/physically/financially, enjoys cooking, seeks slim, healthy, professional, handsome gentleman, 40-55, who likes to build and renovate homes **AD#1247**

LET'S HAVE COFFEE
Single female, attractive, slim, curvaceous, caring and sharing, enjoys movies, music, books, lectures, seeks male, emotionally stable, warm and kind **AD#1654**

FUTURE DEVELOPMENTS
Widowed female, 50'ish, attractive, 5' 7", 122 lbs, professional, blonde hair, green eyes, emotionally, and financially secure, independent, adventurous, world traveller, enjoys the arts, reading, dining and dancing, seeks male Jewish, tall, educated, handsome, good sense of humour **AD#1127**

LET'S HAVE COFFEE
Single female, attractive, professional, 50'ish, sensitive, smart, serious, outgoing, good sense of humour, seeks male, warm, witty, wonderful, to share life's highs and lows **AD#1169**

ROMANTIC AT HEART
Single white female, 37 yrs, 5' 3", heavy build, honest, intelligent, romantic, long brown hair, blue eyes, enjoys movies, music, long walks on the beach, seeks male, non smoker, over 35 yrs, for long term relationship **AD#1239**

WAITING FOR YOU!
Single female, 39 yrs, pretty, fit, enjoys movies, music, theatre, dining and dancing, seeks male, professional, handsome, good sense of humour, high energy, with similar interests **AD#1098**

ROMANTIC AT HEART
Single female, 47 yrs, attractive, petite, fun loving, honest, sincere, passionate, good natured, enjoys tennis, working out, reading, dining and dancing, movies, music, seeks male, 40-55 yrs, with similar qualities, and interests **AD#1669**

HEART OF GOLD
Single Jewish female professional, attractive, slender, caring warm, romantic, educated, good values, seeks male, Jewish 40-50 yrs, romantic good sense of humour, positive, giving, warm, kind hearted **AD#1564**

MR. WONDERFUL
Attractive single Jewish female, 5' 5", brown eyes and hair, kind, sincere, creative, and lots of fun Seeks Jewish traditionalist, over 45 years young, handsome, around 6', genuine, kind, intelligent, non-smoker, financially stable, and humourous, to share in life's dreams **AD#1541**

SEEKING SOULMATE
Widowed Jewish female, caring, sharing, romantic, passionate, open, honest, outgoing, easy to talk to, down to earth, good sense of humour, enjoys movies, dining and dancing, cooking, seeks male, with similar qualities, and interests **AD#1510**

SERIOUS COMMITMENT
Attractive slim female, 38 yrs, 5' 6", brunette, enjoys reading, movies, dancing, and sports Seeking a good natured, hard working male, who wants a committed long-term relationship **AD#1112**

FINE WINE
Single attractive female, Jewish, 37 yrs, 5' 8", with a passion for life, tennis, and fine wine, strong family values, seeks single Jewish male, 30-45 yrs, caring, intelligent, good sense of humour **AD#1478**

LOVE ME TENDER
Single mom of 2 children, tall, attractive, compassionate, and loving, moderate, traditional, enjoy cooking, music, dining and dancing, movies, long walks, seeks male, with similar qualities and interests. **AD#1563**

LOVES & LAUGHTER
Single female, 57 yrs, attractive, seeks male, 55-65 yrs, handsome, non smoker, good sense of humour. **AD#1479**

HONESTY A MUST
Single female Jewish, 31 yrs, attractive, educated, outgoing, enjoys outdoor activities, working out, and going to synagogue. Seeks male, 5'10", or taller, warm hearted, outgoing, sincere, honest, down to earth **AD#1126**

DANCE WITH ME
Attractive youthful female, 5' 5", 135 lbs, intelligent, adventurous, comfortable to be with, enjoys travelling, dancing, dining, movies, communicating, and the stock market Seeks an intelligent male, who expresses needs and feelings, to share life's adventures, be best friends and for companionship **AD#1647**

LONG TERM RELATIONSHIP
Single Jewish female, professional, 40 yrs, kind, active, creative, joyful, seeks Jewish male, 39-46 yrs, intelligent, involved, easy going, interesting, slightly adventurous, with a winning smile **AD#1627**

3 COINS IN A FOUNTAIN
Divorced eastern European female, 52 yrs, 5' 1", 110 lbs, brown eyes, romantic, kind loving, good sense of humour, strong family values, enjoys 60's music, long walks, travel, seeks male, 53-60 yrs with similar qualities and interests **AD#1301**

SMILE!
Attractive single mom, 36 yrs, 5' 4", long black hair, hazel eyes, university educated, non smoker, health conscious, loves the outdoors, and movies. Seeks an intelligent, down to earth male, 36-45 yrs, who has a smile **AD#1174**

WAITING FOR YOU
Divorced female, 43 yrs, 2 children, long brown hair, green eyes, slim, enjoys dining and dancing, movies, outdoor activities, seeks male, sweet, sincere, honest, handsome, successful, a good communicator **AD#1586**

SERIOUS COMMITMENT
Very attractive and slim female, 37 yrs, 5' 4", brunette, enjoys ethnic foods, camping, and spending time with friends. Seeks soulmate, 35-44 yrs, who's selective, has a lot going of him, knows what he wants and is ready for a serious relationship **AD#1143**

MY LIFE PARTNER
Easy going Jewish female, 40 yrs, petite, never married, non-smoker, very down to earth with laid back quiet life style and good values. Seeking best friend, life partner, a Jewish gentleman, 38-45 yrs. **AD#1366**

SHARING & CARING
Single female, blonde hair, blue eyes, slim, attractive, seeks Jewish male, 60-65 yrs, to share and enjoy life with **AD#1590**

SERIOUS COMMITMENT
Single mother of 2 girls, age 42, 5' 2", slim, fit, pretty, smart, a teacher, enjoys doing most things, seeks nice, non-smoking male, who's played the field, and knows what he wants, and in ready for a long term relationship **AD#1459**

FAMILY ORIENTED
Single Jewish mom of 2 children, intelligent, professional, brunette, attractive, medium build, 5' 6", down to earth, good sense of humour, enjoys movies, the theatre, sports, seeks Jewish male, 40-52 yrs, optimistic, non smoker, employed, healthy, professional, emotionally stable, good sense of humour. **AD#1515**

LONG TERM RELATIONSHIP
Attractive, slim, single Jewish female, 40, 5' 8", positive attitude, works out, non smoker, social drinker, enjoys music, dining, dancing, cooking, long walks, travelling, good conversation, and wine. Seeks mature male, positive attitude, up beat, non smoker, for serious commitment. **AD#1064**

Men seeking Women

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SEEKING SOULMATE
A single Jewish male, 40 yrs, professional, 6', 200 lbs, enjoys all outdoor activities, seeks Jewish female, 26-37 yrs, kind, affectionate, warm hearted, for loving, long term relationship **AD#1653**

GIVE ME A CALL
Divorced male, no dependents, employed, author wide variety of interests, seeks female, similar for friends 1st relationship **AD#1342**

FUTURE MARRIAGE
Single Jewish male, 46 yrs, 5' 11", young looking, professional, employed, well mannered, devoted, special, enjoys dining, dancing, movies, good music, hiking, nice parks, and nearby travel, seeks attractive Jewish lady, 32-42 yrs, kind, young looking, for friendship, leading to lasting relationship **AD#1371**

LOOKING FOR YOU
Single male, Scorpio, 32 yrs, 6' 2", seeks female, 20-40 yrs, spontaneous, sensual, no head games, please leave your description and phone number **AD#1206**

LIFE IS BEAUTIFUL
Single, nature loving, non-smoking, professional male, enjoys candle light dinners at home, and walks in the country. Seeking female, 45-55 yrs, to share time together. **AD#1496**

LIVE, LAUGH, LOVE
Single Jewish male, 35 yrs, 5' 10", brown hair, blue eyes, medium build, enjoys the outdoors, movies, dining and dancing, seeks Jewish female, for possible long term relationship. **AD#1483**

GOOD TIMES AHEAD
Single white male, 21 yrs, 5' 7", 135 lbs, very good looking, enjoys going out, movies. Seeking a very nice female to talk to, have some fun and a good time. **AD#1382**

BEST FRIENDS AND LOVERS
Single male, 36 yrs, 5' 5"-5' 6", 160 lbs, goatee, brown eyes, curly black hair, enjoys long walks, movies, museums, art, galleries, reading, not into bars Seeking female, warm, easy going, considerate, not materialistic, soulful, to share hopes, dreams, and aspirations. **AD#1275**

THE WHOLE PACKAGE
Divorced, father of 3 boys, 43 yrs, 5' 10fi", 210 lbs, solid build, good looking, brown eyes, balding brown hair, clean shaven, sincere, humourous, outgoing, enjoys sports, outdoors, camping, and movies. Seeks a nice, compassionate, warm, friendly, and funny white female, 28-45 **AD#1511**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, professional, enjoys, sports, movies, working out, long walks, non smoker, kosher, household, seeks female, 26-36 yrs, non smoker, for long term relationship. **AD#1488**

LET'S TAKE A RIDE
Single male, 36 yrs, 5' 6", brown eyes, black hair, goatee, employed, enjoys art galleries, museums, movies, music, riding, his motorcycle and much more, easy going, seeks female, with a bit of a wild side, and similar qualities and interests. **AD#1671**

A TRUE GENTLEMAN
Single Jewish male, 32 yrs, 5'6", handsome non smoker, brown hair, blue eyes, energetic, romantic, secure, creative, open minded, eclectic tastes, seeks female, for friends first relationship, divorced or older ladies welcome. **AD#1455**

GIVE ME A CALL
Single white Jewish male, 33 yrs, outgoing, religious, enjoys movies, music, dining and dancing, travel, seeks female, similar qualities and interests **AD#1106**

ROMANTIC AT HEART
Single white male, 58 yrs, self employed, enjoys travel movies, good conversation, quiet romantic, evenings seeks female, with similar interests and qualities **AD#1117**

YOUNG AT HEART
Divorced with 3 children, visit with them every other weekend, 43 yrs, 5' 10fi", 200 lbs, balding, brown hair, brown eyes, good looking, enjoys movies, sports, dancing, and having fun. Seeking female, to go out with casually and see where it goes **AD#1589**

SOFT LIPS, SHARP MIND
Attractive single Jewish male, 39 yrs, seeks an adventurous, serious female, for romantic dates and steamy nights. **AD#1166**

FUN LOVING
Single Jewish male, 6' 2", 180 lbs, slim, muscular build, seeks female, sensual, spontaneous, fun loving. **AD#1160**

LOOKING FOR YOU
Single male, "Harry", seeks a lady he met on November 13th, you were originally from the Montreal area and now lives in Spadina & Bloor area. Was too shy then, but hopes to find you now. **AD#1069**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, movies, dining and dancing, and much more. Seeking female, 30-35 yrs, professional, sensitive, attractive, honest. **AD#1252**

BE MINE
Widowed Jewish male, youthful 50's, 5' 7", fit, slim, lawyer, international entrepreneur, physicist, world/life explorer, fearless, areodite, omnipotent, exciting and cultured, seeks highly intelligent, compassionate, gracious, non-conformist, educated, slim, fit, adventurous, youthful female, who's seeking a fascinating man **AD#1142**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing, country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 46 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship **AD#1534**

EASY GOING
Hebrew male, easy going, humourous, romantic, caring, seeks female, with similar qualities **AD#1583**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enjoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook. **AD#1651**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat, sense of humour, and eclectic tastes, holistic and spiritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in every way with similar interests. **AD#1061**

GIVE ME A CALL
Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 18-44 yrs, with similar interests **AD#1582**

A SPOONFUL OF SPICE
Male, 43 yrs, handsome, genuine, sincere, romantic, seeks female, to serve up a red ribbon recipe, with a spoonful of spice, with a dash of sizzle, rounded out with a large cup of tender loving care. **AD#1593**

LOVING & CARING
Single male, 5' 10", 178 lbs, handsome fit, medium build, affectionate, passionate, easy going, enjoys movies, sports, dining and dancing, outdoor activities, travel, seeks female, similar qualities, and interests, no head games, down to earth, passionate. **AD#1228**

LOVE & LAUGHTER
Single male, passionate, romantic, sincere, good sense of humour, educated, enjoys outdoor, activities, and life, special experiences, seeks female for casual, non committal relationship. **AD#1470**

ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys. **AD#1418**

EASY GOING
Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship **AD#1125**

LOVING AND CARING
Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities **AD#1636**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship. **AD#1282**

LOOKING FOR YOU
Male, single, late 40's, professional, seeks female, mid 30's, very attractive, professional, loves spontaneity, travel, romantic family **AD#1626**

SEEKING SOULMATE
Single male, Jewish, 43 yrs, brown hair, brown eyes, medium build, no dependents, no pets (allergic), kind, honest, sincere, family oriented, non smoker, enjoys movies, travel, sports, long walks, seeks female, Jewish, 33-45 yrs, non smoker, attractive, honest, petite, 5' 4" or less, with similar interests. **AD#1577**

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Australia ready to participate in 2001 Maccabiah

By STEFAN BIALOGUSKI
Australian Jewish News

SYDNEY — An Australian team at the Maccabiah Games in July appears to be a distinct possibility following agreement on a multi-million-dollar compensation payout for injured athlete Sasha Elterman.

The Zionist Federation of Australia (ZFA) has given a "conditional green light" to Australia's participation, now that the largest and most complex of the claims arising from the 1997 Maccabiah bridge collapse has been all but settled.

Four Australians died as a result of the tragedy and about 70 were either injured or, as in Elterman's case, left with serious ill-effects.

Now 19 and a first-year bachelor of commerce student at the University of New South Wales, Elterman swallowed toxic water after falling into the Yarkon River when the bridge collapsed. She spent almost a year in hospital and underwent about 30 operations.

According to a Jewish Telegraphic Agency report from Jerusalem, the Elterman compensation was $4 million US.

The New South Wales Jewish Board of Deputies, Maccabi Australia (MAI) and the Executive Council of Australian Jewry (ECAJ) have all welcomed the breakthrough on the Elterman case, which is expected to precipitate agreements in the other main compensation claims. MAI sources say gaining the organization's support for a return to the Maccabiah should be a formality.

The agreement on Elterman's compensation – believed to be among the largest in Israel's history – was enabled by outgoing Israeli Finance Minister Avraham Shochat, who wrote to ZFA president Ron Weiser, approving a capped contingency payment to indemnify Elterman against medical costs.

Weiser has spearheaded the Australian community's negotiations with Israel on the matter, with all the agreements reached to date being between Israel and the ZFA.

"I'm greatly relieved," he told the *Australian Jewish News*.

"I believe this is a major breakthrough, which is going to make the finalization of other matters simpler. The best thing about this is that it will enable us to bring closure to a terrible tragedy. And it's the State of Israel – which wasn't a party to the [Maccabiah tragedy] – that's stepped into the breach and enabled matters to be resolved."

Two-thirds of the smaller compensation claims have now been agreed on, and the resolution of the rest would depend on the readiness of the victims and their lawyers to finalize their cases and present the necessary information, he added.

The Australian community's other demands have been, or are in the process of being, met: the delivery of loans to victims; proper admission of responsibility by the Maccabi World Union; and improved safety and security standards at future Maccabiah Games.

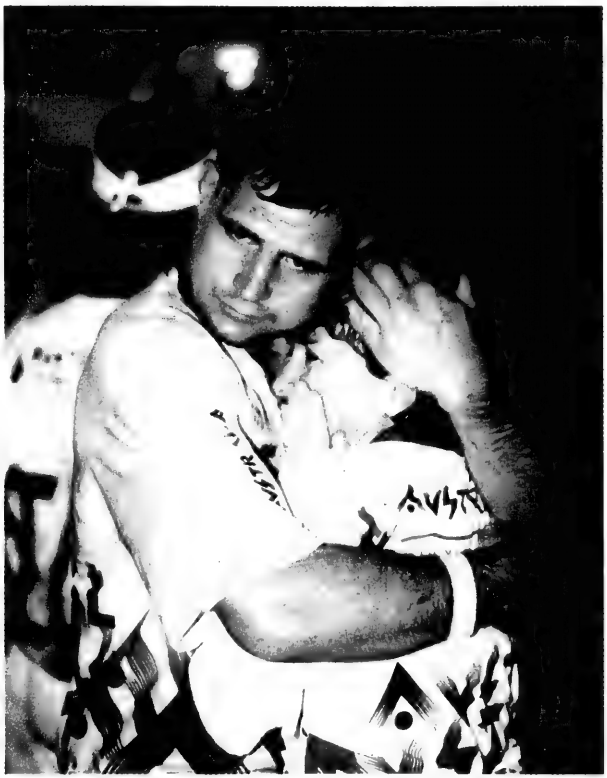
The ZFA "now deems it proper to give a conditional green light to our participation at the Maccabiah in July," Weiser said.

However, "there are still two issues: to assist the remainder of the claimants with their cases and to ensure that everyone receives payment of the agreed amounts. I've reassured the families this isn't the end of the matter for us. Our going to the Maccabiah wasn't the end of the story, just a step on the way. The ZFA reserves the right to reverse its recommendation to participate if it feels that the process involved in settling compensation fails to meet expectations."

Sasha's father, Colin Elterman, said his family was "extremely pleased that substantial progress has been made in resolving Sasha's claim.

"There are a few loose ends to resolve before we can say that we've settled, and we trust these will be finalized very soon," he continued. "We are comforted that the ZFA, ECAJ and Maccabi Australia will double their efforts and continue the struggle until all outstanding matters are properly resolved prior to Australian participation at the next Maccabiah."

Board of Deputies president Stephen Rothman said he was pleased that those who had suffered could now achieve closure and that a "possible aggravation of the relationship between the Australian community and Israel can be put behind us."



Australian team members console each other after the collapse of the bridge over the Yarkon River at the Maccabiah Games in 1997. [Isranet photo]

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Associated is still number 1. The Associated Hebrew Schools' Hurricanes recently defeated Leo Baeck in a sensational hoops showdown to capture the inter-school basketball championship for the second year in a row. Associated's Hawks finished third.

Still a shanda?

As I was saying...

By RON CSILLAG

Jewish organizations have long been at each others' throats, squabbling over territory, accusing each other of being an interloper, and jockeying over who gets to say what to whom. But that internecine churlishness has rarely spilled over into the public domain. Airing our dirty linen in public was a no-no. Our carriage before the gentiles was always to be mature, united, dignified, and sometimes quiet.

Until now.

Of course, I'm not one to shy away from dissent. I believe the community is strong and secure enough to engage in public debate on controversial – but serious – issues without fear of being a *shanda far die goyim*. Thirty years ago, Jewish newspaper articles about Jewish alcoholics and wife-beaters would have been considered heresy. I mean, my God, what will they think of us?!

Well, now they might think our our representative organizations are simply buffoons.

I refer to the recent article in B'nai Brith's house organ, the *Jewish Tribune*, whose allegations have been picked up by Toronto's *NOW* Magazine and the *National Post*. I was going to lay off on all this mud-slinging, but it's hard to ignore now that it's out in the open, so to speak.

To recap: the un-bylined front-page *Tribune* piece, headlined "Entire community embarrassed by CJC" (really?) and quoting unnamed "eyewitnesses," blasts Bernie Farber of Congress for bullying CBC Newsworld into dropping B'nai Brith executive vice-president Frank Dimant from a list of experts the network was going to interview at the Lipa Green building the night people watched the results of the Israeli elections. Farber, the *Tribune* alleged, tried to "bar" Dimant and have him replaced by CJC president Moshe Ronen.

First, full disclosure: I was not a witness to the above. But I used to work for both the CBC and Congress, so I think I'm qualified to say that while both can be maddeningly pigheaded, there isn't a CBC producer alive who would be bullied by Bernie Farber; and while Farber can be persuasive, it's not in his character to bully anyone.

As a former director of communications for CJC's Ontario region, I know that the rule – nay, the law – is that when a journalist covers a Congress function, especially in the CJC's own building, it is the top lay person who gets the *koved* of being interviewed. If I know Farber, and I think I do, having worked with him, he likely insisted that Ronen be interviewed *in addition* to whomever else the CBC lined up in advance (in this case, it was Dimant). There's just no way he would have or could have strong-armed a producer into dropping Dimant altogether, as the *Tribune* alleges.

CBC types, as I know too, can be rough around the edges. Thus, the version of this tale I heard, and which makes more sense, is that after Farber insisted Ronen appear on camera, a CBC producer (not the one on site but one back at the Broadcast Centre) made some offensive remarks to Farber on a cell-phone, following which Farber told the crew, which heard only half the exchange, to leave, if that was going to be the CBC's attitude.

The CBC, on the air live with feeds coming in from Jerusalem and Washington, in a control room (talk about a misnomer) that is chaotic at best, decided, rightly or wrongly, to fix the problem by dropping Dimant. As one CBC executive told me last week, the whole thing was "an unfortunate misunderstanding" made in the heat of the moment.

The same executive, who is Jewish but not all that involved in the community, had this to say too: "I thought we're all on the same team."

Well? Are we?

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2/3 cup white sugar
1/2 cup brown sugar
1 tblsp Passover vanilla sugar
1/4 cup cocoa
3 eggs
2 tblsp brewed coffee
pinch salt
1 1/4 cups matzoh cake meal
1/4 cup matzoh meal
2 tblsp potato starch
1/4 cup walnuts, finely ground
3/4 cup semi-sweet chocolate, coarsely chopped

Preheat oven to 350°F. Generously grease 8"x4½" loaf pan. In large bowl, whisk together oil, white, brown and vanilla sugars & cocoa. Whisk in eggs, coffee, salt, matzoh meal, cake meal & potato starch. Let stand 10 mins. Fold in chocolate & nuts. Spoon batter into prepared loaf pan.

Bake until top is set, 35-40 mins. Wrap loaf well in foil and refrigerate for a couple of hours to firm up. Reduce oven temperature to 325°F. Cut loaf into slices, about 1/4" thick. Place on baking sheet and bake, turning once mid-way, 15-20 mins.

Seniors & Health

• Dr. Shelley Veinish •

Dear Dr. Veinish,

My mother seems to be taking a lot of medications. How can I be sure she needs them all and is taking them properly?

Concerned

Dear Concerned,

Modern medicine offers us more options than ever before to treat the many ailments associated with aging. The goal of medication therapy should be to maximize benefits and minimize risks.

You can help your mother and her physician(s) to achieve this goal by applying a few basic principles.

First, you should determine if your mother understands how and why she is taking her various medications. If she sees numerous physicians, make sure they all know about all the drugs she receives. Help her to prepare an up-to-date list of her pills, the doses and the prescribing physician. You should also include drugs that were taken in the past and why they were stopped.

Suggest that she bring her medications in the pharmacy bottles to the doctor's office for regular review, including over-the-counter drugs, such as painkillers, antihistamines, laxatives, vitamins and herbal preparations. All of these can interfere with the desired effects of prescription medications.

Select one community pharmacist so that drug records and potential interactions can be identified. Determine how long a drug is to be continued and how to obtain prescription renewals. If a new drug causes side effects, let the doctor know immediately. It can be dangerous to stop a medication without informing the physician who prescribed it.

It is often necessary for an elderly person to take many different medications. To help with a complicated drug regimen, many pharmacists will dispense the medications in "blister packs" or dosettes, with the pills arranged according to time, for easy administration. Alternatively, you can purchase a weekly dosette and you and your mother can fill it together to decrease the risk of errors.

You can help your mother without undermining her dignity by encouraging her to participate actively in her own medical care. If she has memory problems, however, you may wish to obtain her permission to speak to her doctor yourself.

Dr. Shelley Veinish is a geriatrician at Baycrest Centre for Geriatric Care and assistant professor in the faculty of medicine at the University of Toronto.

The Canadian Jewish news — Crossword Puzzle

"Would You Believe..."
By Matt Gaffney and David Bianco
(QSyndicate@aol.com)

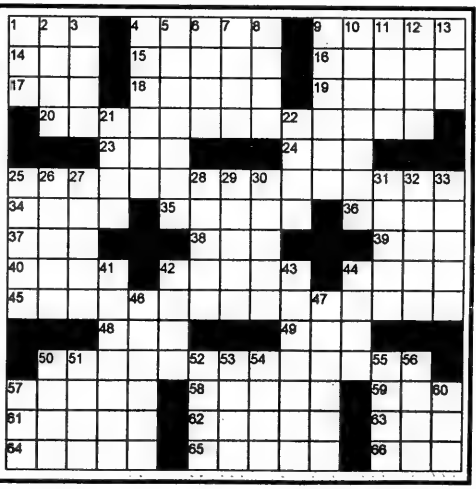
Across

1 Steven directed him in "Saving Private Ryan"
4 Kunitz and Ginsberg
9 Prefix with glycerin
14 Amazement
15 Winning
16 Ziegfeld's theater employee
17 Pig's place
18 Name in New York hotels
19 Bris sounds
20 Site of Machzekei Hadass Synagogue
23 Rowboat tool
24 The capital of Denmark?
25 Site of Beth Elisheva Synagogue
34 Time periods
35 7th century B.C.E. prophet
36 Stravinsky or Sikorsky
37 World: prefix
38 Fled
39 One of the Gabors
40 "Lean ___"
42 ___ Domingo
44 London transport
45 Site of Beth B'Rith Synagogue
48 Silver of the silver screen
49 ___-Mex food
50 Site of Beth Manachem Synagogue
57 Sampras rival
58 Skyscraper part
59 ___ out a living
61 Perform better than
62 Rain gear
63 Gives the go-ahead
64 Irving Berlin title word
65 Dutch painter Jan
66 M following

Down

1 Dance variety
2 Had debts
3 Deli reading material
4 Actor Kevin
5 Golf club
6 Noted English prep school
7 Author Morrison
8 Box
9 Scientific centers?
10 Netanyahu or Peres
11 Like Winona Ryder
12 Oboist's need
13 M.D.'s workplaces
21 Swamps
22 Dutch cheese
25 "I ___ you!" ("please!")
26 Stadium
27 Model Campbell
28 The K in DKNY
29 Say "todah"
30 Looks for game
31 Golden-___ (retirees)
32 Evans' partner
33 Genre of some Woody Allen works
41 Gofer's tasks
42 Emulated Garfunkel
43 Healthy snack
44 Judd Hirsch's show
46 African drums
47 Shearson's partner
50 Yiddish for "school"
51 Despise
52 Roseanne's are wide
53 Blind as ___
54 "Able was ___ I saw Elba" (noted palindrome)
55 Light element
56 Acre's other name
57 Corn's home
60 Weird "ability"

(Answers are on page 29.)



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The Canadian Jewish news

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This Week

National

YMCA report backs Palestinian position. *Page 5*

Tanenbaum's treasures to be displayed at ROM. *Page 17*

On Campus

York University to offer grad diplomas in Jewish studies. *Page 33*

Arts

Hockey fans have a hoot filming *Screech Owls*. *Page 48*

Business Profile

Internet entrepreneur cashes in on strategic vision. *Page 52*

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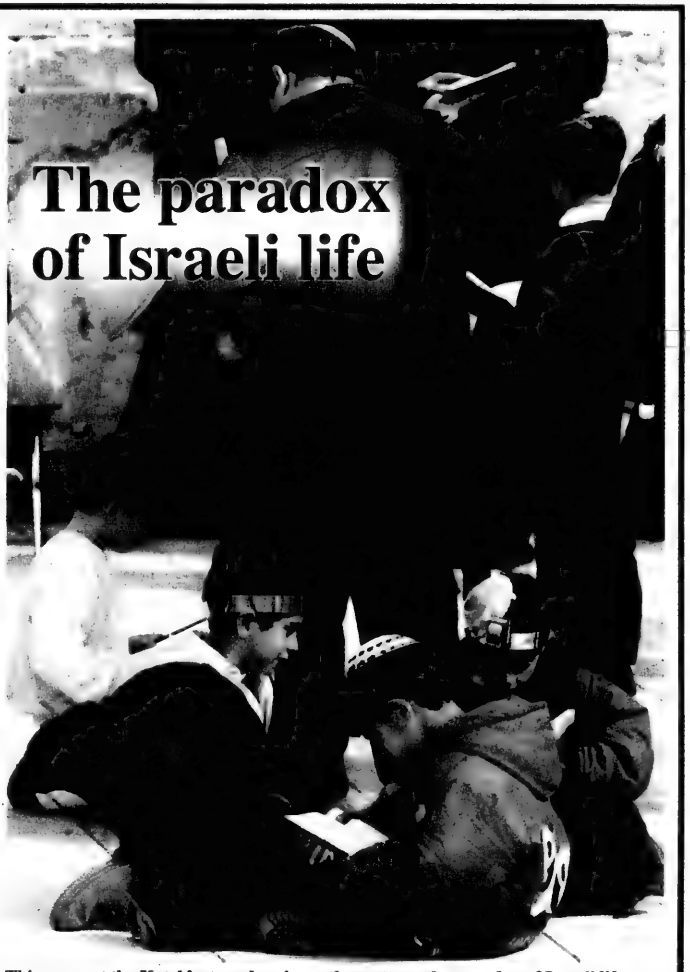

The paradox of Israeli life

This scene at the Kotel last week poignantly captures the paradox of Israeli life now. These school children are on a field trip. There is no disruption in their ordinary routine. However, their teacher stands guard, weapon at the ready. This is part of the adjustment Israelis have had to make since the outbreak of the recent intifadah in September. *[RNS/Reuters photo]*

Powell meets Sharon

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — If U.S. Secretary of State Colin Powell made anything clear during his visit this week to Israel and the Palestinian-controlled city of Ramallah, it was that things have changed since President Bill Clinton left office.

First, there was the duration of his visit – one day – with Powell's meetings with Israeli and Palestinian leaders wedged in between stop-offs in Egypt and Jordan.

Analysis

Visit portends change in U.S. Mideast policy

Second, there was the absence of any U.S. proposals – a hallmark of the Clinton era – aimed at ending the more than five months of Israeli-Palestinian violence and forging a final peace accord.

While Powell called on both sides to end the violence and return to negotiations – and pointedly told Israel to lift the economic sanctions it has imposed on the Palestinian Authority – he had little else to suggest to the two sides in his public comments other than that it is up to them to make the "hard decisions" that will enable them to return to the road of peace.

Since President George W. Bush took office in late January, U.S. officials have said that while they will continue to pursue Israeli-Palestinian peacemaking, it is but one facet of their overall Middle East policy.

Continued on page 41

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The News in Brief

CANADA

Landy Runs

TORONTO — Keith Landy, chair of the Ontario region of Canadian Jewish Congress, last week announced he will seek the presidency of CJC at the organization's national plenary this May, in a bid to replace current president Moshe Ronen. The deadline for filing candidacy papers for Congress elected positions is March 6.

Best UJA Ever

CALGARY — The 2000 United Jewish Appeal campaign raised $1.6 million, an 18 percent increase over the year before. Community leaders hailed the results as the most successful regular campaign ever in the city's Jewish community.

ISRAEL

Bulletproof Windows

JERUSALEM — Bulletproof windows are being installed in homes in the Jerusalem neighbourhood of Gilo, which has come under repeated attacks from Palestinian gunmen in the nearby village of Beit Jalla. The project will cost some $10 million, according to Israel Radio.

Settler Released

JERUSALEM — A Jewish settler convicted of killing a bound Palestinian terrorist was released from jail last week after serving eight years in prison. The High Court of Justice upheld Yoram Skolnik's release in a 4-3 ruling.

WORLD

Clinton Blasted

NEW YORK — U.S. Jewish leaders criticized former president Bill Clinton for trying to shift the blame for pardoning fugitive financier Marc Rich onto Israelis and Diaspora Jewish leaders. Clinton "should not use the Jews as scapegoats," said Ronald Lauder, head of the Conference of Presidents of Major American Jewish Organizations. In a recent *New York Times* piece, Clinton cited eight reasons for pardoning Rich in the final hours of his presidency. The last read, "Finally, and importantly, many present and former high-ranking Israeli officials of both major political parties, and leaders of Jewish communities in America and Europe, urged the pardon of Mr. Rich."

Rabbi Blasts Jews' 'Silence' on Pardons

NEW YORK — The head of the Reform congregational movement has issued a scathing rebuke of U.S. Jews who have been silent on former president Bill Clinton's controversial last-minute pardons, saying the Jewish community's silence has been "bought" with large contributions to Jewish causes.

Rabbi Eric Yoffie, president of the 906-member Union of American Hebrew Congregations, said Clinton's pardons of fugitive financier Marc Rich and four chassidic New York Jews reflected badly on the Jewish community.

Clinton pardoned four members of the chassidic Skverer sect in New Square, N.Y., who had been convicted of embezzling federal money for a fictitious school. The men's lawyers defended their actions, saying the money was not used for personal gain and was funnelled into the community.

Jews "who break the law in God's name and turn Torah into an instrument of thievery are bringing Judaism into disrepute," Rabbi Yoffie wrote.

As for Rich, Rabbi Yoffie said Jewish leaders had been "bought" by the fugitive's large contributions to the Birthright Israel program, which provides free trips to Israel for North American students.

Newspaper Scam

ST. LOUIS — A St. Louis man has been sentenced to five years in jail for fraudulently obtaining $2.5 million by claiming to be the publisher of two Jewish newspapers. Scott Maurice Rose, 37, pleaded guilty to mail fraud and was ordered to pay $2.5 million in restitution to victims who unwittingly rubber-stamped payment for ads they never took out. From 1991 to 2000, Rose claimed to publish the non-existent *World News* and *Jewish World Review*.

Holocaust Day

HELSINKI — Finland announced that next year it would begin observing an annual Holocaust memorial day on Jan. 27. Several European nations, including Britain, Italy, Germany and Sweden, already hold an annual Holocaust memorial day on Jan. 27, the anniversary of the liberation of Auschwitz.

Aliyah Down

MOSCOW — Immigration to Israel from the former Soviet Union decreased during the first six weeks of 2001, according to the Jewish Agency for Israel. A total of 3,542 immigrants made aliyah during that time, a 30 percent drop from the same period last year. Experts say the decrease is due more to an improved economic situation in Russia than fear of Middle East violence.

Fire Survivor Dies

NEW YORK — Rose Freedman, the last survivor of the 1911 Triangle Shirtwaist Co. fire in New York that killed 146 people, many of them immigrant Jewish women, died in Beverly Hills, Calif. on Feb. 15 at the age of 107. The fire, in which many girls and women jumped to their deaths from eighth- and ninth-storey windows, focused attention on poor working conditions and spurred the U.S. labour movement.

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Anti-Semitic incidents soar at year's end: Audit

By PAUL LUNGEN
Staff Reporter

TORONTO — The conflict in the Middle East spilled onto the Canadian scene with a dramatic upsurge in the number of anti-Semitic incidents – and their severity – in the latter part of 2000, according to a report on hate statistics released last week.

Numbers up in Quebec
please see page 34

The jump in recorded incidents in October pushed the yearly total of anti-Semitic events to 280, a five percent increase over 1999, stated the *2000 Audit of anti-Semitic incidents*, a report compiled by the League for Human Rights of B'nai Brith Canada (BBC).

"Many of the incidents were much more violent than in previous years," said BBC president Lawrence Hart. In particular, Montreal was the scene for frightening occurrences, including a subway attack on a Jewish man that was broken up by bystanders when it appeared the man's assailants planned to throw him onto the railway tracks.

Hart pointed out the statistics recorded early in the year indicated a downward trend, but that was reversed by a "dramatic increase" in the latter half of the year. The number of events spiked in October, coinciding with the Palestinian uprising. Synagogues were firebombed in Edmonton, bomb threats were called into synagogues and other Jewish institutions and community leaders received death threats, he said.

The incidents "remind us how close to the surface" anti-Semitism remains, Hart said.

The League for Human Rights has been monitoring anti-Semitic incidents since 1982. It divides incidents into two broad categories: harassment, which includes incidents against people, and vandalism, which refers to incidents that target property.

Of the 267 reported incidents in 2000, 192 involved harassment, a decrease of six percent from the year before, and 88 involved vandalism, a 42 percent increase over the year before.

The League's audit found the number of anti-Semitic incidents peaked in 1995, with 331 reported, while last year's 280 was the third greatest since 1982.

Toronto, with 41.85 percent of the country's Jewish population, reported 39.3 percent of the incidents, followed by Montreal, with 24.1 percent of the population, reporting 25.3 percent of the events. Seventy-one incidents were reported in Montreal in 2000, almost double the 37 incidents of the year before.

Hart suggested the surge in hate statistics in Montreal reflects the events in the Middle East, as well as the tensions stirred by Parti Québécois member Yves Michaud, who suggested Jews feel they're the only people to have suffered through history and singled out ethnic voting patterns in Cote St. Luc, a predominantly Jewish suburb, during the 1995 referendum.

Rochelle Wilner, senior vice-president of BBC, said she personally felt threatened at an anti-Israel protest in downtown Toronto, that included calls in Arabic of "Kill the Jews."

"I was appalled to feel hate on the streets of Toronto," she said. "When police tell you they are not able to ensure your safety on the streets of Toronto, there is cause for concern."

Some of the report's findings include:

• A visibly Jewish man wearing a skullcap was accosted as he left his synagogue in Ottawa by five youths, who yelled "I hate f—ing Jews" at him.

• A high school in Fabreville, Que. was vandalized with graffiti that included racist slogans like "White Power," "Kill Jews" and "All Niggers must die."

• A bomb threat was called into the parliament buildings in Ottawa during a gathering to honour Holocaust survivors.

• In October, two synagogues in Edmonton were firebombed.

• On Yom Kippur, two synagogues in the north end of Toronto had eggs thrown at their

Continued on page 14

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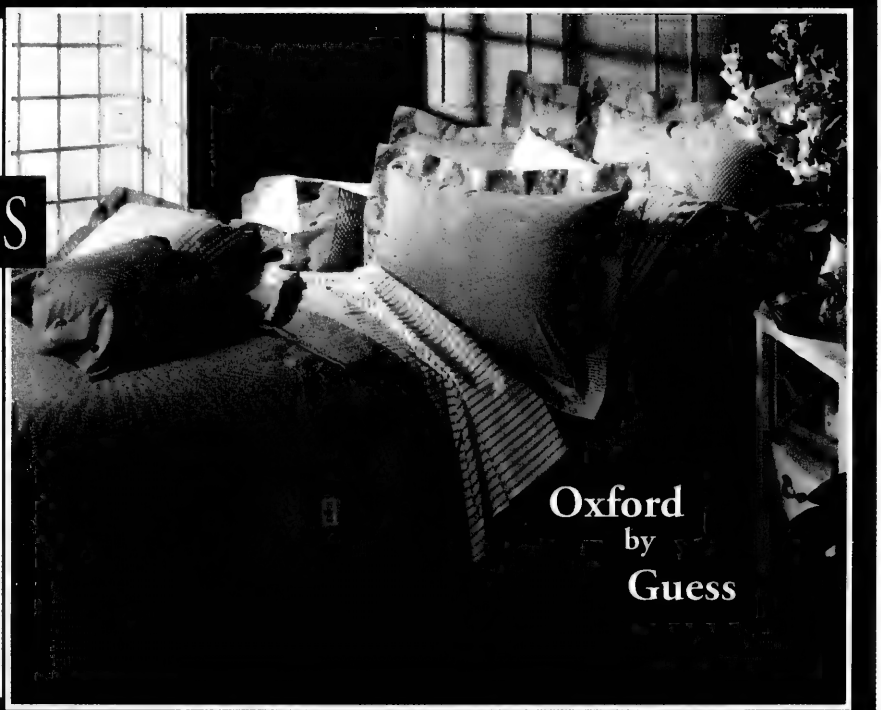

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The logic of hatred

From the editor's desk

There is more than the usual unsettling sense of déjà vu and déjà entendu to the images and soundbytes we are seeing and hearing in the news emanating from the Middle East these days.

In particular, Saddam Hussein's portentous bellicosity returned last week to the front pages of the newspapers and to the lead items of the broadcast news. And it was not pleasant.

The week began with the fallout of the British-U.S. air strike at Iraqi radar installations. The strike was in retaliation for Iraq's increasing physical harassment of the allied airplanes protecting the no-fly zone that was imposed on the Saddam regime after the Gulf War 10 years ago.

The increased Iraqi harassment of the allied planes, of course, was no mere coincidence. Saddam was sending a message to the new American administration.

He revelled in the irony – as did editorialists, commentators, political cartoonists and pundits – that 10 years after his defeat/victory in the Gulf War, he now stood opposite "son-of-Bush."

The subplot of the harassment of the allied planes, therefore, was Saddam's desire to test the resolve of son-of-Bush.

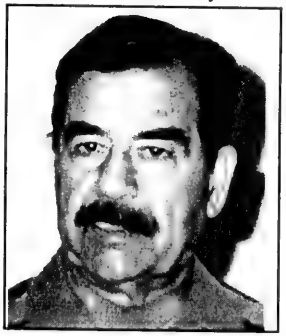
A second subplot, however, was without irony; it was simply full of menace, namely, the whisper of the renewal of the threat to the people of Israel, the spectre of Iraq-launched Scud missiles returned.

Israel had nothing whatsoever to do with the preceding week's U.S.-British raid against the Iraqi radar installations. Yet, in a stomach-turning repeat of history, the sword, once again, was pointed at Israel.

As he did 10 years ago and as he has tried to do since his ascension to power more than two decades ago, Saddam is determined to embroil Israel and the Jews in his confrontation with the West. Israel is the stick stirring his constantly seething cauldron of anti-Western agitation.

Of course, for him, as for many of the rulers and the oppressors in the Arab world, Israel is the embodiment of the West and therefore unwelcome in the part of the world they claim exclusively as their own. Indeed, according to their view of the world, not only is Israel an alien Western "intrusion" but, worse still, a Jewish one. Saddam's unceasing demonization of the Jewish state follows upon this logic of hatred.

To relieve his people of their suffering, he offers them a chimera rather than the truth, a scapegoat rather than a blueprint, revision rather than renewal. Outsiders, not he, are the cause of their misery.



Six million Iraqi "volunteers," Saddam recently boasted, *(note the mischief of the number)* are ready to "march to Palestine" for "jihad against Israel" to "liberate Jerusalem" from the "accursed Jews."

Presumably, these volunteers will begin their march after the flight of the Scuds.

Remarkably and regrettably, there has been very little, if any, outrage directed at Saddam by those same editorialists, commentators, and pundits who delight in the George W. irony, for the not insignificant threat Saddam aims at Israel.

No one doubts that Saddam continues at a frenzied pace to develop weapons of mass destruction: nuclear, biological and chemical. The cost of these efforts is enormous. It requires great sums of money, money he diverts from applying to the daily, ordinary, let alone humanitarian needs of his own people.

Even while so many observers in the West, moved sincerely at the suffering of the Iraqi people, decry the bite of the ongoing UN-imposed sanctions against Iraq, Saddam spends outrageous sums on his palaces and on the weapons program that he maintains unabated under cover of those palaces.

In a 12-page article that appeared on the eve of the 10-year Gulf War anniversary, in the Dec. 11, 2000 issue of *The New Yorker*, Jon Lee Anderson provides a comprehensive look at Saddam Hussein and the conditions of life he imposes on his people.

"There's no question that the Iraqis could pay for the needed medicines, medical equipment and foodstuffs, but they leave the situation as it is because it serves the regime's interests to bash away at the sanctions," Anderson reports a UN official as saying.

Pursuit of truth, free expression and the right of dissent are anathema to Saddam as they are to all tyrannies of one-man, one-party rule. But they are the very life-strength of democracy.

Thus, Western governments, including Canada, must not be taken in by the lies and the prevarications that Saddam foists on the world. More importantly, Western governments, including Canada, must make plain to him that they will vigorously oppose his attempts to harm Israel, the only democracy in the Middle East.

MBD

SEE JN

THE SOUND OF MUSIC: Ruth Hoffman teaches some of her young pupils the sweet sound of music at the Kehila Jewish Community Day School in Hamilton.

YMCA report backs Palestinian position

Rabbi Abraham Cooper

By PAUL LUNGEN
Staff Reporter

TORONTO — A report by the World Alliance of YMCAs that backed the Palestinian position in the current round of Mideast violence is being criticized for being one-sided, discriminatory and bordering on the anti-Semitic.

"It's a rubber stamp of a Palestinian Authority document. It's totally over the top," said Rabbi Abraham Cooper, associate dean of the Los Angeles-based Simon Wiesenthal Centre. "The World Alliance in Geneva has inserted itself in a wholly biased and political way into the Middle East. It's a report that cannot be allowed to stand."

The report that has stirred Rabbi Cooper's ire is based on the findings of a five-person delegation that visited "Palestine" for four days in mid-November. The delegation's report, which can be found at the World Alliance's Web site (www.ymca.int), was based solely on interviews with Palestinians and on visits to Palestinian areas. It lays the blame for violence on Israel.

"The one-sided nature of the conflict demands that the YMCA take the side of the oppressed Palestinian people," the document states. "There is use of a massive force against unarmed protesters and completely innocent people, mainly women, the elderly and children."

The report recommends the World Alliance urgently establish an "office for an observer" for up to six months to "monitor human-rights violations against the Palestinians." It also calls on the World Alliance to "urge local, national and regional YMCAs to network with relevant lobby groups and networks."

Rabbi Cooper said the report had "crossed the line in an objectionable and detrimental way. It is anti-Semitic in that it does not treat Israeli casualties in the same way as it does Palestinian victims."

Rabbi Cooper said he had raised concerns about the report to the World Alliance, as well as to national YMCAs in Canada and the United States.

Although the world body is a separate legal entity, it receives support from the national bodies around the world.

In a letter to Rabbi Cooper, Martin Vogler, president of the World Alliance, acknowledged the report's authors did not visit Israel "for reasons of time and circumstance."

The report was based on discussion with "many people who have been victims of Israeli aggression" and it reflects similar findings by other international NGOs and peace movements in Israel, he stated.

"The international community broadly takes the view that the Palestinians are the real victims of the ongoing tensions and lack basic and legitimate rights to a homeland and to live in dignity as all other people and nations," his letter states.

Meanwhile, the YMCA of the USA and YMCA Canada have dissociated themselves from the report. The American body has also threatened to withhold financial and organizational support for the World Alliance.

"The language, tone and characterizations included in these materials do nothing to aid the true cause of peace and stability nor do they position the YMCA for effective service across the boundaries of dispute," said Kenneth Gladish, the organization's national executive director, in a letter to the World Alliance.

"Despite our long and historic community of interest with the World Alliance, we cannot accept the egregious politicization which you have allowed in this matter," Gladish stated in a second letter to the World Alliance.

YMCA Canada chair Ray Mantha wrote to Leo Adler, Canadian representative of the Wiesenthal Centre, "concur[ring] with your observation that some of the statements are one-sided and biased... We will be addressing our concerns to the World Alliance with the hope that a more balanced and moderated perspective can be presented to our collective constituency."

YMCA Canada received "a small number of complaints" about the report, said Silvana Anania, the organization's director of international relations and programs. "We're trying to dialogue with the World Alliance about the report and ask that they express that it does not reflect the views of YMCA national movements," she said.

Anania said YMCA Canada is not considering withholding financial support from the world body, since those funds support local Ys in impoverished countries, which do important humanitarian work.

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Lieberman shares experiences as UJA campaign ends

By FRANCES KRAFT
Staff Reporter

TORONTO — As an immigrant and the daughter of survivors, the last thing you do is stand before a group of strangers and call attention to your differences, said Hadassah Lieberman.

Yet that is exactly what she did after her husband, Conn. Senator Joseph Lieberman, was named Al Gore's running mate in last year's American presidential election – the first Jewish American on a national ticket.

Speaking last week at the Toronto Centre for the Arts to an audience of about 900 people at UJA FEDERATION's festive campaign closing, Lieberman shared her experiences in a talk punctuated with warmth and humour.

The electoral campaign was gruelling, she said candidly, noting the sleep deprivation, the cramming of facts and figures into her head, and being "interrogated" on national television.

Her initial reaction – "This is nuts!" – gave way to the recognition of "a great opportunity and incredible experience."

It was Gore who urged the Prague-born, New England-raised Lieberman to share with the public what she said to him at a private dinner just after the nomination.

"I felt compelled to raise my glass and offer a toast," she recalled. "Thank you for choosing Joe," she said at the time. "I never would have dreamt I would be sitting here, the daughter of Holocaust survivors, an immigrant, and now the wife of the vice-presidential nominee. I thank you for this honour."

Those sentiments, she said, struck a chord with Americans from diverse backgrounds.

The Liebermans, who have been open about their observant Jewish lifestyle, were met with "nothing other than open arms and good wishes," she said.

With an adolescent daughter, two married children and two grandchildren between them, Lieberman and her husband of 18 years have been committed to "creating a life nurtured by our family and faith."

Following the nomination last August, they had to deal with a sizable Secret Service contingent and unaccustomed media attention, including one photographer perched outside their kitchen window the very first morning.

Hadassah Lieberman

Their saving grace was Shabbat, Lieberman said.

Although people went out of their way to accommodate their religious needs, the downtime necessitated by Sabbath observance was "unheard of" in the context of a national election campaign.

The weekly respite resulted in some interesting circumstances, like their first Shabbat on the campaign trail, in Lacrosse, Wis., when the rabbi of the local synagogue admitted that even on Yom Kippur, services never drew such a crowd. Some people travelled 95 miles for the Shabbat service, Lieberman said, and locals left wedding receptions to shake hands with the candidate and his wife as they walked by with their Secret Service entourage.

Lieberman said she hopes that the denouement of the campaign – the 35 days between the election and the determining of its results – made people understand that every vote counts. Earlier, at a media conference, she noted that, although that period was tough, her husband is a realist and they are not the type to react with bitterness.

She also mentioned her work in the field of health care and her related meetings, during a trip last year to Israel, with Israeli Arab women. She told reporters that, at the risk of sounding Pollyannish, "you have to believe in peace, and you have to believe in people."

Lieberman offered her congratulations on the Toronto federation's own campaign, which has raised $41 million towards its goal of $45 million.

The Campaign for our Children, as it was called, still has "some important gifts to finalize" but is well on target, said Ed Sonshine, who co-chaired the campaign with Ron Frisch.

Funds raised kept many Jewish families from being uprooted because they couldn't pay the rent, said Alan Sandler, federation president. Campaign funds also go to Israel and overseas Jewish communities.

Locally, 7,000 Jewish children live under the poverty line and hundreds have been victims of domestic violence, noted Frisch.

The ceremonies also included volunteer awards; a presentation of Hebrew music by Maytal Golan, Eyal Bar-David and Eyal Anteby; and the announcement of Campaign 2002 chairs Michael Bregman and David Koschitzky, as well as Lesley Binstock Offman as incoming Women's Campaign and Advocacy chair.

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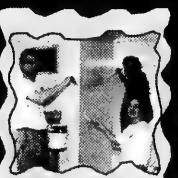
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Christian silence

Last week, the Mufti of Jerusalem, Sheikh Edrima Sa'id Sabri issued a *fatwa* (a binding religious ruling), declaring that the Kotel, the Western Wall, was included in the area that was the property of the Wakf, the Muslim Trust that administers the Temple Mount. The Kotel, Sabri said, was one of the supporting walls of the Al Aksa Mosque, thus inviolate to Islam and beyond the control or reach of the Jews.

This latest fatwa followed an earlier one made by Sabri a few weeks before, proclaiming the entire Temple Mount area to be the exclusive property of the Wakf and thus the exclusive territory of the Muslim people. The import of both rulings, of course, was to openly dispute and reject any Jewish claim to the history of the Temple Mount or to the stones of the Western Wall.

Sabri was appointed by Yasser Arafat. One assumes, therefore, that Sabri's very demonstrative, public, religious declaration was made with the approval of the Palestinian Authority president to create yet another instrument of war to be used one day against the Jewish state. But Judaism will not be invalidated.

Justifiably, Israel's religious leaders expressed their outrage at Sabri's invidious intolerance. But inexplicably and sadly, there has not yet been one word of protest expressed by organized Christianity.

Western hectoring

Even as Western churches appeared to have lost their voices on the issue of Jerusalem, many of their political leaders, however, did indeed find sufficiently forceful language to hector Israel about the imminent financial collapse of Yasser Arafat's PA. Pointing an accusing finger at Israel for refusing to set aside its blockade of the territories or to forward to the PA the taxes withheld from Palestinian workers, western officials warn of the dire consequences.

"The fiscal crisis could lead to an institutional collapse, which will lead to further violence," Terje Larsen, the UN special envoy, said.

"Further violence!" Every day, Palestinians shoot at or commit other acts of violence against Israelis. Should Israel simply acquiesce to this? Should it reward the planners and perpetrators? Shouldn't there be consequences?

The blame for the near economic ruin of the PA should fall where it truly belongs: with Yasser Arafat. He and his regime are responsible for the violence. He and his regime should bring it to an end. Arafat's regime's corruption is so widely reputed in the region that the European nations and even the Arab League are reluctant to disburse the multi-million dollar funding they have sanctimoniously pledged. It is, alas, true that economic distress is a fertile breeding ground for Hamas, Hezbollah and Islamic Jihad. But what a breathtaking hypocrisy to lay blame for the distress at the feet of the government of Israel!

LET OUR PEOPLE GO

On July 1, 2000 in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Rabbi Melchior's special plea

In these turbulent times for the Jewish people, one issue continues to transcend all divides and unite us all – left and right, religious and secular, Ashkenazi and Sephardi – our profound concern for the well-being of all our young men and women in uniform and particularly, our prayers for the safe return of the IDF's missing and captive soldiers.

This painful chapter has accompanied our struggle for peace and security since the very inception of the State of Israel. And, even today, the government of Israel and its friends continue to invest every possible effort in order to win the release of all our sons – Zachary Baumel, Tzvi Feldman, Yehuda Katz, Ron Arad, Adi Avitan, Benny Avraham, Omar Souad and Elchanan Tannenbaum.

The human tragedy of our MiAs and PoWs pains the entire Jewish world. We are, after all, the extended family of these eight men – "All Jews are responsible for each other" – and so, we must not remain silent. Our actions will have a direct impact on the fate of our prisoners.

Jewish communities around the globe must also divert public attention to the agonizing plight of these men, who, in flagrant contravention of the Geneva Accords, have not been allowed *any* contact with the outside world, including the International Red Cross. It is paramount that the reprehensible conditions of their prolonged captivity be universally condemned - and that their freedom be won.

It is imperative that all Jewish communities exert maximum pressure on their local governments and enlist their active involvement in demanding an end to the captivity of our soldiers. This humanitarian cause must become a top priority for all democratic societies committed to fundamental morality, liberty and justice.

The deaf ears which have ignored our appeals must be forced to hear and to act now. This blemish on the collective record of the international community must be erased, and our captives must be returned safely to their families.

I urge you to join in the mitzvah of bringing freedom for these prisoners and to participate in this campaign of unparalleled urgency.

Rabbi Michael Melchior
Minister of Israeli Society and the World Jewish Community
Jerusalem

* * *

Sharansky the unifier

One couldn't help but feel a tremendous sense of pride for our community when 2,000 Toronto Jews gathered for the rally at the Shaarei Shomayim synagogue on Jan. 30.

Natan Sharansky, the power behind the sponsoring organization, One Jerusalem, magnetized the audience when he told the assembly: "The battle for Jerusalem is the battle for your life."

I couldn't help but recall the week of July 10, 1978, when a handful of activists took part in a round-the-clock vigil outside Montreal's Soviet Consulate, for the duration of Sharansky's trial. Mattresses and sleeping bags were hauled out at midnight, as the vigil continued through the night.

After five days, news of the verdict was communicated to us on the street. We wept openly, struck by the courage of the man whose final words delivered to his jury were: "Leshanah haba'ah b'Yerushalayim."

From a courtroom in Moscow, Natan Sharansky had united the Jewish people. Jews of all religious beliefs stood together to cry out for freedom for Soviet Jews, and they continued to do so until Sharansky and hundreds of thousands of others were set free.

The Jerusalem for which Sharansky yearned as a prisoner in the dock is the same one for which he is fighting today, urging the Jewish people to remain united for the city that is the heart of the Jewish people.

Once more, Sharansky is the catalyst for unity. It was heartwarming to join a rally in an Orthodox synagogue and be addressed by three rabbis, one each from the Reform, Conservative and Orthodox movements.

It seems possible that Natan Sharansky may be the one to help mend the divisiveness among Jews, helping them to recognize that, regardless of our personal beliefs, we all God's people.

Wendy Eisen
Toronto

* * *

Thanks to anonymous teen

I want to thank the kind teenage boy who helped guide our lost six-year-old son home on Jan. 22, between the hours of 3:50 and 4:55 p.m.

My son stopped this person on Conley Road in Thornhill and asked him if he knew where Tansley Road was. They started walking together along Steeles Avenue to Bathurst Street, and when the teenager saw that Luke was tired, he offered to carry him home (about 3 kilometres). He delivered Luke safely to our front door. My husband thanked the teenager, but he didn't get any other information because he was so preoccupied with our son. It was a very emotional time for all of us. We are so, so grateful for his kindness. It's obvious this person went out of his way to ensure Luke's safety and comfort and we all want to say thanks for caring. We feel very fortunate that our son made contact with him. If we never make contact with this teenage boy, we rest assured that God knows about this good shepherd.

Linda Corbo
Toronto

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Perspectives

Turning the other ear

By ESTHER HECHT
Special to The CJN

Sue Kerman was furious.

The Palestinians in the territories started rioting last September, just as the Israeli government was saying a peace agreement was near. Kerman, a Jerusalem high school teacher, was even angrier when Israeli Arabs rioted in October. She was so incensed she almost cancelled her registration for a course titled The Palestinians in the Twentieth Century: An Inside View. But even more than she was angered by the violence, she was baffled.

Like many Israelis, Kerman, 53, was jolted into realizing she had no idea what motivated the Palestinians. "I needed more background," she said.

So when the course – co-sponsored by the Hebrew University's Harry S. Truman Research Institute for the Advancement of Peace and the Institute for Israeli-Arab Studies at the Van Leer Jerusalem Institute and funded by the Ford Foundation – began in November, Kerman was one of nearly 100 Jerusalemites who responded to the events by coming to hear "the other side."

For a change, they were to hear about it not through the filter of Israeli analysts but directly from Palestinian academics. So determined were the Israelis to learn that most of them signed up for the second semester of the course, which started this month. But they were in for a bumpy ride.

"It's not always easy for Israelis to hear everything that is said," they were warned at the outset by Prof. Amnon Cohen, head of the Harry S. Truman Research Institute for the Advancement of Peace.

Course organizer Adel Manna, head of the Institute for Israeli-Arab Studies, began by presenting the Israeli narrative of Zionist endeavour in the 20th century and then with its mirror image: the Palestinian narrative of the same events.

The audience was visibly uncomfortable as Manna described the Palestinians' gradual realization in the 1920s and 1930s that the Zionist enterprise, which led to establishment of the state of Israel, undermined their own national aspirations.

During coffee breaks, the participants expressed a range of reactions. Ari Rath, 75, former editor of the *Jerusalem Post*, said he had "expected to hear more extremism; it was very factual."

Kerman, however, commented that "how they whitewash themselves upsets me." And Ariel Ginsburg, 67, retired director of a chemicals firm, declared, "Nothing bothered me," but noted that the woman next to him looked "ready to pull out a machine gun."

Outside the lecture hall, each week brought more violence on both sides. Yet the lecturers came as promised, even when travel restrictions in the West Bank made it nearly impossible; and the students listened politely, even when they disputed the historical facts presented.

But in the fifth week of the course, when Nazmi al-Jubeh, a historian at Bir Zeit University in Ramallah and a member of the Palestinian negotiating team in 1991-93, described the Jewish population of Jerusalem's Old City as having "left" in 1947, one student interjected angrily, "They were expelled!"

Jubeh responded with obvious irritation, "Okay, expelled."

But then the student retorted, "Besides those who were killed," causing Manna to cut in and ask that the participants "Stop the provocations."

At other times, Manna reminded argumentative students, "We're not here to conduct negotiations."

Apart from Manna, whose straightforwardness and perfect Hebrew won the participants' admiration, the lecturer to whom the students warmed most was Yezid Sayigh, author of the definitive *Armed Struggle and the Search for State: The Palestinian National Movement, 1949-1993*.

Sayigh, a Cambridge University professor of international relations, began by stating that identity was constantly being constructed, that the role of violence was not unique to the Palestinian case, and that the form Palestinian nationalism took was not inevitable.

According to Sayigh, violence became central to Palestinian aspirations for a state only after non-violent modes of political expression were blocked.

"Violence enabled a particular [nationalist] formulation to assert itself, to compete with other ideological possibilities," he said. His own family, for example, refugees from Tiberias, "believed Palestine was southern Syria and should be merged with Syria."

Rema Hammami, who spoke about the Palestinian women's movement, was asked whether Palestinian women had sought role models in the Israeli women's movement.

It's a question Israelis always ask, said Hamammi, chair of the graduate program of the Institute of Women's Studies at Bir Zeit University. Her answer was "No." Their models came from revolutionary movements in Vietnam, Cuba and the Third World.

The first semester dealt with the historical background of today's events. In the second semester, students had a choice: culture, language and the arts; the Arabs in Israel; or economics and democracy.

Planned excursions to Palestinian areas, cancelled in the first semester because of the continuing turbulence, were to be replaced by a lecture on the holy month of Ramadan, which coincided with the course, Manna said.

After the Ramadan lecture, a religiously observant student said she was surprised to learn how similar some of the customs were to those of Judaism. Several students suggested that a similar lecture series be set up for Palestinians.

In fact, the first such year-long course, in 1995, was for Palestinians. Lectures were given by Israeli professors and researchers who spoke in English, and Israeli Arab professors, like Azmi Bishara (today an MK), who spoke in Arabic.

That course – funded by a German foundation – was held in conjunction with the Society of Arab Studies, at Orient House in east Jerusalem, and had 50 participants.

Manna and Bishara produced a book in Arabic containing eight articles related to the lectures, and, according to Manna, it sold well – more than 2,000 copies. Amman University in Jordan reprinted and distributed individual articles.

In the second course, for Israelis, the lecturers were Palestinians, mostly from the West Bank. Sixty Israelis completed the year.

In the current round of courses, offered in both Tel Aviv and Jerusalem, enrolment in the two semesters in Jerusalem totals 130 and another 40 have signed up in Tel Aviv. Ford Foundation policy is that a parallel course for Palestinians be organized by the Palestinians themselves, Manna said, yet so far, current events have interfered.

Manna, who acted as moderator, added a personal touch by describing his own experiences. Born in 1947 in Majdal Kurum, a village in Galilee, his family was expelled in 1949 as part of a "thinning out" of the Arab population, but they managed to return after a legal battle.

He earned his doctorate in Middle Eastern history at the Hebrew University and has taught there and at universities in the West Bank.

Since 1995, he has headed the Israel Institute for Arab Studies, a non-profit centre specializing in research and publications on Israeli Arabs and educational projects for the Arab public.

Facing a roomful of Israelis can be daunting, Manna said in an interview at the start of the second semester, but "we get a lot of encouragement from the students, which keeps us going, because personally, it's not easy to give this course."

The Institute has started working with Russian-language journalists, to reach the country's one-million Russian-speakers. "The idea is to become an information centre to supply services to all kinds of groups," including students and journalists, Manna said.

He would like to see the idea spread to universities and teachers' colleges throughout the country, so that instead of listening to Israeli experts talk about the Palestinians, they would hear Palestinian academics. The Education Ministry recently expressed interest in providing such a course for teachers.

Manna is certain the current course is not simply "preaching to the converted." Though the majority are politically centre or left-wing, "they find out very quickly that they know very little and that they have many stereotypes."

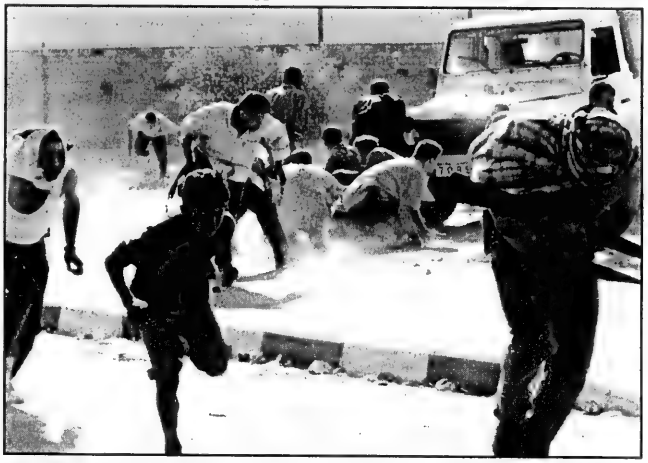
That ignorance and failure to acknowledge the viewpoint of the other side is compounded by condescension, he said. "That is why so many Israelis, and especially left-wingers, were so surprised and baffled by recent events."

Information is crucial to peace, he believes, because "the Israeli leadership and Palestinian leadership are close to reaching an agreement that will end the conflict," but the public is not. Without acknowledgment of the other side's point of view, there will be no popular support for an agreement, he said.

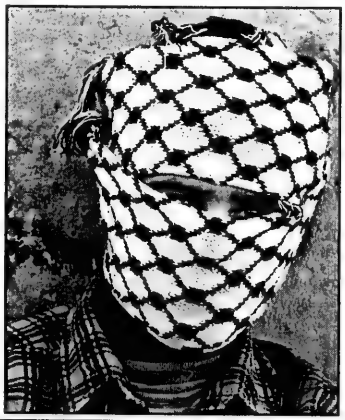
And indeed, one student in the course, who asked to remain anonymous, summed up the new perspective the lectures had given her.

"I am certain of the justice of our cause," she said, "but now I'm also certain of the justice of theirs."

Esther Hecht is a Jerusalem writer.



The author describes efforts by Israelis to understand the Palestinians. But images such as these predominate. [RNS/Reuters photos]



A strange star

The Weizmann Institute in Rechovot, Israel – named after the country's first president – never fails to amaze me. I subscribe to its news services and thus learn regularly of the astonishing advances engineered by the institute.

Rabbi Gunther Plaut in Toronto

The latest has to do with what scientists often call, "a strange star." The name indicates a celestial entity whose existence was predicted some 15 years ago, but which has eluded direct observation since then.

Vladimir Usov of the institute's condensed metaphysics department outlines several characteristics of these types of stars, one of them being our inability to view them directly and our being restricted to surmising their existence.

The prediction of the star's existence stems from Prof. Edward Witten of the Institute of Advanced Study at Princeton University, who described its crucial component as a "quark," considered one of the six types of the tiniest building blocks of matter. They do not usually exist as separate entities and are briefly flitting across the observer's view in high energy particle accelerators.

Because the" strange star" consists almost entirely of quarks, it remains invisible, yet real, in that it does emit electric pulses that can be traced. Says Usov: "Only a handful of the heavenly bodies observed in our galaxy are probably strange stars, but they would constitute a totally new class of celestial objects with extraordinary properties."

I will not go into further details about a subject about which I have limited understanding, but nonetheless am convinced that the Weizman Institute is indeed an ideal place to deal with it.

For after all, the institute is located in Israel, and it was in that nation thousands of years ago that the search for the invisible and yet real was first instituted in the history of humanity. It may seem odd to connect astronomy and its physics with religion, but every human search has an open-ended quality – whether it is a search for the divine that cannot be seen, or for some "real" matter that partakes of the same phenomenon.

Some 65 years ago, I was on my first trip to the Promised Land, and the world-renowned philosopher, Martin Buber, was also on the ship. In the lecture he gave to us, he pointed to the heavens and said, "Nowhere else are the stars as close to earth as they are here." Of course, this was supposed to be a metaphor, but it has resonated in my memory ever since.

The latest information from the Weizmann Institute – limited as my understanding of it is – speaks in these tones. If strange stars are ever to be seen, it will be in Israel.

Students need to raise pro-Israel awareness

The Birthright Israel program that was created last year has brought many new faces into Jewish communities across North America. Birthright Israel's mission is to "present lifelong Jewish values to Jewish young adults worldwide through a first educational peer-group trip to Israel." These fortunate people get a trip to Israel for almost two weeks. They learn about their past, travel in an incredible land, establish their roots, make a connection to Israel and have the financial concerns looked after by a variety of philanthropists.

Darcie Richler in Halifax

Needless to say, the results of the trips from last year were overwhelmingly successful and many more applicants have been chosen for upcoming trips.

The Atlantic communities, in particular, saw how the attendees of this trip gained a lot from the experience, as many Birthright participants became involved in The Atlantic Provinces Jewish Students' Federation (APJSF) programs. Further, the Atlantic contingency was inundated with applications in September 2000 for the upcoming trips this year.

But things have changed.

While there were not nearly enough spots for all of the applicants last year, it makes me very sad to see the Atlantic Jewish Council has had trouble finding participants for all of the spaces allotted for the region this year. The reason given by most of the people who withdrew their applications is simple: they are afraid to be traveling in Israel at a time when there is turmoil.

Although I recognize that the situation in Israel is not ideal and I appreciate the fear one would feel about going there, it is still distressing to observe the reduction in support for Israel from our area.

If people apply for Birthright and then withdraw because of the intifadah, one would hope that their initial interest in Israel would keep them involved in supporting Israel.

Let's see solidarity expressed in other ways. For example, there have been groups on campus that have attempted to spread mass propaganda against Israel. The APJSF has repeatedly advised the Jewish student body about the problem of anti-Israel speakers appearing in various campuses.

But more can be done. We have had lower than desired numbers in attendance at various functions and we need to engage as a group. There is a large enough Jewish student population in and around Halifax to do better.

The best way to broadcast on our campuses that anti-Israel rhetoric will not be tolerated, is to deal in numbers. The message to all students on campuses, not only in Halifax, but across Canada, must be: Take part in what your school has to offer.

In Halifax, we will be organizing a list of speakers who will be helping to raise awareness on campuses. It will be very important to have large turnouts in support of Israel to counter-balance a show of anti-Israel protesters at these assemblies.

To the students of Halifax and surrounding areas: Please come and show your support for Israel. While we might not all agree on exactly how peace should be attained in Israel, we all agree that the violence must stop.

The next time that you receive an e-mail from apjsf@hotmail.com, please take it seriously. Your involvement is valuable and if you feel that you can't go to Israel on a trip like Birthright, show your support locally. It will still make a difference.

Think back to what Queen Esther accomplished... Happy Purim!

Group fosters pride in Jewish community

A few months ago I wrote my first article for *The Canadian Jewish News*. I wrote about the Winnipeg Jewish community and some of the events or groups that contribute to the strong sense of pride our community often exhibits. One of these groups is the Chai Folk Ensemble, who performed their major annual show on Feb. 20.

Bryan Borzykowski in Winnipeg

Chai is one of the more remarkable things to come from Winnipeg and it is something that everyone can take pride in and feel a part of. The show, which is performed at the Winnipeg Concert Hall, draws hundreds of people from inside and outside the Jewish community.

This 37-year-old group is an important asset to the community for many reasons. First, they are known throughout the world, as they have performed in Mexico, in Israel and at Disneyworld. This year, they are the only North American group to have been invited to perform at the Kineret Festival in Venezuela. Their renown has put Winnipeg's Jewish community on the map. Many people from here take pride in the fact that our community is known in various countries, and if you ever find yourself talking to fellow Jews around the world, there is good chance they will have heard of Chai.

Another positive aspect is that the members are almost all of university age. Being a part of Chai is a major commitment for the participants, which means that at least once a week (and every day for the week leading up to the show), they are engaged in an activity with other Jewish young people. Chai allows many of the performers to feel a connection to the Jewish community that they might otherwise not seek out.

Chai has a large musical repertoire, which includes Naomi Shemer's *Jerusalem of Gold* and the traditional Hebrew piece, *Ad Matai*, two songs that provide just a snapshot of the type of musical numbers performed at Chai shows. Personally, I go to the show to see my friends perform and for the music. Other than bar mitzvahs and listening to Finjan, Winnipeg is limited in the Jewish music department. Chai brings to light an assortment of songs that most of the community would never hear.

I think it is very important to have something like this in our community. Many people leave Winnipeg's Jewish community to flourish in other cities, and oftentimes people (at least students around my age) feel suffocated in the community and in Winnipeg in general.

Although Chai is not the answer to these problems, it does ease some of the year's cabin fever and adds strength to the community. For example, the members are able to find something that will bring them success and acclaim, and they are able to use their talents and perform for hundreds of people. Although this will not keep people involved in Winnipeg or the community forever, it does mean that many of the group's members will stay in Winnipeg for their university careers in order to participate in Chai. This allows the community to retain some of the Jewish youth that might otherwise decide to live somewhere else.

Chai brings people out of the Jewish Community Centre. This is important because almost all the Jewish community's events take place at the JCC. At times, this can be somewhat overwhelming, especially if you are a high school student or frequently use the facilities. It is easy to find yourself feeling as if you actually live at the Asper Campus. The major Chai show (and its subsequent smaller shows) is a great opportunity to get together in a place that is not the campus. I know of some people who won't go to the JCC, but do attend the Chai shows and this is one of the few times that they feel a connection to the Jewish community.

Chai is an important part of the history and the makeup of our Jewish community. Rachel Tenenbein, who has been dancing with the group for four years, sums up the importance of this dance ensemble. "Chai is the amalgamation of art and culture. It showcases the community's finest talent and brings an international name to Winnipeg's Jewish community."

If you have any comments, please e-mail them to: cjnbryan@hotmail.com

The Kirshner File

Ellen Seligman: Margaret Atwood's editor

Behind every published novelist or poet lurks an indispensable presence, an editor who reads and shapes a manuscript – a flight of the imagination – in a rigorous, time-honoured process.

"There is an intense and intricate dialogue between an editor and a writer," explained Ellen Seligman, one of Canada's ablest literary editors.

Sheldon Kirshner in Toronto

During these exchanges, which can last as little as a couple of months or as long as a year, the makings of a book emerge.

Seligman, named Editor of the Year in 1998 by the Canadian Booksellers' Association, has been poring over manuscripts since the late 1960s. And now, as publisher of fiction at McClelland & Stewart – a venerable Canadian house – she decides what prose and poetry will be published.

Connoisseurs of fine Canadian literature are doubtless familiar with her list of authors. A fiftysomething woman who started with McClelland & Stewart in 1977 as a senior editor, she has worked with, and helped develop the careers of such luminaries as Margaret Atwood, Irving Layton, Michael Ondaatje, Anne Michaels and Rohinton Mistry, among others.

Born and raised in New York City but living in Toronto since 1976, Seligman is a jack-of-all-trades, dealing with agents, negotiating contracts, reading manuscripts, overseeing copy editors, supervising typeface and cover design, writing dustjackets and handling promotional publicity.

Above all, she strives to be "an ideal reader," an empathetic, discerning editor who understands and responds to a writer's intentions and sweeps away "obstructions and problems" in a manuscript with the stroke of a pen.

Ensconced in a spacious ninth floor office filled with the published works of some of Canada's most famous novelists and poets, Seligman publishes seven to 12 new novels annually and runs a popular reprint series – Emblem Editions – that turns out four to seven titles per year.

"We also have a poetry program," she added. "We publish four volumes of poetry during the spring season."

Until the mid-1980s, McClelland & Stewart was the sole Canadian publisher of its size to showcase poetry on a regular basis. Today, its poets include the likes of Leonard Cohen, Lorna Crozier, Stephanie Bolster and Dionne Brand.

Although McClelland & Stewart does not accept unsolicited submissions, there are no shortage of manuscripts submitted through regular channels. "At any given time," she said, "we have close to 50 under assessment."

As its foremost "ideal reader," Seligman has the first and last word about the suitability of a manuscript.

The selection process is subjective and subtle, if not complicated and mysterious. As she put it: "There is no formula or system for editing. It grows out of instinctive responses. I don't set out with any criteria. I read a manuscript and respond to it on its own terms. I apply professional judgment as to whether we can publish a book successfully."

Crossing her desk occasionally is a manuscript that is otherwise publishable, but just not right for McClelland & Stewart.

Acknowledging that literary tastes are strictly personal, Seligman allowed that there have been times when she has not been enthusiastic about a particular work that others have praised to the heavens.

As a result, she has missed a few "big ones." Dwelling momentarily on the literary gems that have eluded her grasp, she observed: "In retrospect, I can say that these things, of course, happen. It happens to everyone in the industry. But it doesn't happen that often. You sort of have to roll with it."

Basically, Seligman works with three kinds of writers: household names like Atwood (*The Blind Assassin*) or Ondaatje (*The English Patient*), developing ones like Andre Alexis (*Childhood*) or Shyam Selvadurai (*Funny Boy*), and brand new ones like Elizabeth Hay (*A Student of Weather*) or Elyse Gasco (*Can You Wave Bye Bye, Baby?*)

Known as a tough editor, Seligman takes pride in being a taskmaster. "I take it as a compliment. It means I have a stake in the books being the best they can be for McClelland and Stewart and [for] the author."

Before she takes on a writer, she determines whether they can work well together and are on the same creative wavelength.

"It's not as if an author signs a contract and is then subjected to a big surprise," she said.

Collaborating closely with writers, Seligman is always mindful and respectful of their talent. "Ultimately, it's an author's book." If modifications are required, she can be quite forceful. But this is not really a problem. "I've never met an author who was unwilling to consider suggestions for change."

When she examines a manuscript, Seligman concentrates on such make-or-break matters as structure, pacing and character development. When she is finished, two in-house copy editors scour it for style, punctuation, spelling and factual accuracy.

"Once a manuscript is in the final edit phase, it usually takes four to six months to turn it into a book."

In her estimation, a good editor is bound neither by pre-conceived notions nor by rules.

Ellen Seligman **[Sari Ginsberg photo]**

"Editors have to let books speak to them. They should respond to many different voices."

Seligman never knows what to expect when she begins reading a manuscript. "You can be dazzled by the first chapter, and then too many wrong turns follow." Alternatively, a novel may unfold at a more leisurely pace before it finally leaves a favourable impression.

One of her most important discoveries was Anne Michaels, whose novel of the Holocaust, *Fugitive Pieces*, was an international sensation. "I was pretty amazed by her first novel," said Seligman. "It was profound and exquisite."

Asked whether she has any advice for young, aspiring writers, she replied, "Keep on writing and developing your own voice. Read books. See what's out there and who's publishing what."

As a young woman, Seligman absorbed these lessons proficiently.

Her father, a prosperous businessman, enrolled her in a progressive private school with a strong focus on literature and history.

"I had wonderful, inspirational teachers. They helped me become an analytical reader. I always loved reading."

After earning a BA from the University of Wisconsin, she was hired by MacMillan, a New York publisher, as an administrative assistant to the editor-in-chief. She toiled at MacMillan for about five years, learning the business from the bottom down.

Subsequently, in London, England, she worked as a junior editor for W.H. Allen, a trade house that no longer exists.

Seligman cannot remember the first manuscript to which she was assigned, but recalls having laboured over a theatre memoir and a cookbook.

She left London after two years, heading to Toronto for "personal, romantic reasons." By then, having become something of an Anglophile, she had no desire to return to the United States, where her sister, Maggie, a teacher, still lives.

In her first year in Toronto, Seligman worked as a freelance editor. Among her clients was McClelland & Stewart. When an editor there took maternity leave, McClelland & Stewart offered her a full-time job.

She has not been tempted to go back to the United States. "I love Toronto. It's so culturally diverse. I miss New York City in certain ways, but my life is very full in Toronto."

Her "partner," James Polk, is a former literary publisher and editor, a published novelist and a pianist who has been involved at the provincial government level in culture and the arts. They have no children.

Working 12- to 14-hour days on average, she rarely reads just for leisure. "It's very difficult to read for pleasure. I always have manuscripts waiting, which is a problem for publishers."

An intensely private person whose pastimes include film, theatre, music and gardening, she has yet to write a novel. "I've never had the concentration to do so, and this is not unusual for editors. But I'm a great letter writer!"

Although some of her dearest friends are McClelland & Stewart authors, she makes a point of drawing a line between friendship and duty. So when she is editing a manuscript, Seligman is never less than professional in assessing its strengths and weaknesses, regardless of its authorship.

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Phrases and fables

Books
Bernard Baskin

***The Oxford Dictionary of Phrase and Fable*, edited by Elizabeth Knowles, Oxford University Press, $63.95**

Of the making of reference books there is no end. I'm addicted to them. My library contains three sturdy shelves crammed with volumes of noble and memorable quotations, and books that provide quick and useful information about such diverse subjects as authors, literature, religion, history and geography, folklore and superstition, etc.

Books of Jewish reference abound. From my desk, I can make out such titles as *Treasury of Jewish Quotations* by Leo Rosten, *The Word, A Spiritual Source Book* by Noah ben Shea, *Two Jews, Three Opinions* by Sandee Brawasky and Deborah Mark, *Words of the Wise* by R. Alcalay and *Day by Day – Reflections on the Themes of the Torah Found in Literature, Philosophy and Religious Thought* by Chaim Stern.

The Oxford Dictionary of Phrase and Fable is a massive volume of 1,223 pages. It contains over 20,000 words, names and phrases with cultural resonance; items from history and religion, mythology, biography, folk customs, science, technology and philosophy.

Naturally, there are many references of Jewish interest. The following are a number of these, culled by browsing through the pages of this rich, diverse and fascinating tome:

Horns of Moses – in traditional art, Moses may be represented with horns, based on a misreading of the passage describing his descent from Mount Sinai, in which the Hebrew word for "rays of light" surrounding his head has been mistranslated.

Haredi – a member of any of various Orthodox Jewish sects characterized by strict adherence to the traditional form of Jewish law and rejection of modern secular culture, many of whom do not recognize the modern state of Israel as a spiritual authority. The name is from Hebrew, literally "one who trembles [in awe at the word of God]."

Gehenna – in Judaism and the New Testament, hell. The name comes via ecclesiastical Latin from Greek *geenna*, from Hebrew *ge' hinnom* "hell," literally "valley of Hinnom," a place near Jerusalem where children were sacrificed to Baal, as in Jeremiah 10:6, "This place shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter."

Sephardi – a Jew of Spanish or Portuguese descent. They retain their own distinctive dialect of Spanish (Ladino), customs and rituals, preserving Babylonian Jewish traditions rather than the Palestinian ones of the Ashkenazim. The name is modern Hebrew, from Sepharad, a country mentioned in Obadiah 20 ("the captivity of Jerusalem, which is in Sepharad") and taken to be Spain.

Naboth – in the Bible, the owner of a vineyard coveted by King Ahab; when Naboth refused to sell it, Ahab's wife Jezebel caused him be falsely accused of blasphemy and stoned to death. On taking possession of the vineyard, Ahab was warned by Elijah that the sin would bring disaster on his dynasty and on Jezebel. The story is referred to allusively for situations in which one who is already wealthy covets the single possession of another.

Jew's harp – a small lyre-shaped musical instrument held between the teeth and struck with a finger. It can produce only one note, but harmonics are sounded by the player altering the shape of the mouth cavity. The name of the instrument is an ancient one, but no connection with Jews has been established with certainty.

The Internet revolution

By ZE'EV GLICENSTEIN

Roots & Remembrance

Any observer of the world of Jewish genealogy over the past decade cannot help but note the revolution that the Internet has produced.

JewishGen, the chief Web site for Jewish genealogy, receives millions of hits each month. It is, by all accounts, a phenomenally useful tool that supplies invaluable educational and informational aid, puts dozens of searchable databases at researchers' fingertips, and unites a worldwide community of volunteers and researchers.

Dozens of special interest groups regularly exchange ideas, information and research tips. Digests from several such groups arrive daily at my computer, each loaded with so much information that it's hard to find time just to scan the lists of contents.

JewishGen's main discussion group digest often contains 50 messages or more. In addition, I receive daily digests from a Belarus research group and a Lodz research group. I also receive messages from various groups undertaking projects in Polish towns such as Warta and Piotrkow Tribunalski.

Watching a new research group being born is vaguely like observing the birth of a supernova in the heavens. Last month, someone had the brilliant idea of taking the JewishGen Family Finder and writing to everyone researching the common surname Rabinovitz.

There ensued a spontaneous explosion of messages, each brimming with details of particular families from particular towns. After two weeks, the chatter died down. I am not sure if there was sufficient critical mass for any genuine genealogical connections to have occurred.

Get connected to your heritage! Visit the JewishGen site at www.jewishgen.org/.

* * *

A Cautionary Tale: The man was not religious; in fact, he was an habitue of the beer hall rather than the synagogue. Although he hardly understood its significance, he had told his children that he was a descendant of the tribe of Levi, those who served the kohanim (priests).

When he died, his children told the rabbi at the funeral home about the Levitical connection, and the word "Ha-levi" was carved after his Hebrew name on the tombstone.

Decades later, a grandson, newly smitten by the genealogical bug and the meaning of his Jewish heritage, began searching through cemeteries for his grandparents' graves. Eventually he found the monuments, read the Hebrew inscriptions and marvelled at the previously unknown priestly connection.

Further investigation, however, produced some doubt. An aunt recounted by what flimsy hearsay evidence the story had been transmuted into the cold hard reality of stone.

Only after considerably more research involving letters to distant cousins across the sea, did the grandson learn the truth: his great-grandmother had come from a family of Levi'im, but since the distinction is passed down through male descendants only, it did not apply to his grandfather.

Although the rabbi urged the family to correct the tombstone, they have evidently chosen the more expedient method of allowing time and the elements to erase the mistake.

The moral? Don't believe everything you read – not even if it's carved in stone.

As experienced genealogists know, information degrades over distance and time. Glitches occur, even to the best of us. It's amazing the things we know that just ain't so; and the many suppositions that, through some mystical process, become elevated into facts.

Case in point: last month's assertion in this column that composers Berlin, Gershwin et al were of German descent, which an astute reader has corrected. The source was an article in a scholarly journal. Now I understand why the late writer Isaac Bashevis Singer had professed a sincere belief in gremlins.

Experienced genealogists know they have to collect at least three independent sources of a suspect piece of information before reliably attributing it as a fact.

By MARK MIETKIEWICZ

Purim sites for kids

The month of Adar is already here, and that means Purim is just around the corner. There is no holiday more geared towards kids (and the kid in all of us.) So this week, a look at Purim sites for children.

Start your tour at the Virtual Jerusalem site **[www.vjholidays.com/purim/]**. This large section has everything for children: from a history of the holiday and its traditions to quizzes and games. My favourite page at Virtual Jerusalem also has a great title: The Abridged Abbreviated Annotated Scratch & Sniff Megilla, A Cuckoo Condensation **[www.vjholidays.com/purim/cookoo.htm]**. This is a wonderful holiday storybook complete with hilarious sound effects. Just follow the story, and every time you pass your computer's cursor over a picture of a gragger, it will make the appropriate sound effect. Hear the booing when Haman is promoted to the King's second in command; listen as the gallows are built to hang Mordechai; and cheer along when the Jews are saved.

The Cyber Purim Play is really two treats in one **[www.shemayisrael.co.il/purim/purim_play/]**. It's a 16-page holiday colouring book that you can print out. But it's accompanied by an audio play that tells the story of the holiday. Great for kids who can't yet read. (You will need the free Shockwave plug-in to hear the site.) Be prepared to stay awhile. This is a large site that takes some time to download.

Also check out Aish HaTorah's colouring pages featuring the ubiquitous Monty Mermeltashen **[www.aish.com/holidays/purim/coloring_pages.asp]**.

Over at Torah Tots – Purim Fun and Games, there's a lot going on **[www.torahtots.com/holidays/purim/purim.htm]**. You can solve the secret message at Purim Letter Link, look for hidden words at Purim Word Find and find out about Purim Around the World. There are even two versions of the Purim megillah Story, one in English, one in Yiddish **[www.torahtots.com/holidays/purim/purshpl.htm]**. Or you can watch a slide show with the story of Purim **[www.tzivoshashem.org/yomtov/purim/slideshow/slideshow.htm]**. It's corny, but effective.

Need help with your costume? At Purim on the Net **[www.holidays.net/purim/costumes.html]**, print out masks of King Achashverosh, Queen Esther and Haman, ready for colouring. I'm not sure quite sure of its historical accuracy, but over at Purim: A Festival of Gladness **[ezra.mts.jhu.edu/~rabbiars/purim/]**, you'll find out how to make an origami Haman's hat. If you want to try making a real crown, you can find detailed, illustrated instructions online for a beaded crown. The project calls for glow-in-the-dark beads that will make your favourite Queen Esther beam **[www.chadiscrafts.nu/fun/crown.html]**.

You can find more Purim links at Jewish.com **[www.jewish.com/search/Holidays/Purim/]** and at Maven **[www.maven.co.il/subjects/idx127.htm]**. A couple of Web sites are geared toward teachers, such as Virtual Jerusalem's Educator's Guide **[www.vjholidays.com/purim/educators_guide.htm]** and The Joint Authority for Jewish Zionist Education **[www.jajz-ed.org.il/festivls/purim/index.html]**. Kids will be particularly interested in the links Purim Fun and Activities for Younger Children. (Just don't tell them they are educational.)

If you'd like to drop someone a line for Purim, you can, thanks to some colourful (and free) cyber-postcards. You can choose from a few at greetings.com **[www.123greetings.com/events/purim/]** or some animated Purim postcards at the Care2 site **[www.care2.com/send/categories/Purim]**.

My favourite postcard is geared to adults. It mixes old and new and tells us that royal courts haven't changed much in a couple of thousand years **[www. cards4you.com/jewish/purim/]** The postcard comes from Dry Bones creator Ya'acov Kirschen with this caption: "King Achashverosh saw that Esther was indeed fair to behold, so he turned to his advisor and said: 'Get me the name of that cute intern.'"

Next week: Purim fun, games and food on the Internet.

* * *

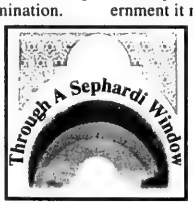
Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway@home.com.

By RABBI YEHIEL BEN AYON

Exploring unity government

Ariel Sharon wins the election by a 25 percent margin. Ehud Barak is voted out of office. Defeated, Barak announces his withdrawal from political life. In utter disarray, the left-wing coalition bickers in incrimination.

In order to form a unity coalition, Sharon offers Barak a position in the new regime. Shimon Peres, the elder statesmen of the left and father of Oslo cries foul. Then, he too is offered a ministry and accepts. Sharon calls Benjamin Netanyahu with a similar offering. Netanyahu declines. Surely, no one believes that Barak, Peres and Sharon can all align their conflicting politics for long.



What does the new Israeli government of unity really mean?

I am not an expert of political science, but then again I don't propose to be an expert in anything. Yet, I still write and speak, so why should political analysis be any different. Allow me then, to toss my two cents worth in the hat.

If Prime Minister-elect Ariel Sharon indeed pulls off this feat of unity government it means:

- The Oslo accord has finally been put to rest, and a new approach is under way.
- There is no significant left wing anymore.
- This is vintage Barak, effortlessly zigzagging from one position to another.
- Both Barak and Peres concluded that only by holding to their positions of influence could they then hope to make a comeback in a post-Sharon era.
- Sharon can now excuse any failings he will realize in the search for peace by hiding behind these two most prominent pro-peace politicians.
- Sharon can use the goodwill of Barak and Peres to soften his image as an arch-hawk and legitimize himself within the international arena.
- Sharon is also desperately looking for legitimacy within Israel itself, when only 35 percent of eligible voters participated in the worst election turnout ever.
- By enlisting Barak and Peres into his inner circle, Sharon hopes to harness them and save himself from any political embarrassments, especially from Peres' well-known aptitude to go his own contrarian way.
- A mockery of democracy has been committed, when a whole country has spoken by casting its vote for one ideology, and supposedly against the other, yet that same government proceeds to incorporate that very opposition.
- The differences that have been dusted under the rug will eventually resurface.

Finally, if Prime Minister-elect Ariel Sharon's unity government manoeuvre succeeds, it will be the mark of a brilliant politician.

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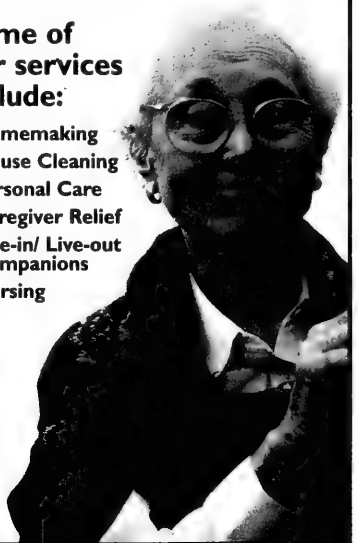

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Toronto Police Services releases hate crimes report

Mideast violence cited as one cause

By RON CSILLAG
Staff Reporter

TORONTO — Mideast violence echoed as far as Toronto last year, with the conflict being blamed for a number of anti-Semitic attacks in the city.

The hate crimes unit of Toronto Police Services released its annual report for 2000 last week, showing that while overall hate crimes were down over the year before, the number of anti-Jewish attacks stayed the same.

In other words, anti-Semitic crimes were up proportionally, especially in the autumn, and the conflict between Israel and the Palestinians is blamed.

There were 35 religion-related occurrences last year, and all but one were directed at Jews. This is consistent with previous years, when nearly all faith-related attacks related to Jews.

"In 2000, the number of anti-Semitic occurrences [was] proportionally higher than previous years due to the recent escalation in the Middle East conflict," states the 21-page report, available at www.torontopolice.on.ca.

The report was issued on the heels on the annual League for Human Rights audit, which showed a five percent rise in the number of anti-Semitic incidents across Canada, with nearly 40 percent of those in Toronto (see story, page 3).

Toronto police say the number of overall hate crimes was down last year.

The hate crimes unit received 204 hate-related offences, a 30 percent drop over the 1999 total of 292. Police say the decrease can be attributed to better awareness and community-based programs.

Assaults, mischief and threats were the most frequent hate crimes last year. Wilful promotion of hate dropped to 20 reported incidents, from 53 the year before.

Of all hate crimes, racial attacks led the way, with 46 percent of all incidents. Attacks based on religion accounted for 17 percent of the total.

The most victimized segment of the population were Blacks, followed by Jews. There were 18 reported crimes against gays and lesbians.

However, the majority of all hate crimes in October, when the latest round of Middle East violence was still fresh, were anti-Semitic.

The breakdown for 2000 shows that of the 35 religion-related offences, 34 were directed at Jews. Fourteen offences based on religion involved mischief, eight were threats, five were assaults, three were bomb threats, four involved wilful promotion of hate and one advocated genocide.

(The numbers under the "nationality" category show one "Israeli," and Jewish communal leaders are counting that toward the total.)

Most occur on Fridays, Mondays

Six of the anti-Jewish attacks involved bomb threats and mischief (usually graffiti) directed at synagogues.

Most hate crimes in 2000 took place on Fridays and Mondays, the report shows.

Last year, 38 reported hate crimes were concluded with charges. Of those, 15 cases were concluded, and 23 remain before the courts.

The majority of all hate crimes, including ones targeting Jews, took place within the jurisdiction of downtown's 52 Division.

Len Rudner, director of community relations for Canadian Jewish Congress, Ontario region, said that while he's heartened by the overall drop in hate crimes last year, "it's troubling that anti-Semitic attacks remained unchanged. Even in a society as civilized as Canada, we need to maintain vigilance."

Anti-Semitic incidents soar in '00

Continued from page 3

doors and windows. One of the synagogues had the word "Palestine" scrawled on the wall.

The October attacks in Canada coincided with a worldwide outbreak. "All across Europe, synagogues were vandalized or completely destroyed, and Jews were the victims of violence and harassment worldwide," the report states.

"Although several specific assaults were purported to be committed by Arab-Canadians, it is suspected that most of the incidents reported during this period were acts of opportunistic hate groups or individual anti-Semites, who used Middle East tension as an excuse or catalyst for their expressions of hatred," the report states.

Advertising Feature

One Glen Park reinvents the condominium

If the free spirit in you rebels at the notion of "downsizing" as you grow older, you'll be happy to know that at least one developer agrees with you.

David Feldman, who heads Camrost-Felcorp, is pleased to announce the start of construction at One Glen Park, an exclusive collection of condominium residences which sets a new standard in elegant living. It's only fitting that this development should occur in North York, where Camrost-Felcorp's previous successes include Village Gate, the Madison Centre, the Residences of Manhattan and Madison, and the Hollywood Plaza Grand Regent.

Gourmet kitchen with state-of-the-art appliances: everything a cook could want

Barbara Klein, Community Sales Manager for Camrost-Felcorp, is well-acquainted with the frustration of prospective buyers who dread being shoehorned into smaller quarters — and their elation at finding an alternative. "Downsizing sounds great, until *you're* the one being downsized," she says. "This project is not just another condominium; it's a solution for people

Keeping Shabbos dinner where it belongs

who want to not only maintain their existing lifestyle, but enhance it." Those disenchanted with boxlike offerings at other projects have found, with One Glen Park, that "they're not losing a home, they're moving into a better one. It's a house in condo's clothing," says Klein.

Many have been so taken with the concept that they've purchased multiple units, and customized them to their taste — effectively building a brand new "dream home."

Equal space, with amenities galore — and without the hassles of property maintenance and security. What does it all mean?

It means Shabbos dinner for 20 is *still* Shabbos dinner for 20 — in your own home, not at your daughter's because you don't have room. It means you can still "run a restaurant" in your kitchen — a new, state-of-the-art kitchen that will make cooking for family and friends a greater pleasure than ever. (For larger gatherings, the well-appointed party room has kitchenette facilities suitable for on-site catering).

It means that when they visit, your children and grandchildren can surf the web to their hearts' content on the Rogers Wave high-speed connection.

This feature, notes Klein, is typical of One Glen Park's intrinsic value and attention to detail. "The quality is built in from floor to ceiling," she beams. "Features that are extra elsewhere are standard here."

Among many others, these features include spacious balconies, nine-foot ceilings in the main living areas, designer kitchens with state-of-the-art appliances, and elegant master ensuite baths complete with whirlpool.

You'll also enjoy private underground parking, an attentive concierge, and two custom-designed elevators, with one serving as a Shabbos elevator.

Ironclad security means you can pick up and leave at a moment's notice and travel without having to worry about your property or your vehicle.

One Glen Park also offers a number of other features other condos don't, like individual heating and cooling pumps, so you don't get stuck with inflated bills from shared heating and air conditioning. A complete fitness centre will allow you to enjoy the benefits of exercise year-round, as well as a rejuvenating steam shower.

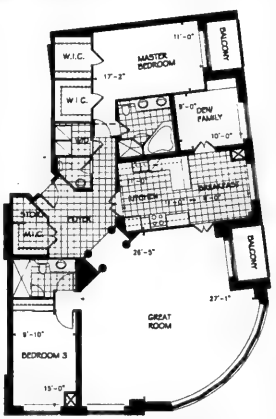
As the Crown Jewel of Camrost-Felcorp's "Signature Collection", One Glen Park offers an array of options and finishes limited only to your imagination. Most buyers, she says, are taking full advantage — especially at the pre-construction prices in effect as of this writing.

Perhaps the greatest advantage of One Glen Park is its location. For those who've spent the better part of their adult lives in the Bathurst / Glencairn area, moving into One Glen Park means remaining connected to the old and familiar — shopping, restaurants, bakeries, synagogues. As one buyer noted, "You don't know how much it

Last chance for pre-construction prices

means to be able to walk to shul, the same shul I've gone to for 30 years — and to know that I'm still within walking distance of my children."

In the broader sense, living at One Glen Park means being part of a community, says Klein. Many purchasers to date were friends or neighbours to begin with, and were drawn to the project by word of mouth. Underscoring the neighbourly feeling is a main lobby, complete with fireplace, that would be the envy of the Waldorf Astoria. Upon seeing the artist's rendering, one buyer was moved to declare, "I guess now I'll have to wear designer shorts to pick up the mail!" — to which his wife retorted, "it's about time!"



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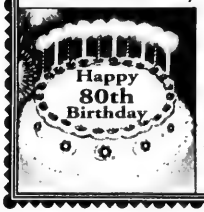

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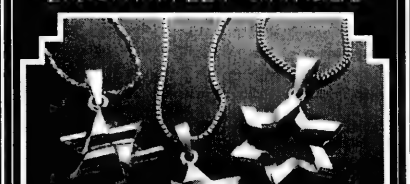

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Photo exhibit transcends Jerusalem

By SHELDON KIRSHNER
Staff Reporter

TORONTO — *Rediscovered Images of Jerusalem 1927-1967* is really a misnomer, if you want to be picky.

Judging by a preview of the photographic exhibit, which runs at the Koffler Centre of the Arts until April 1, the photos are not strictly about Jerusalem.

Elia Kahvedjian's trove of black and white photographs, brought to town by the New Israel Fund of Canada, transcends Jerusalem.

Among the photos on display are bucolic vistas of pre-state Israel, with pleasing views of Tiberias, Jaffa and the Jordan and Yarkon Rivers.

Yet the real emphasis is on Jerusalem, a city of intense historical and religious memories and animosities.

Kahvedjian, an Armenian resident of Jerusalem, seems to have had no political agenda when he set out to evoke the ethereal spirit of Jerusalem.

Guided solely by esthetic considerations, he captured the realities of a city home to Jews, Muslims and Christians.

In 1947, when Arab-Jewish tensions exploded into inter-communal warfare, Kahvedjian packed his negatives into boxes and put them into storage for safekeeping.

Forty years later, his son, Kevork, stumbled upon the cache and catalogued and printed the invaluable collection.

At the insistence of Kevork's wife, Hasmik, the pictures were exhibited for the first time in 1993 at the American Colony Hotel in eastern Jerusalem.

And now, thanks to Minda Davis of the New Israel Fund, these mostly magnificent photographs are here for all to examine and admire.

In the main, they deal with day-to-day life: Jews praying at the Western Wall, distracted haredim hurrying off to an unknown destination, an Arab woman smoking a nargila, a Jewish beggar waiting for alms, Arab water carriers posing for the camera in front of the Al-Aksa mosque, a Western woman, seated on a donkey, riding toward the Damascus Gate.

Only one photo, of British policemen frisking a group of Arabs with their arms raised, hints at the endemic strife that convulsed Palestine from the 1920s onward.

The urban and rural landscapes are particularly striking and appealing.

There is a panoramic aerial view of Jerusalem's Old City, circa 1936, and a jumble of low buildings on the edge of the desolate Judean Desert.

Kahvedjian's impressions of the Mughrabi Quarter and the Jewish Quarter of the 1930s evoke a kind of biblical timelessness.

His 1935 rendering of Mea Shearim, the haredi neighbourhood, is mind boggling. Amid a scattering of low-slung buildings, cattle graze contentedly in an airy pasture. Today, Mea Shearim is a study in urban congestion.

Two of his finest photos are of a silhouetted Palestinian woman in traditional embroidered garb walking toward sunlight, and of the graceful arches framing the Via Delorosa.

Kahvedjian's composition of the Western Wall plaza, snapped shortly after the 1967 Six Day War, is similarly impressive, as is his 1929 photo of Jews praying there amid a gaggle of Muslim onlookers.

Perhaps the most intriguing photo is of a dirigible – the Graf Zeppelin – floating serenely over Jerusalem in 1936. It looks remarkably like a scud missile!

Among his most evocative photographs are pastoral scenes of an empty rowboat drifting on the Sea of Galilee near Tiberias's weathered seawall, of two Muslim men praying on the banks of the Yarkon River, of three puffed-up sail boats caught on a mudflat on the Yarkon, of three Jewish men relaxing on a bench facing the placid Jordan River, of a kaffiyeh-clad Arab man in Jaffa gazing meditatively at the Mediterranean Sea, of a camel train trudging along the seashore.

If nothing else, this batch of pristine photos highlights the unspoiled, rustic beauty of the countryside as it was more than 60 years ago, and underscore the lamentable fact that the march of time has despoiled the environment.

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Greater Toronto Area

Tanenbaum's treasures to be displayed at ROM

By SHELDON KIRSHNER
Staff Reporter

TORONTO — A treasure trove of ancient antiquities, donated to the Royal Ontario Museum (ROM) last year by local philanthropists Joey and Toby Tanenbaum, will be displayed in a forthcoming exhibition.

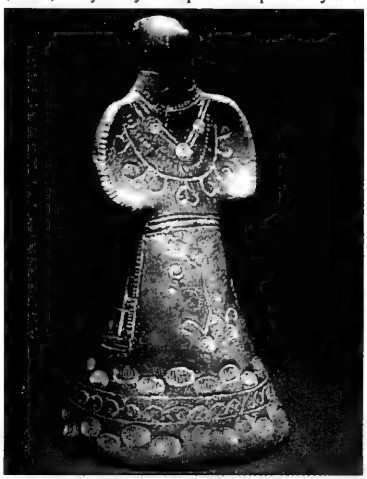

Figure of a lady, China, Tang dynasty, 618-906 CE.

Just Uncrated: Masterpieces from the Tanenbaum Gift is scheduled to be open to the public from April 21 to Sept. 3, ROM announced recently.

"We are delighted to share this exceptional gift from Joey and Toby Tanenbaum," said William Thorsell, ROM's president and chief executive officer.

"Our staff moved quickly to put these treasures on display as soon as we could."

In a milestone of philanthropy last November, the Tanenbaums turned over their $104 million collection of Middle Eastern, Asian and European art to ROM.

It was then described as the largest single gift to a cultural institution in Canadian history.

Joey Tanenbaum, a member of ROM's board of trustees and an active member of Toronto's Jewish community, is head of Jay-M Enterprises Ltd.

A recipient of the Order of Canada, he is the grandson of Abraham Tanenbaum, a Polish Jew who settled in Canada in 1911.

The collection consists of 1,800 pieces, two-thirds of which are Chinese artifacts.

ROM curators selected over 1,000 objects for *Just Uncrated*.

It features archeologically significant cult objects from Syria, Iraq, Turkey, Egypt, Afghanistan, Spain and the Balkans.

Among the highlights:

- A Syrian ceramic mould from the second millennium BCE used to produce clay figures.
- Three-foot tomb figures of horses, camels and humans from the Han and Tang dynasties.
- Chinese ceramic relief tiles portraying mythological animals from a two-headed bird to a four-eyed horse.
- Money trees, five to six feet in height, with coins growing from their bronze branches.
- An ornate Egyptian cartonnage originally used in the mummy-wrapping process.

When the exhibit closes, the Tanenbaum collection will be integrated into ROM's permanent and temporary galleries.

Pottery figure of a female, Danube region, 1500-1200 BCE.

Camel with rider, China, Tang dynasty, 618-906 CE.

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Beth Tikvah Sisterhood
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Women's Seder
on
Tuesday, March 20, at 6:45 p.m.
at Beth Tikvah Synagogue,
3080 Bayview Avenue
Our special guest will be
Rabbi Adina Lewittes
with whom we will share a unique, educational, musical, spiritual and inspirational evening.
A light dinner will be served
Members $20 Non-members $25
Everyone is welcome
By reservation only - Space is limited
For more information and reservations, please call the Sisterhood at 416-221-3433, ext. 353

Body piercing on agenda at study smorgasbord

By FRANCES KRAFT
Staff Reporter

TORONTO — There is no halachic ruling against body piercing, Rabbi Matthew Kaufman told a mostly teenage audience recently.

The new director of Camp Ramah in Canada made it clear, however, that the three major denominations of Judaism – as well as Camp Ramah itself – discourage the practice. Just because something is not forbidden, doesn't mean it is acceptable, he explained.

The session on Body Piercing and Tattooing was part of the first annual Torah 'N T.O., a study and dinner event held at Beth Emeth Bais Yehuda Synagogue and sponsored by the Canadian Region of United Synagogue of Conservative Judaism as well as more than a dozen affiliated groups or institutions.

First annual Torah 'N T.O. held at Beth Emeth

About 130 adults and teens attended two sessions each, choosing among 11 offerings including Ethical Dilemmas for Families (led by Daniel Goldberg of Beth Tzedec Congregation), Cain & Abel (taught by Michelle Wenner of United Synagogue Day School specifically for parents and teens), Jerusalem: Modern Issues and Dilemmas (Conservative shlichah Karni Goldshmid-Lahav) and Law & Custom in Jewish Ritual (Rabbi Wayne Allen of Beth Tikvah Synagogue).

"It was a wonderful program," said Shirley Gossack, executive director of the Canadian region of United Synagogue of Conservative Judaism, following the event. Response from participants was so positive that organizers plan to repeat the program – originally conceived as an annual event – twice next year, in the fall and again next spring.

"It was an opportunity for all ages to sit together and study, just for the love of it," said Gossack.

Rabbi Kaufman's topic obviously resonated for the teens, two of whom had tiny studs in their nose and one of whom said she had a navel piercing.

"Why do you want to know what the Torah has to say if you've made a personal choice already?" asked the rabbi in a manner reflecting curiosity, not malice.

Abbey Wolfe, 17, who attended with her mother Fran, wanted to know why society accepts her nose ring and Judaism doesn't, to the extent she feels it's regarded as an "ethical flaw."

"That's got to make you not feel too great about the choice – or about Judaism," commented the rabbi.

Wolfe, an affiliated Conservative Jew, said she doesn't regret her choice.

Although there is some "grey area for discussion," Rabbi Kaufman said everyone agrees that Judaism opposes self-mutilation. Piercings do not represent "a cut-and-dried situation" the way deliberate wrist-slashing or "branding" with heated steel would, he noted.

Earrings, on the other hand, have been accepted for many centuries, Rabbi Kaufman said. He even cited a Gemarah source indicating that earrings were acceptable for men.

Both the Reform and Conservative movements have published teshuvot against body piercing, and Camp Ramah has a policy barring staff from wearing piercings other than earrings, he noted.

Some of the questions surrounding piercing are whether it's dangerous and whether the purpose is to beautify or deface, said the rabbi.

Permanency of the piercing is also an issue, he indicated. "There would be an objection in Halachah to permanent marks," he said, referring to holes that would not close once the jewelry was removed. A nose stud or a navel piercing would not necessarily be regarded as permanent, he said.

Another key issue is modesty, or *tzniut*. Rabbi Kaufman noted, however, that even within Jewish circles there is disagreement on how modesty is to be expressed.

"When you walk around with a halter top, yes, we do have an issue," he said, referring specifically to navel piercing.

He dismissed as a bubbe mayse the common belief that one cannot be buried in a Jewish cemetery because of a tattoo.

Certainly in the case of someone who was tattooed against their will, it's not an issue, he said. And for the most part, he noted, tattoos in today's world do not indicate pagan worship or criminal links, the original basis for the prohibition.

Subscribe to *The Canadian Jewish News*

Health show cancels anti-Semitic speaker

By PAUL LUNGEN
Staff Reporter

TORONTO — Organizers of the Total Health 2001 show have pulled the plug on an anti-Semitic speaker whose c.v. includes dissemination of crude, medieval blood libels and promotion of Jewish conspiracy theories.

The Consumer Health Organization of Canada (CHOC) announced in a release that it was cancelling the speaking engagement of U.S. author Eustace Mullins after it learned of Mullins' "early writings in which he challenged the authenticity of Holocaust reports and made several unfounded anti-Semitic slurs."

The announcement came only one day after a senior CHOC spokesperson dismissed calls to cancel Mullins' speaking engagement. John Gardon, a founding member of the organization, told the *National Post* the controversy over Mullins is "excellent publicity. People will want to hear his side of the story."

His wife, CHOC president Libby Gardon, said she had known Mullins for years and had never heard him make any anti-Semitic remarks. "He's a respected author. He's a gentle man," she is quoted as saying.

Sponsors, CJC, politicians put pressure on show's organizer

The CHOC cancellation came after mounting pressure from show sponsors, the political arena and Canadian Jewish Congress.

The CHOC's cavalier dismissal of concerns about Mullins' presence angered four alternative health organizations that had been listed as sponsors of the show. Spokespersons for Noah's Natural Foods, the Big Carrot and Omega Centre Bookstore said they were pulling out of the show while a spokesperson for Baldwin Natural Foods said the collective management was "shocked" that Mullins was scheduled to speak.

Meanwhile, NDP leader Howard Hampton wrote to Ontario Premier Mike Harris, calling on him to cancel the CHOC's contract to use the government-owned Metro Toronto Convention Centre if Mullins' speaking engagement was not rescinded.

Harris, speaking to reporters in Stoney Creek, Ont., said if Mullins' "views are... contrary to the laws of Canada, I don't know why Canada's letting him in in the first place."

Congress, which distributed a substantial file on Mullins and his written work, was pleased his invitation was cancelled. "There is no question as to Mullins' credentials as an anti-Semite and we are heartened by the knowledge that he will not be given a platform in Canada from which to purvey his racist agenda," said Keith Landy, chair of Congress' Ontario region.

Mullins has a lengthy history of promoting Jewish conspiracies. He appears often in the dossiers of organizations that track anti-Semites.

In his *New History of the Jews*, Mullins claims Jews are "carriers" of communism and "furry scavengers who have found their way through the sewers into every civilized place..."

In *The Secret Holocaust*, he describes in gruesome detail a fantastic medieval blood libel in which "Jews, their eyes filled with blood lust and hatred of the gentiles, gather around the [Christian] child and pierce its flesh and drink its blood and call down curses upon the name of Jesus Christ."

Mullins had also written that Jew were poisoning American children through the Polio vaccine and he claims Jews control the U.S. banking system.

Libby Gardon credited Canadian Jewish Congress with providing documentation about Mullins' written works, which prompted her to cancel his appearance.

"I invited Mullins after hearing him speak when he didn't make any racist remarks," she said in a press release. "But we now know more about his early works and cannot endorse his participation."

The CHOC Web site indicated Mullins had been scheduled to discuss "the Rockefeller medical monopoly: the hidden forces behind the myths of modern medicine."

However, in its news release, the CHOC said Mullins was to join other speakers "including Jewish author Leonard Horowitz, in exploring contemporary genocides." The speakers were to discuss aspects of genocide "largely overlooked by the mainstream, including those who benefit most, financially and otherwise, from fear and hate."

The release then quotes Horowitz saying "a classic example of this is Henry Kissinger, hailed as a hero by unwitting Jewish organizations, yet currently exposed as a war criminal in this month's *Harper's* magazine. Most people don't realize Kissinger was excommunicated from the Jewish religion on June 20, 1976, during a religious ceremony presided over by five member rabbis of the Supreme Rabbinic Court of America, partly for helping top Nazi war criminals to escape from Germany at the close of the war."

The relevance of that assertion to the Mullins issue is unclear, and Gardon did not return *CJN* calls for an interview.

The CJN on the Web at
www.cjnews.com

Joseph Mapa

Joseph Mapa takes reins as Mount Sinai's president, CEO

By LEILA SPEISMAN
Staff Reporter

TORONTO — Joseph Mapa, new president and CEO of Mount Sinai hospital, is passionate about the hospital and the hospital's role, which he sees as providing the best, most compassionate care possible to its patients.

"Hospitals are about patients, it's that simple," he said.

Mapa, 50, assumed his new position on Jan. 1, succeeding Ted Freedman, who had just retired. Born in Haifa, Mapa came to the hospital in 1977 as executive assistant to the executive director and chief executive officer. Later, he was chief operating officer.

Mapa is assistant professor in the department of health administration at the University of Toronto and past president of the society of graduates in health administration.

He has written extensively on health care management issues, and has received the Ontario Regent's Award for distinguished leadership in the field of health care, in 1997, as well as a literary award for a publication on organizational ethics by the Society of Graduates in Health Administration. Last year, he earned the society's Leadership Achievement Award "in recognition of his academic contributions and leadership in role modelling life-long education and professional redevelopment as a form of adapting to change and environmental trends."

Mapa's vision, he told *The CJN*, is for Mount Sinai to be in "the same league as the world's great hospitals, like Johns Hopkins and Massachusetts General Hospital." What that means to him is "providing the best care, with state of the art technology, the best physical environment, and care that is humanistic and compassionate. That's what a world-class hospital is about."

He wants to build on Mount Sinai's current strengths, which he sees as women's and infants' health, advanced surgical subspecialties, and research.

At the same time, he said, the institution must adapt to important trends, such as discoveries in the field of genetics.

Mapa also depends on the "talented staff, a fantastic community, and an unparalleled group of trustees and officers, led by chairman of the board Bernard Ghert," he said.

Both he and the hospital are blessed to have this calibre of supporters, and "individuals with such deep emotional ties to its future."

Health care, he said, is going through tremendous changes. "Demography, technological advances, consumer awareness, as well as funding cutbacks, are creating an unprecedented demand on our hospitals.

"We must reflect on these matters so as to respond in the most effective and responsible way."

One way to do this, he said, is concentrating on "being the best at what you do, focusing on key centres of excellence, like our gastro-intestinal departments, and on maintaining strong community ties."

Mapa mused that "It is wonderful to hear how much pride the Jewish community takes in in the facility they have built on University Avenue for the entire community."

He prefers not to dwell on recent battles the hospital has had to face, such as government funding cutbacks and hospital amalgamations and closings.

"We have a fantastic hospital. I truly believe that everyone involved, notwithstanding the profound challenges, is enthusiastic and vibrant about the future."

There is no question that Mapa is.

"I love this hospital," he said. "I think it's an extraordinary place, and I mean that."

Chaviva Hoûsek heads scientific research body

By RON CSILLAG
Staff Reporter

TORONTO — Chaviva Hošek has landed on her feet – again.

This time, the Jewish dynamo is heading the Toronto-based Canadian Institute for Advanced Research (CIAR), a one-of-a-kind but little-known concern that is at the leading edge of scientific inquiry.

That's why the multi-talented Hošek is busy these days boning up on such esoteric matters as superconductivity and nanotechnology. Good thing she's a quick study.

"Well, I'm not expected to be an expert in all the matters before us," she says. "But I want to be at least conversant in them."

It seems a pretty far cry from the job Hošek held for the previous seven years. As Prime Minister Jean Chrétien's director of policy and research, she crafted all three Liberal Red Books and was among Chrétien's closest "back room" advisers.

Many will also remember her as the rookie housing minister, from 1987 to 1989, in the Ontario government of David Peterson.

The daughter of Holocaust survivors has built a stellar resumé through four careers, and counting. A McGill University graduate and Harvard PhD in English literature (specializing in the poetry of Walt Whitman), Hošek taught English at the University of Toronto for 13 years, then served as president of the National Action Committee on the Status of Women, helping to raise that group's profile considerably.

Chaviva Hošek

After a brief stint as a pension analyst, she turned to provincial politics, winning a downtown NDP stronghold but failing to win re-election when Peterson's Liberals were dumped.

In 1990, she was tapped by Chrétien, then the Opposition leader, to draft nothing less than a complete roadmap for a government-in-waiting.

Now firmly ensconced in an airy office, a stone's throw from Bay Street, Hošek, 54, ruminates on why she left a job at the prime minister's elbow, to something most Canadians have never heard of.

"It's a major transition," she allows, "but it was time for one."

So what is the CIAR?

Physically, it's an office in downtown Toronto, but on another scale, it's been described as a university without walls. Founded in 1982 by Dr. Fraser Mustard, who discovered how aspirin benefits heart attack and stroke patients, the institute links and funds a network of top Canadian scientists and facilitates the formation of partnerships among them so that new, groundbreaking research can take place.

"We don't fund research directly," Hošek notes. "We give scientists the resources to do more research and help them build intellectual bridges with other experts.

"It's the only such concept in the world," she notes.

Because Canada is so sparsely populated, and its best minds can be strung out across thousands of miles, the CIAR develops "groupings" of scientists from interrelated fields, and encourages them to work together in key areas.

Currently, there are some 190 physicists, economists, chemists and social scientists associated with the institute, from universities and research facilities in Canada and around the world. Funding from the institute allows them to take leave from their jobs to concentrate on pure research, as well as to travel to meetings and symposia, where ideas are swapped and relationships built.

Private and corporate donations account for one-third of the institute's $10 million budget, with the rest split by the federal government and the provinces.

The institute is also seen as a bulwark against the brain drain to the United States, because it allows Canadian universities to recruit star candidates who have built a proven track record.

"It helps create Canadian strength on the ground," Hošek says. "It tries to transcend the usual Canadian problem of strength across a large area by creating a critical mass."

CIAR scientists tackle complex issues in eight areas: cosmology and gravity, economic growth and policy, Earth system evolution, human development, evolutionary biology, population health, nanoelectronics, and superconductivity.

Research in several disciplines has made an impact: The population health program's findings apparently impressed Ontario Premier Mike Harris enough to pump millions of dollars into early childhood development. And prompted by the institute's research in a relatively new field, population health, the federal government set up a department to examine how income, employment, and education affect health.

Other research areas are just plain head-spinning: the very origins of stars and the universe; how life on Earth evolved; materials and technology that will revolutionize communications.

"This is about creating and maintaining intellectual leadership in Canada," Hošek says. The job, she adds, also allows her to be in the same city as her husband of 20 years, Alan Pearson, a consultant.

Hošek was born in the Bohemian town of Chomutov and raised in Montreal by Hungarian-speaking parents who had survived death camps and forced labour battalions. Emil, her father, hailed from Ungvar (then in Hungary, later to become part of Czechoslovakia and the Soviet Union), and died in 1966. Her mother, Hedy, who was born in Vinograd (whose ownership bounced among Czechoslovakia, Hungary, the Soviet Union and Ukraine), is now 73 and lives in New York.

As the child of Holocaust survivors, Hošek was well placed to prepare Chrétien for his 1999 visit to Auschwitz, giving him a French copy of Elie Wiesel's *Night* beforehand.

"He was stunned," she recalls. "He said, 'This is why Canada is so important.'" The death camp itself left Chrétien "much more distressed than he expected. It was much worse than he thought it would be."

She chooses her words carefully in defending her former boss from accusations that he's insensitive to the concerns of the Jewish community. He was, after all, the first Canadian PM to visit Auschwitz as well as Israel, Hošek points out.

"He has a real delicacy of feelings for peoples' identities. He's not a demonstrative person, but he knows what it's like to be a minority."

Whether poetry, politics or planets, Hošek sees a continuum in her work. After all, Walt Whitman too was "omnivorous" when it came to all that life offers.

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Students practising Jewish values outside classroom

Avrum Rosensweig

By ANNA MORGAN
Staff Reporter

TORONTO — Bar and bat mizvah students gathered recently with their families to discuss the difference even one child can make.

The Beth Tzedec Congregational School class focused on some of the children and adults who have responded to needs in their communities and, through their actions, made a difference.

Avrum Rosensweig, the founder of Ve'ahavta, the Canadian Jewish Humanitarian and Relief Committee, said that part of being bar-mitzvahed is about learning to take responsibility for your own mitzvot.

"Now that you're getting older, as Jews, as human beings, and as part of the world, it is your turn to take responsibility for those things that your parents did for you before.

"It's time for you guys to think outside yourselves. Judaism says that you have to be aware that there are other people out there who need our help," Rosensweig said.

"Your challenge is to go out into the world and figure out how to make other lives better and the world stronger."

As an example of how it is possible to make a difference, Rosensweig spoke to students and parents about the history of his own organization.

About five or six years ago, when things were going very badly in Rwanda and Yugoslavia, Rosensweig said, there didn't seem to be a formal response to the needs of those people.

But what was incredible, he said, was that when approached, "the response from the community was great.

"If you ask people for help, they will say yes."

In a short while, Rosensweig found himself responding to the needs of Kiev and Romania. Now the organization has a head office in Toronto and is responding to suffering all over the world.

"Ve'ahavta now looks to help wherever it can," he said. Recently, the organization brought a little seven-year-old girl from Guyana to The Hospital for Sick Children for a heart operation. It also launched a medical program in Zimbabwe and has responded to the earthquakes in India and El Salvador.

"You can help at any age," Rosensweig told the group. "In fact, often the younger you are, the more successful you can be.

"We are the ones that people are relying on, and we are the ones who are fortunate enough to have the potential to make changes."

Alex Apostol, 16, from Free the Children, spoke to the group about the founder of his organization, Craig Kielburger.

About five years ago, Craig, a 12-year-old Thornhill boy, stumbled on an article about a child in India who was murdered for speaking up against child labour.

"That day, Craig started researching everything he could about child labour," Apostol explained.

Craig then took seven weeks off school to go to India and different parts of Asia to see the problem firsthand.

Armed with information and knowledge, Craig enlisted the help of his friends and formed Free The Children to raise money and awareness about child labour.

"Today the organization has over 100,000 members in 27 different countries."

The important thing to remember is that you each have it within you to do something, Apostol told the group. Decide on an issue, empower yourself with knowledge and then get right into the act, speaking out and getting others involved.

The bar and bat mizvah families then worked on a list of differences that they could make – from the mitzvah of bikur cholim (visiting the sick) to conducting clothing drives for individuals in need.

At the end of the program, the students and their parents made sandwiches for Na Me Res, the Native Men's Shelter, to take in its van that night to give to the homeless.

Daniel Goldberg, the director of education and youth at the Beth Tzedec Congregational School, said that "one of the guiding principles of our tradition and ultimate purpose of the community is tikkun olam – the healing and transformation of the world.

"We want the kids to learn that being Jewish is more than just ritual; it can also extend to their day-to-day life. They can bring their own special traditions to the larger world and they have the ability to make a difference."

Beth Tzedec class focuses on helping others

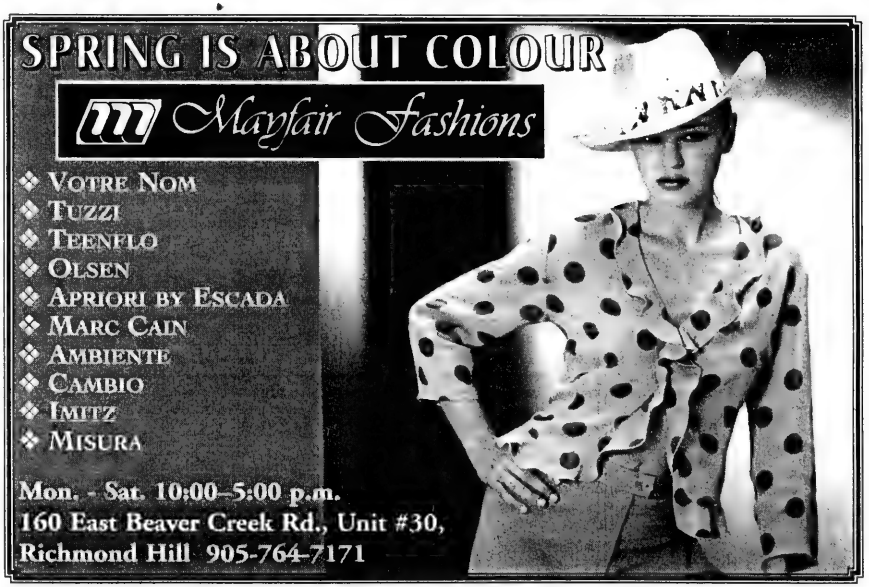
"This is clearly just the beginning for you and your families," said Netta Zweig, Beth Tzedec's family educator who co-ordinated the program.

"Hopefully, you will be inspired to take these thoughts home with you and carry out some of these ideas once the program is over."

* * *

Since the class, Goldberg said, a few students and parents have called his office to report that they have initiated some of their own "making a difference" programs in their schools.

Lori and Eva Lampert make sandwiches for the Na Me Res van.



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What's New

By Miriam Herman

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DEADLINE REMINDER

Monday, March 5, is deadline for March 15 issue and Monday, March 12, is deadline for March 22. I receive calls and sort mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Friday, March 2

JEWISH LIVING

Following services at 8:15 p.m. at Temple Sinai, **Prof. Mark Washofsky**, Hebrew Union College-Jewish Institute of Religion, discusses Making Decisions as a Liberal Jew. 416-487-4161.

Saturday, March 3

AT SEPHARDIC KEHILLA

Hiloula of **Rabbi Yitzhak Bengualid,** 8 p.m. full-course dinner, live entertainment. 7026 Bathurst St. 905-669-7654.

USY FORMAL BALL

United Synagogue Youth Formal Ball, 8:30 p.m. 905-738-1717.

AT TEMPLE HAR ZION

Torah, Light and Healing, discussion led by **Dr. Allan Bortnick** naturopath and chiropractor. Potluck lunch and Shabbaton 11:30 a.m. to 2 p.m. RSVP **Paulette Volgyesi** 416-222-7033.

Abortion or Keeping Shabbat – How does a Liberal Jew decide what to do? **Prof. Mark Washofsky**, 7:30 p.m., Havdalah service. Co-sponsored by Temple Koi Ami.

Sunday, March 4

PASSOVER DISCUSSION

Rabbi Robert Rhodes discusses what to do this year when erev Pesach is Saturday. Pride of Israel Synagogue, Shacharit 9 a.m., breakfast 9:45 a.m., lecture at 10:15. 416-226-0111.

BBYO BREAKFAST

At the Leah Posluns Theatre, 9:30 p.m., guest speaker lawyer **Edward Greenspan** speaks on The Prosecution of Hatemongers. 416-398-2004 for tickets.

BREAKFAST CLUB

Congregation Habonim presents **Prof. Stuart Schoenfeld**, Glendon College, talking about The Challenge Facing the Jewish Community in the 21st Century, 10 a.m., Beth Habonim, 5 Glen Park Ave.

CHARITY ART AUCTION

National Council of Jewish Women of Canada, Toronto section, Passover Food Drive and Charity Art Auction, preview and silent auction 4-7 p.m., live auction 7 p.m., Council House. 4700 Bathurst St. 416-633-5100.

JEWISH HEALING SERVICE

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JEWISH LAW

Jewish Law and Scarce Medical Resources. by **Prof. Mark Washofsky**, at Temple Har Zion. Breakfast 9:30 a.m., lecture 10 a.m. Co-sponsored by Temple Kol Ami. **Paulette Volgyesi** 416-222-7033.

BOOK DISCUSSION

Gone to an Aunt's by **Ann Petrie** discussed by the Feminist Book Discussion Group, Older Women's Network, 2 p.m., Barbara Frum Library. **Ruth Goldsmith** 416-782-6414.

Monday, March 5

LOOKING AT JUDAISM

Kenneth Seeskin, Northwestern University, Chicago, delivers 3 lectures on Looking at Judaism Philosophically, beginning with Is Judaism Really Monotheistic? 8 p.m., University College, Room 140, 15 King's College Circle. 416-978-8118.

ABOUT DIABETES

Jewish Diabetes chapter meeting topics: Diabetes – Surviving the Seders with Matzah and Wine, **Rabbi Chaim Sacknovitz**, and A Healthy and Tasty Passover, **Marsha**

Continued on page 23

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What's New

Continued from page 22

Rosen, dietitian. 8 p.m., Shaarei Shomayim Synagogue. **Esther Schwartz** 416-782-2176 or **Shirley Glatt** 416-225-1989.

Tuesday, March 6

RESCUE OF SYRIAN JEWS

Judy Feld Carr and **Prof. Harold Troper** speak about The Rescue of Syrian Jews: The Secret Story, 7:30 p.m., Holy Blossom Temple. **Anne** 416-789-3291, ext. 235.

MAKING SUSHI

You Don't Have to be Japanese to Make Sushi! with **Barry Chaim** and a chef from EDO, 7:30 p.m., National Council of Jewish Women, Toronto section, 4700 Bathurst St.

Wednesday, March 7

ISAAC AND ISHMAEL

Canadian Zionist Federation and Beth David B'nai Israel Beth Am lecture series on Israel in the 21st Century with **Prof. Derek Penslar** starts off with Isaac and Ishmael: The Arab-Israel Conflict, 8 p.m. at the synagogue. 416-633-5500 or 416-633-3988.

ISRAEL THIS SPRING

Beth Emeth Bais Yehuda Yom Ha'atzmaut Pilgrimage to Israel with Rabbi Howard Morrison – planning meeting 7:30 p.m. at the synagogue.

WOMEN'S VOICES

Women's Perspective in the Talmud, second lecture of series on Women's Voices in Jewish Literature, given by University of Toronto scholar **Tirzah Meacham**, 8 p.m., Darchei Noam Sanctuary, 15 Hove St. 416-638-4783.

And What Else Is New

PURIM FESTIVITIES

The Ashkenaz Foundation, Bloor Jewish Community Centre and **Downtown Jewish Community Council** Purim Carnival Sunday, March 4, 11 :30 a.m. to 2:30 p.m. at Bloor JCC. 416-924-6211.

Winchevsky Centre community celebration with puppet show, Sunday, March 4, 10:30 a.m., 585 Cranbrooke Ave. 416-789-5502.

Bathurst Jewish Community Centre and **Discovery Place Children's Museum** Purim Extravaganza for the family, 11:30 a.m. to 2 p.m., Sunday, March 4. 416-636-1880.

Beth Rayim Synagogue and School Purim Carnival, noon to 2 p.m. Sunday, March 4, puppet show, *The Purimspiel:* What Really Happened the Day Esther Met the King with **Judy Shier**. 9711 Bayview Ave. 905-770-7639.

Oraynu Congregation for Humanistic Judaism Purim Shpiel, Who Wants to be Queen of Persia? by Open Hand Puppet Theatre, Sunday, March 4, 10 a.m., Banbury Community Centre, 120 Banbury Rd. 416-385-3910.

Singles Purim Party at **Shaar Shalom** in conjunction with **Intersynagogue Singles**, Sunday, March 4, 7 p.m , 2 Simonston Blvd. **David** 416-224-9494.

Beth Tzedec Purim Carnival, Sunday, March 4, 11:30 a.m. to 1:30 p.m., DooDoo the Clown, Megillah reading, Thursday, March 8, 6:15 p.m. followed by Mister Fripps the magician and on Friday, March 9, 7:15 a.m. 416-781-3511.

Temple Har Zion Purim Carnival, Sunday, March 4, 2-4 p.m. Megillah reading Thursday, March 8, 7 p.m.

Sephardic Kehila Centre and **Or Haemet** Purim Carnival Sunday, March 4, noon to 3 p.m. Purim contests during Megillah reading, Thursday, March 8, and Friday morning, March 9. 905-669-7654.

B'nai Brith Lodge Dr. W. Filderman (Romanian speaking) Purim Party, full dinner, 6 p.m. Tuesday, March 6, at B'nai Brith Building, 15 Hove St. **Felicia Lowy** 416-631-0634.

Adath Israel Sisterhood's Purim program features karaoke with **Zev Grossman**, Tuesday, March 6, 8 p.m. **Gert Wainberg** 416-663-7542 or **Elaine Levinoff** 905-731-3773.

The Ultimate Purim Party, singles 19-33, at **Aish HaTorah Thornhill** Thursday, March 8, Megillah reading by **Rabbi Mark Breslow**, 7 p.m., then Russ Meyers Jazz Band, RSVP by March 1. 905-764-1818, ext. 225.

Solel Congregation, Mississauga, family Purim service Thursday, March 8, at 7 p.m. followed by festivities (with an interpreter for the deaf). 905-820-5915.

The Village Shul family program, A Persian Excursion, starring the Sushan Boys, **Dr. John Gasner** and **Arthur Birenbaum** Thursday, March 8, 7:15 p.m. 416- 785-1107.

Kiever Congregation Megillah reading, Thursday, March 8, 6:30 p.m., followed by family Purim celebration and dinner. 25 Bellevue Ave. (Kensington Market). Reservations: 416-593-9956.

PARDES PROJECT

Couples discuss the Pardes Project for Purim – Wine & Spirit, Pride of Israel Synagogue, March 8 and 9. 416-226-0111.

THE PASSOVER HAGGADAH

Rabbi Moshe Stern of Shaarei Tefilah Synagogue leads series of 4 classes on the Passover Haggadah, March 7, 14, 21, 28, at 7:30 p.m. at Shaarei Tefilah. 416-787-1631.

MARCH BREAK TRIP

Teen Escape to Washington, D.C., March 10-15: the White House, the Smithsonian, Capital Hill, American Holocaust Museum. Accompanied by Holocaust survivor **Irving Eisner. David**, NCSY, 905-761-6279, ext. 24.

THE SECRETS OF COPING

Presented by York Central Hospital, Temple Har Zion and Women's Wellness Outreach Program, Sunday, March 25, beginning at 9:30 a.m. at the temple. Early registration discount if registered by March 2. **Phylis** 905-731-7421.

NA'AMAT SALE

Vendors are wanted for the Craft and Gift Sale sponsored by Na'amat Toronto clubs Beersheba and Aviva Monday, May 21. Call 416-636-5425 (days) or **Malka Mirsky** 416-633-6538 (evenings).

JEWISH FAMILY LIVING

Series, Mid-life Opportunities for Growth, 4 workshops with social activist **Franci Williams**, Tuesdays, March 6-27, 7:30 p.m. at Beth Tzedec Congregation. How to Use Your Own Life to Gain Wisdom; The Purpose of Preparing Your Future; Facing Your Own Mortality; Giving Back to Society. 416-781-3511.

HEBREW READING

Hebrew reading course for adults who know how to read. Five 1½-hour sessions at Beth Emeth Bais Yehuda Synagogue, Sundays 9:30-11 a.m. March 4 to April 1. Instructor **Michael Kinrys**. Register. 416-633-3838.

FOR SENIORS

Shaarei Shomayim Friendship Club musical Purim afternoon celebration Monday, March 12, 12:30 p.m. **Gedalia Zweig** and his guitar. 416-789-3213. Painting classes Wednesdays 1-3 p.m. **Lena** 416-785-5773.

Beth Tzedec Senior Haverim features Judaism and Jewish Communities in the Third World with **Cantor Tobias Gabriel**, Monday, March 5, 1:30 p.m., in the Main Hall. 416-781-3511.

Earl Bales Seniors' Club: March 4, Casino Rama; March 11, dance with live band. 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). March 1, bingo; March 8, sing-along with slides; March 11, Purim party, music, light supper; **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Tuesday, March 6, **Prof. Libby Garshowitz**, University of Toronto, discusses Gracia Mendes – A Valourous Woman, 10-11:30 a.m.

Nadine Walman, optician, checks and adjusts glasses, Tuesday, May 6, noon to 2 p.m.

Low Vision Support Group Tuesday, March 6, 1:15-2:15 p.m. Helping Me – Helping You with **Bubbles Jacob**.

Lunchtime Wellness Chat, facilitated by **Joan Turner**, Thursday, March 8, noon to 1 p.m.

Arthritis Management Clinic with **Bev Tobe,** Thursday, March 8. 12:30-4:30 p.m. For appointment, ext. 131.

Israeli Club Etrog for Hebrew speaking persons meets 7 p.m. Tuesdays for movies, lectures, dances, sing-alongs, bingo. March 6, movie, March 13, Purim party. **Anna** ext. 110.

Movie, *Autumn in New York,* Sunday, March 4, 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Downtown Jewish Learning Council, Raising Ritual: Understanding and Creating Jewish Women's Celebrations runs Tuesdays, 8 p.m. March 6-April 3. Instructor **Aviva Goldberg**.

Seniors programs: Thursdays 2 p.m. March 1, movie, *Too Jewish* with **Avi Hoffman**; March 8, Queen Esther's Tea Party, Day School Choir, musician **Mickey Lewin**, memories of Purims past. **Arlene Smith**, co-ordinator.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Women's lecture series: Increase Immune Power, Monday, March 5, 11:30 a.m. to 12:30 p.m.

KOFFLER CENTRE

Rediscovered Images of Jerusalem, 1927-1967, photographic exhibition by photographer **Elia Kahvedjian**, Koffler Centre of the Arts, Loggia runs to April 1.

New exhibit at the Koffler Gallery, **Jill Culiner**, *La Memoire Effacée*, March 8-April 22. Opening reception March 8, 7-9 p.m., ext. 269 or 270.

March 8, 7-9 p.m., at the Koffler Gallery, panel discussion, The Photographic Legacy. Moderated by **Yvonne Singer** with **Jill Culiner, Isaac Applebaum, Simon Glass**. Reserve, ext. 269 or 270.

Toronto's Dance Machine, company of competition dancers perform, along with the Jackson Dance Network, Sunday, March 4, at the Betty Oliphant Theatre, 404 Jarvis St. For tickets 416-234-9771.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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Shlichah links Conservative Jews to Israel

By FRANCES KRAFT
Staff Reporter

TORONTO — For many Diaspora Jews, being in Israel means feeling part of the majority.

But for Karni Goldshmid-Lahav, a seventh-generation Jerusalemite and the shlichah to the North American Conservative movement, it's been almost exactly the opposite. Goldshmid-Lahav, 29, is enjoying her posting in New York, in part because she no longer feels in the minority as a Masorti (Conservative) Jew.

Karni Goldshmid-Lahav

Although Israel's Masorti movement has grown to more than 30,000 members – over half of them native Israelis – ignorance and anti-Masorti incidents are not uncommon.

Last July's arson attack on the Masorti synagogue Ya'ar Ramot "didn't break our spirit," said Goldshmid-Lahav recently at Toronto's Israel Aliyah Centre. She was in town for a long weekend to meet with Conservative rabbis, students, lay people and potential olim.

Recently, she noted, two young Israeli women – part of a Masorti program involving an extra year of army service – challenged the denial of their right to lay tfillin in a military synagogue. "The fact that a young woman feels she can fight the army is a good sign," Goldshmid-Lahav said.

An emissary of the Jewish Agency, Goldshmid-Lahav – the first woman in her position – divides her time between the offices of United Synagogue of Conservative Judaism and New York's aliyah centre, providing connections between North American Conservative Jews and local educational programs, or particular types of programs or congregations in Israel.

She believes more aliyah of pluralist-minded North Americans would strengthen the Masorti movement in Israel. A big part of her message is the importance of Israel as part of a "complete" Jewish identity. That doesn't necessarily involve aliyah, she clarified – it could mean having a second home or planning a bar or bat mitzvah in Israel, or becoming more familiar with the Hebrew language.

She also suggests the Masorti Web site, www.masorti.org.il, as "a good way to get connected and be in touch."

Prior to leaving Israel three months ago, Goldshmid-Lahav was national director of education for Masorti Judaism, providing educational programs for nearly 50 Masorti congregations.

Her own educational journey from (non-Haredi) Orthodoxy to Conservative Judaism was "a long voyage, but fascinating," she said.

Casually attired in a sweater, blue jeans and work boots – a far cry from the skirts she wore as a schoolgirl – Goldshmid-Lahav said she was well versed in and still observes Halachah, but wanted to explore philosophical ideas.

"I found the Masorti movement fit like a hand to a glove... It was what I was looking for. I didn't know it had a name."

Her immediate family was not prejudiced against Masorti, she said, but "in the beginning they didn't realize exactly what it was."

Before discovering Masorti, Goldshmid-Lahav served in the IDF, spent time at a women's yeshiva, and pursued an undergraduate degree in Jewish philosophy at the Hebrew University of Jerusalem.

Her quest to learn about "the women's point of view" in Judaism led her to the Schechter Institute of Jewish Studies (the Jerusalem affiliate of the Conservative movement's Jewish Theological Seminary) where she studied for a master's degree in gender studies. It was through Machon Schechter, as it is known in Hebrew, that Goldshmid-Lahav learned about the Masorti movement.

She believes Israelis are starting to understand what Masorti means. It's difficult, she noted, because national security is a more pressing issue, and Masorti Jews are a minority.

Among the challenges, Masorti marriages and conversions are not recognized by the Orthodox rabbinate in Israel. Her own wedding last April to Uri Lahav, an occupational therapist, included Masorti elements along with the traditional Orthodox ceremony.

Ironically, she noted, the majority of Israelis define themselves as traditional (the meaning of the Hebrew word masorti). Movement leaders originally thought Masorti Judaism would appeal to those who "make kiddush every Shabbat, who want to practise their Judaism but don't want to be pressured."

"But still, for the majority," she said wryly, "the shul they don't go to is Orthodox."

"It's okay to be Orthodox, Reform, Masorti or secular – as long as you respect the other side," she said. "I think we can show people that [Masorti] takes Judaism very seriously, and letting other people express their Judaism is the most important achievement, except for peace, of course."

Greater Toronto Area

Barak's peace efforts termed 'unrealistic'

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Outgoing Prime Minister Ehud Barak's "honest and courageous" attempt to reach an end-of-conflict agreement with the Palestinians was ultimately "unrealistic," one of Israel's leading political analysts said recently.

"It wasn't in the cards," Asher Susser declared in a talk at the northern Jewish Community Centre.

Asher Susser

Barak's quest for a comprehensive accord foundered on the rocks of the Palestinian demand to resolve the Arab refugee issue at Israel's expense, noted Susser, former director of and now senior fellow at the Moshe Dayan centre for Middle Eastern studies at Tel Aviv University.

By way of explaining the complexity of the Palestinian problem, Susser said that Israel's rapprochement with Egypt and later with Jordan had been possible because existential issues were not at stake.

Once Israel withdrew to the internationally recognized borders, its basic conflict with these Arab states essentially ended.

The Palestinian refugee question, however, does not lend itself to such a cut-and-dried approach, since Israel's future as a state of the Jewish people would be compromised demographically if it accepted masses of Arab refugees, Susser argued.

Ehud Barak

Israeli leaders cannot satisfy the Palestinians' insistence on the "right of return" because Israel will neither recognize its validity nor accept responsibility for its occurrence.

"We will not do that unless we develop a suicidal intent," said Susser, who subsequently spoke at Temple Sinai and York University.

In Yasser Arafat's mind, the refugee issue defines Palestinian identity, history and aspirations, and he will not concede that point.

That is why he disregarded stringent deadlines set respectively by former U.S. president Bill Clinton and outgoing prime minister Barak in recent negotiations at Camp David and Taba.

In Susser's estimation, the Palestinians are basically saying to Israel, 'Kindly redefine yourself and let the refugees in.'

By harping on the "right of return," the Palestinian leadership undermines "the logic of partition," the two-state idea at the root of the Oslo peace process.

Jews should not and cannot become a minority in their own country, Susser said.

Consequently, the Palestinian refugee issue should be deferred for now.

In his view, the Israeli government should try to negotiate interim agreements with the Palestinians. This would require Israel to vacate the West Bank and the Gaza Strip and to dismantle Jewish settlements, the construction of which was a mistake.

If the Palestinians balk, Israel may have to act unilaterally, he warned.

Describing himself as a "territorial dove" and a centrist, Susser said that Israel can best protect its essence as a state of the Jewish people by returning to the pre-1967 boundaries and withdrawing from Arab areas of eastern Jerusalem.

"We lived pretty well without Arab Jerusalem before the Six Day War," said Susser, who was born and raised in South Africa and who settled in Israel in 1963.

"We didn't feel oppressed particularly. Israel was never dependent on its survival on the Arab quarters in Jerusalem."

In eastern Jerusalem, he elaborated, Israel should keep the Western Wall, the Jewish quarter and all the neighbourhoods built since the Six Day War, and give up the rest.

Susser said that Israel's identity as a Jewish state has been increasingly questioned by Israeli Arabs and by political and academic circles in and out of Israel.

Yet Jews have as much right to self-determination in their own land as anyone else. "We don't have to apologize for this."

Israel's unilateral pullout from southern Lebanon left the misleading impression in the Arab world that Israel is weak and demoralized, Susser said.

The Feb. 6 election in Israel sent out a resounding message that Israelis are more resilient than some Arabs imagine.

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Saturday evening, March 10 at 7:30 p.m. he will address the issue of *The "Russian Revolution" in Israeli Politics.*

Professor Gitelman will conclude on Sunday morning, March 11, 9:30 to 11:30 a.m. His topic will be *"What Will Being Jewish Mean in the Diaspora in the New Century?"*

Breakfast will be served on Sunday, therefore a limited number of seats are available. Please call the Temple office to reserve early.

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Urologist hopes to improve prostate cancer treatment

By SHELDON KIRSHNER
Staff Reporter

TORONTO – Seventy percent of Dr. Laurence Klotz's patients are men.

Klotz, chief of urology at Sunnybrook Health Sciences Centre and a professor of surgery at the University of Toronto, is a specialist in urinary oncology. That means he deals primarily with cancers of the prostate, bladder, testicles, kidney and penis, diseases associated with males.

Academia

A U of T professor for the past 15 years, Klotz has no shortage of patients. Prostate cancer, one of the most common human internal malignancies, strikes one man in seven in the Western world.

Last year, 25,000 Canadians were diagnosed with prostate cancer. By all estimates, some 4,000 Canadians will succumb to it this year.

Klotz says the risk of prostate cancer increases with age. The disease is rarely seen in men under 40, but they become at risk when they reach their 60s and 70s.

A slow-growing malignancy, prostate cancer is more common and lethal among blacks than among Caucasians (including Jews) and Asians.

Its onset is also related to family history, diet and exposure to sunlight, said Klotz, whose recently published handbook, *Prostate Cancer: A Guide for Patients* (Prospero Books), is endorsed by the Prostate Cancer Research Foundation of Canada.

"If someone in your family has had prostate cancer, you have a higher risk of getting it," the doctor says.

And studies in laboratory animals have shown a relationship between fat intake and prostate cancer.

In addition, the prostate cancer rate is highest in northern climates, particularly Scandinavian countries, which have less sunlight.

If detected sufficiently early, the disease is highly curable. Treatment consists of radiation or surgery. Surgery, however, can affect sexual function, namely the ability to have an erection.

Klotz says half to two-thirds of men who submit to surgery become impotent.

"This is the most common long-term side effect of surgery for prostate cancer," he notes.

This type of surgery can be problematic because the tiny nerves regulating erections run very close to the prostate and are not easily visible.

As a result, they can inadvertently be severed in conventional prostate surgery.

Even when a surgeon performs what Klotz describes as a "nerve-sparing procedure," impotence may result.

Cognizant of this risk, Klotz, in association with an American company, helped develop a user-friendly device – the Caver Map – that better enables surgeons to avoid damaging those sensitive nerves connected with sexual function.

Dr. Laurence Klotz

Put succinctly, the Caver Map enables surgeons to map out the geography of a man's nerves.

Klotz, who has no financial interest in the Caver Map, has made use of it in some 80 operations in the past three years, but only in cases of early, low-grade prostate cancer.

With the Caver Map, 75 percent of patients can be sexually active following surgery. Yet the Caver Map is hardly perfect. Sexual function is often not going to be as good as it was prior to the operation, he warns.

Klotz notes the Caver Map "does not have to be used."

Since the benefits of the Caver Map are still debatable, Sunnybrook is the sole Canadian hospital using it. "There are significant barriers in introducing new technology in Canada," he observes.

By contrast, 100 hospitals in the United States use the Caver Map, which was highlighted in a recent edition of the *Journal of Urology*.

Patients willing to try the Caver Map should be aware that Sunnybrook charges a $1,200 fee for its disposal components.

Klotz, a tall, athletic-looking man who frequently cycles to work, even in winter, was born in Toronto.

The son of Philip and Jenny Klotz, he graduated from York Mills Collegiate and U of T.

"I come from a long medical tradition," he says. "My father is a urologist. My maternal grandfather, Aaron Volpe, was a doctor. His son, Bob, was chief of medicine at Wellesley Hospital."

Klotz, whose mother is a marriage and family therapist, is active in research.

He has delved into such areas as the regulation of the cell cycle and cell senescence in prostate cancer.

Eight years ago, he founded *The Canadian Journal of Urology*, of which he is editor-in-chief.

Published six times a year, with a circulation of 3,000, it is the only periodical of its kind on Canada.

The Canadian Journal of Urology was recently indexed by the National Library of Medicine. Klotz considers it a signal honour, as only journals with a substantial impact are listed.

He and his wife, Robin, a psychotherapist and writer, have two children, Alex and Betsy, and belong to Holy Blossom Temple.

OMISSION

In the article, "Support essential when dealing with cancer" (*CJN*, Feb. 15), it was not mentioned that the event, held at Holy Blossom Temple, was co-sponsored by the Holy Blossom Sisterhood and the Toronto Jewish Healing Project. We regret the omission.

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JWI takes steps to end domestic violence

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The annual Walk for Hope, sponsored by Jewish Women International of Canada will be held this year on March 25.

The walk, held to raise funds for JWI's domestic violence programs and to raise awareness of the issue, began two years ago in Montreal.

Last year, walks took place at the same time in Montreal, Toronto and Winnipeg, and this year members in Vancouver are also taking part.

"Next year, we're hoping to have simultaneous walks throughout North America," said Penny Krowitz, executive director of JWI/Canada.

"We need money to keep our projects going, but we also need to keep this issue in the public's eye. People need to know domestic violence is ongoing," she said.

JWI's projects include a rabbi's guide to domestic violence which alerts rabbis to the signs of physical, psychological, financial and sexual abuse, and a new guide for community workers.

"There are many insidious forms of abuse. If community workers do not ask the right questions, they might not discover that they are dealing with an abused woman," said Krowitz.

The organization also distributes a pamphlet titled *Protect Yourself*, which offers concrete advice for any women who is planning on leaving an abusive situation.

"Very often, women are so powerless they don't understand what they can do to help themselves. Connecting them to a social service agency is the first step," she said.

Together with Jewish Family and Child Service, JWI runs ASTEH — Alternative Short Term Emergency Housing— a kosher apartment for women who have fled their home and have nowhere else to go.

"We've been asked why we only have one apartment and the reality is that there is many degrees of abuse.

"Some abused women do not need to leave their home; they need strategies to deal with their situation. Others have a place to stay or money to set up their own home. Not every woman needs to run away," said Krowitz.

If someone presents themselves while the apartment is being used, Krowitz said alternative arrangements are made. "We are making some plans to provide some additional housing."

Upkeep of the apartment includes replacing the furniture and broadloom when necessary, restocking the fridge and cupboards with kosher food when a new family moves in, and cleaning the apartment.

Volunteers, who are screened and go through a training program, often babysit, offer a "completely non-judgmental ear" when a woman needs to talk, and act as friends.

"It is a huge decision to leave the family home and women who have ranged in age from 20s to 70s, often feel frightened, alone and demoralized. The volunteers work hard and care deeply about the them," said Krowitz.

The residents of the apartment, who are obligated to be in counselling, have given social workers very positive feedback, she said. "Some say that living in a place in which no one knows where they are, has given them time to think without tension and stress."

ASTEH facilities are also in Montreal and Winnipeg. "Our dream is to have facilities across North America," said Krowitz.

The Toronto walk, chaired by Juliette Hershkovich, takes place from 9 to 11 a.m. at Fairview Mall, and registration is at 8:30 a.m. Corporate sponsors have donated money to the walk and walkers are raising money through individual sponsors. Sponsorships of $25 or more are eligible for gifts.

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LASTMAN GOES TO SCHOOL: Toronto Mayor Mel Lastman recently visited with the grade 5 students at Leo Baeck Day School. This, along with a trip to the provincial parliament buildings at Queen's Park, concluded their study of government. The mayor talked about his job and students asked questions. Shown with the mayor are (from left) Jordan Barris, Jake Simon, Sarah Glassman, teacher Zita Gardner and Kayla Simms.

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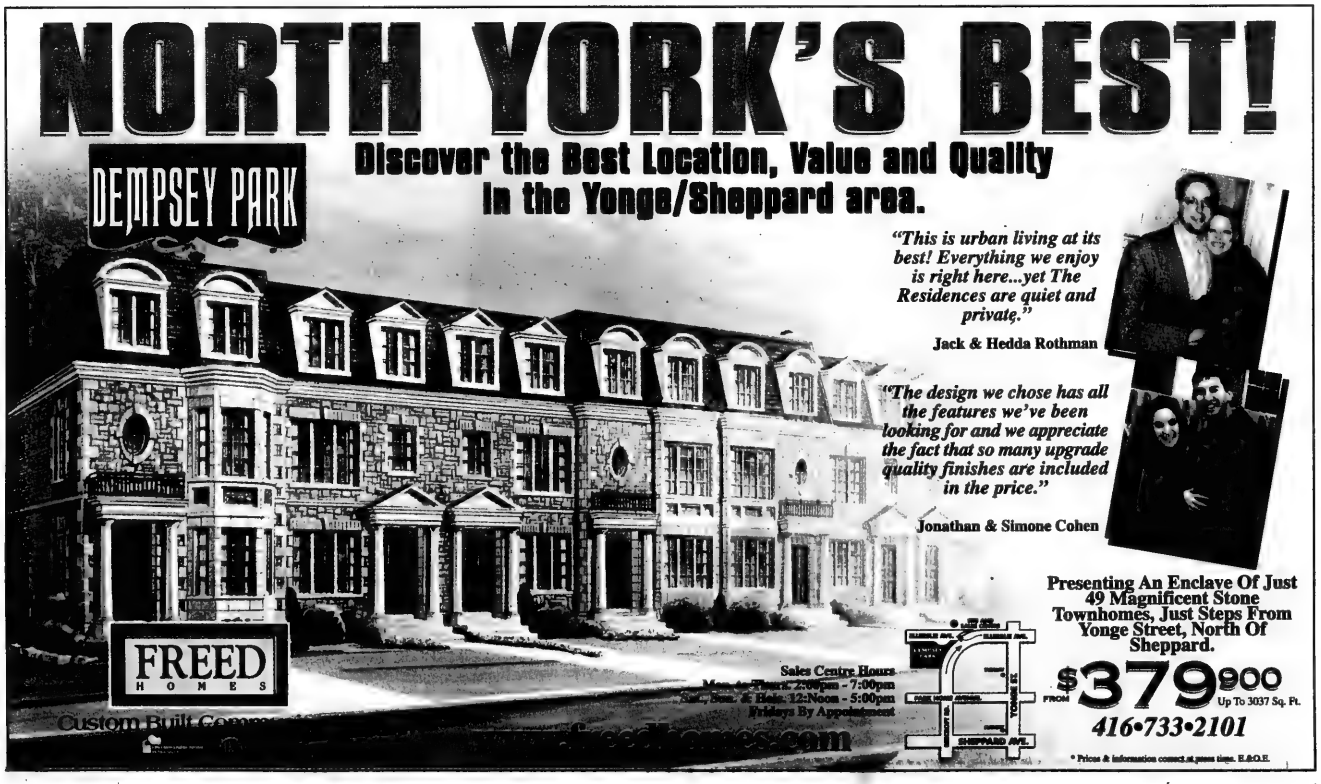
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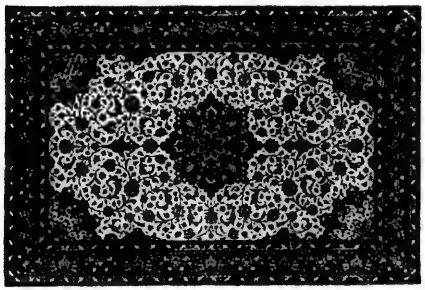

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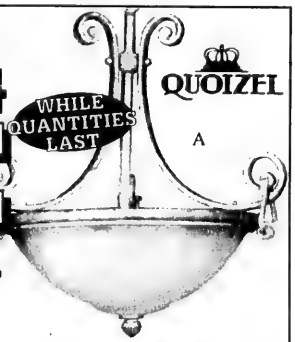

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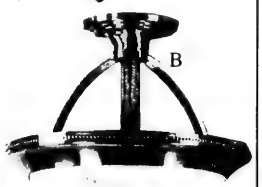

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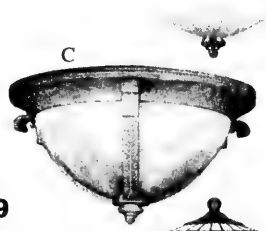

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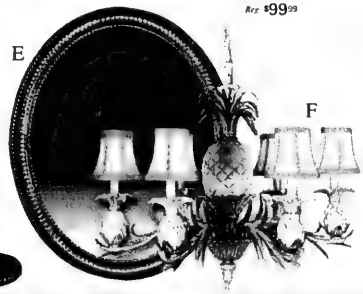

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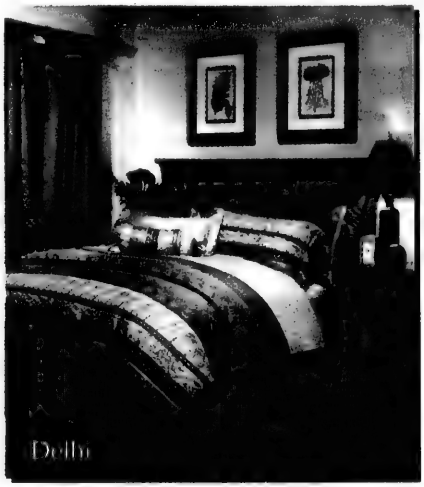

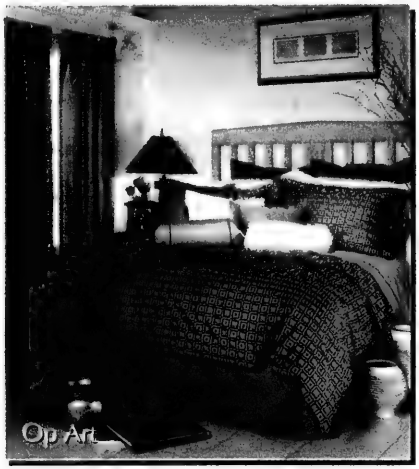

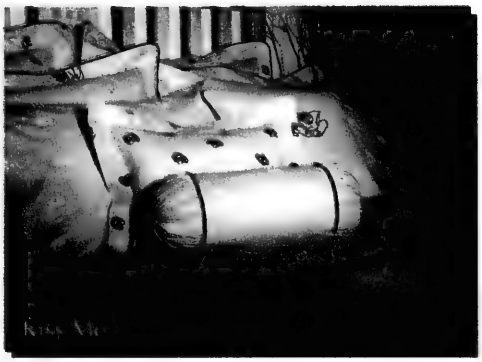

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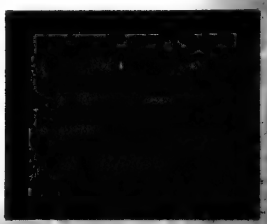

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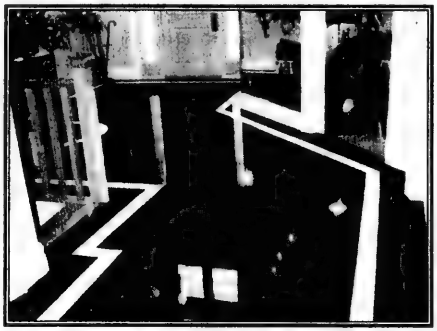

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The Canadian Jewish news

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York U to offer grad diplomas in Jewish studies

By ANNA MORGAN
Staff Reporter

TORONTO — York University students will soon be able to pursue graduate diplomas in Jewish studies.

Applications are currently being taken for September admissions to two different types of graduate diplomas, said Prof. Michael Brown, director of the centre for Jewish studies at York University.

"One degree is a free-standing diploma for those interested in Jewish studies, and the other is to be taken in conjunction with a graduate program."

"I believe," Brown said, "that this is the first formal program in Jewish studies in the province of Ontario on the graduate level."

For those students enrolled in a graduate program at York, the diploma can be earned at the same time they pursue their master's or doctoral degrees. While students work on the methodologies of the particular discipline they're interested in, they will also be pursuing work in Jewish studies, said Prof. Sara Horowitz, associate director of the centre.

The "crowning ornament" of the graduate diploma is a seminar which will be given through the faculty of graduate studies by the centre, said John Lennox, dean of the faculty of graduate studies.

Established in 1989, the centre for Jewish studies now has over 60 affiliated faculty members. The seminar will draw from the expertise available at York, Lennox said.

"Our hope is to give students a sense of the development of Jewish studies as an interdisciplinary field," Horowitz said. "The seminar will give participants an opportunity to hear from all the different disciplines and see some of the interlinkings between them.

"The academic world is moving more and more towards understanding the importance of interdisciplinary connections.

"No longer do we think, for example, that if we're historians we don't do anything but history."

Michael Brown, Sara Horowitz and John Lennox.

While the boundaries that we make between history and culture and sociology and literature are necessary, they are also fuzzy, Horowitz explained.

"Who's to say whether a memoir of a Holocaust survivor falls into the domain of history, sociology or literature?

"The disciplinary boundaries are conveniences, but sometimes they also need to be walked across. The bridges need to be built."

"It's crucial for everyone in Jewish studies to have a strong interdisciplinary grounding," Brown added.

"Jewish studies is often a field where you get hired and you find yourself the only person with any training at all. It's important to know everything from the Bible to Buber and beyond."

"York University is very much attuned to interdisciplinarity," Horowitz said.

"We already have a number of graduate diplomas at York," Lennox said. "These two newest diplomas will be designed to be complements to students' interests."

GRANDPAL DAY: **Netivot HaTorah preschool division recently bridged the generation gap and celebrated Grandpal Day. The program consisted of the "pals" joining in circle time, a tour of the school, snack and a special craft that was worked on together.**

[Rebecca Ansel photo]

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Anti-Semitic incidents skyrocket in Quebec

By DAVID LAZARUS
Staff Reporter

MONTREAL — Anti-Semitic incidents in Montreal shot up 92 percent last year – from 37 in 1999 to 71 in 2000 – B'nai Brith Canada's (BBC) League for Human Rights reported in its 19th annual audit.

The increase was due mainly to the Middle East intifadah and inroads made by white supremacists, according to the audit.

The figure for Quebec represented the most ever reported for the province since the audit began, and a 255 percent rise over the 20 incidents in 1998. The provincial figure also accounted for a little over one-quarter of all incidents nationwide.

BBC officials emphasized francophone Quebecers had little to do with the unprecedented level, despite "l'affaire Michaud," which B'nai Brith paid significant attention to in its audit, but did not include in its incident tally.

League Quebec chair Steve Slimovitch said the unanimous National Assembly motion condemning Michaud pointed to a "strong forward step" in the way Quebec society will not accept intolerance towards its ethnic minorities.

The audit noted most hate groups in Quebec are non-francophone, most hate graffiti was in English, and the local reaction that erupted last fall in response to the Middle East violence came from "much ill will" between Muslim, Arab and Jewish groups.

Many of the incidents, which peaked last October and November, took place in areas where Jews and Muslims study or live together, such as at Concordia University and in the multi-ethnic municipality of St. Laurent.

The incidents included anti-Semitic slurs at campus and city-wide rallies, numerous visual depictions of the Star of David equating it with the Nazi swastika, verbal and physical attacks against Jewish individuals – seven last October and November alone compared to none in 1999 – and vandalism and threats against Jewish institutions.

In one notorious incident, two individuals attacked a man wearing a kippah in a Metro station, knocked him unconscious, and tried to throw him onto the rails before passers-by rushed to his aid.

In another incident, a young man, wearing a kippah had his nose broken outside a St. Laurent metro station.

Two of the worst incidents of anti-Semitic graffiti, the audit says, appeared to involve neo-Nazi groups.

In one occurrence at the Twin Oaks High School in Fabreville, racist and anti-Semitic slurs were scrawled all over the building, which the report described as "one of the most violent expressions of hate ever recorded in Quebec in the 19 years of compiling this report."

In another incident, the base of the Victoria bridge was defaced with the words, "Kill those Jews. It's time for war again," and "Hitler forever."

These stood out because of the use of symbols and markings used only by organized racist groups, BBC-Quebec director Robert Libman said.

"This makes it less likely that the incidents were random acts perpetrated by a handful of youths with spray cans, as is often the case, but something more sophisticated and organized," he said.

One white supremacist group called Vinland Skinheads, and other groups of like mind have been rumoured "to have recently been organizing and attempting to recruit" in Quebec.

The audit devoted a separate section to the controversy surrounding Yves Michaud, who suggested Jews feel they're the only people to have suffered through history and singled out ethnic voting patterns in Cote St. Luc, a predominantly Jewish suburb, during the 1995 referendum.

B'nai Brith officials stressed repeatedly at a recent press conference that the organization never referred to Michaud as anti-Semitic.

B'nai Brith called Michaud a "dinosaur" and his remarks "insensitive but not squarely anti-Semitic," Libman said.

But in an interview with *The CJN*, Libman acknowledged, "On the surface, an interpretation of his statement can be that it has anti-Semitic overtones, or that it was said with malice towards the Jewish community, there's no question.

"But in and of itself, it's more difficult to say. We were very careful about [not] calling him anti-Semitic."

B'nai Brith received eight e-mail hate messages related to the Michaud affair, which it counted in the audit.

The Montreal tally of anti-Semitic incidents included 30 acts of vandalism, 24 of harassment, nine threats and eight assaults.

Other examples of specific local incidents cited in the audit included seven Jewish homes vandalized in Ste. Agathe with their mezuzot ripped off, a rabbi harassed and insulted on a Montreal bus by 10 to 15 youths and a number of swastika defacements on homes and in public areas.

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Kosher supermarket bankrupt

By JANICE ARNOLD
Staff Reporter

MONTREAL — What was billed as Canada's first all-kosher supermarket has closed, less than a year and a half after opening, and its owners have filed for bankruptcy.

Kosher World in Decarie Square opened with great fanfare in September 1999, promising kosher consumers the same convenience and professionalism other shoppers expect when filling their grocery orders.

Initially, Kosher World was operated by the shopping centre, which is owned by David Azrieli's Canpro Investments Ltd. One year ago, it was taken over by the Bineth family, owners of Montreal Kosher Bakery, which has been in business for some 50 years.

"I lost lots and lots of money," said Yaacov Bineth.

At 33,000 square feet, the store was just too big to be profitable, he said.

While the meat and bakery sections did reasonably well, packaged goods were not moving quickly enough.

All that space required filling the shelves with many different products, including a lot of imported items. They did not sell well, either because there was no demand or, especially in the case of popular national brands, they were being sold at lower prices at regular supermarkets, he said.

Produce was also a problem, Bineth said, noting he was competing directly with another fruit-and-vegetable store in Decarie Square.

Bineth said he was not able to compete with the big chains, which nearly all have kosher departments in areas where there is a Jewish population.

Customers, he said, were demanding "quality, service and [a low] price, and that's not possible." Bineth said he had to raise prices to meet expectations and he lost business as a result.

Bineth feels he was also hurt by the tendency of customers to come in only to buy the weekly advertised specials.

Being located on the second floor, with no street access, was another drawback, he said. That site has had a supermarket since the shopping centre opened in the late 1970s; prior to Kosher World, it was Joseph Anthony, a regular supermarket with an extensive kosher section, also operated by Decarie Square.

Bineth continues to own three Montreal Kosher Bakery retail outlets, including a new location in the Wilderton Shopping Centre, that is larger than the previous one.

Canpro vice-president Myer Bick said there are plans to reopen a food store, but he was not clear exactly what form it would take.

"Mr. Azrieli is committed to reopening as soon as possible. We are in negotiations with a number of people… Quite a few people are interested," Bick said last week.

"It may be all kosher. Definitely, it will continue to have a kosher motif."

Bick said he remains convinced that "one-stop shopping for the kosher consumer is a good idea. It's a great concept for the right operator."

That concept includes providing the kosher food shopper with the whole gamut of grocery needs under one roof, plus such features as car orders, home delivery and indoor parking.

"We believe the kosher consumer should enjoy the same quality control, variety, cleanliness and service as is found in other supermarkets," Bick said.

He would not comment on how Bineth ran the business.

Israeli artist's lost work found in Schindler's suitcase

By MARTIN ZEILIG
Special to The CJN

WINNIPEG — Several original works of art by Israeli artist Joseph Bau, hidden for over 20 years in a suitcase in Germany are now, along with the suitcase, at Yad Vashem, the Holocaust memorial museum in Jerusalem.

The story, which has a Canadian connection, has only recently been made public.

Joseph Bau's daughters, Hadasa Bau Rosenblatt and Clila Bau Cohen, first heard about the suitcase when a German newspaper reporter, Claudia Keller, left a message in English on their father's answering machine in his studio in Tel Aviv last February.

Joseph Bau, 1962, Lino-cut on paper. Courtesy of the Yad Vashem Art Museum, The Holocaust Martyrs' and Heroes' Remembrance Authority, Jerusalem, Israel.

"She said, 'You need to know there are seven beautiful paintings in the suitcase, and one is of a violin player and another is of a peace dove,'" recalled Bau Rosenblatt, who lives in Winnipeg with her husband, a local high school teacher, several months each year.

The suitcase, which was given to Yad Vashem a year ago by the family that found it, belonged to German industrialist Oskar Schindler, whose story was immortalized in director Steven Spielberg's 1993 movie, *Schindler's List*, and in an earlier book of the same name by Australian author Thomas Keneally. Schindler died in poverty in Germany in 1974 at age 66.

Mr. Bau, now 80 and in poor health, was one of some 1,200 Jews who survived the last months of World War II in relative safety at Schindler's factory in Brinnlitz, in the former Czechoslovakia. An exhibit of over 20 of his drawings and paintings, which were the subject of an article in the *Globe and Mail* last August, were on display at the Jewish Heritage Centre at the Asper Jewish Community Campus for three months last spring and summer, and later at the Calgary Jewish Centre.

How the suitcase came to be found reads like a plot from a spy story.

Stored in the attic of a home in Hildesheim, Germany, for over 20 years, the suitcase was re-discovered three years ago after the death of the home's owner, Dr. Heine Staehr.

David Crowe, a history professor at Elon College in Greensboro, North Carolina, who has examined the suitcase's contents and is currently writing a biography of Oskar Schindler, notes that Dr. Staehr's wife, Ami, who died in 1988, was Oskar Schindler's last lover.

"After he [Dr. Staehr] died, his kids were going to give up the apartment and the two sons and a daughter-in-law went to clean out the personal stuff and in the attic they found a huge wooden box and inside it was a grey Samonsite suitcase," he explained during a recent telephone interview.

"It said 'O. Schindler.' So they took it home and left it there for a few months and then went through it."

Later, one of the brothers who had befriended Keller some years before, loaned her the suitcase and its contents. When Keller received a telephone call from Staehr asking her if she wanted "to have a look" inside the suitcase, she jumped at the opportunity.

In October 1999, Keller and fellow journalist Stefan Braun wrote a series of articles on Schindler and the suitcase for the *Stuttgarter Zeitung*.

"Schindler would come and stay there [in the Staehr house] for three or four weeks. One day Schindler came with his suitcase and asked her [Ami Staehr] to take care of it," commented Keller, who now works for the Berlin daily newspaper, *Tagesspiegel*.

Besides Bau's paintings, she also found correspondence between Schindler and many of the Jews he had saved.

Keller, who noted that there were also some personal, or "love," letters between Schindler and Ami Staehr in the suitcase, said, "It was so amazing to have these letters in my hand."

After sifting through the material, she called Joseph Bau and other Schindler Jews to, as Keller mused, find out "what it was like" to be one of those fortunate few on his famous list.

"My father gave the paintings to Oskar Schindler more than 30 years ago as a gift because he knew how much he [Schindler] loved his work," Bau Rosenblatt said.

"He always called my father 'my little son.' Whenever Schindler came to Israel, he was always at the opening of my father's art exhibitions."

Bau Rosenblatt added that some of her father's original art work from the war, which was exhibited in Krakow, Poland in 1945, was taken to the U.S. by an unscrupulous dealer and has never been seen since.

Joseph Bau's work can be viewed on the Internet at www.josephbau.com.

Were You Forced To Work For The Nazis?

Jewish Holocaust Survivors May Be Entitled To Ccmpensation From A New Fund

Individuals who performed slave or forced labor under the Nazi regime may be eligible for payment from the Foundation "Remembrance, Responsibility and the Future." In accordance with the German legislation, eligibility for "slave labor" and "forced labor" is as follows:

- **Slave Labor** – work performed by force in a concentration camp (as defined in the German Indemnification Law) or a ghetto or another place of confinement under comparable conditions of hardship.

- **Forced Labor** – work performed by force (other than "Slave Labor") in the territory of the German Reich or in a German-occupied area, and outside the territory of Austria, under conditions resembling imprisonment or extremely harsh living conditions; or work performed by force under a program implementing the National Socialist policy of "extermination through work" (*Vernichtung durch Arbeit*) outside the territory of Austria.

The Claims Conference is administering this program for the benefit of Jewish Holocaust survivors in this country. Heirs of laborers who died on or after February 16, 1999 may be eligible for this fund.

The deadline is **August 11, 2001.** If you think you may be eligible, please obtain an application form by calling:

Cummings Jewish Centre for Seniors
514-342-1234

UJA Federation
Jewish Information Service

Toronto **416-635-5600**

Ontario **1-888-440-1836**

Or, pick up forms at 4600 Bathurst St., Lower Lobby

Conference on Jewish Material Claims Against Germany, Inc.

Claims Conference web site: www.claimscon.org

Facts should not be a nuisance

Scene in Ottawa

By G.K. SIMCOE

In this column we really try to give politicians the benefit of the doubt. Admittedly, they sometimes make it very difficult, but whenever possible, we take the high road. It is therefore frustrating that we cannot salvage even a word of praise for the recent antics of some of our federal party leaders.

Stockwell Day held a media session the other day which was so astonishing, print media across the country published the transcript of the exchanges between Day and some of the journalists. The media conference was held in the immediate aftermath (we're talking hours) of revelations concerning a $70,000 political contribution to the Canadian Alliance from the Alberta law firm that represented Day in the now infamous libel suit.

Day refused to respond to media inquiries regarding the contribution because "he had already addressed that issue with the media on the previous Saturday." The reporters were incredulous: How could Day claim to have answered questions about an issue that had not yet even surfaced? Once Day was caught in that particular "spin cycle" he doggedly continued to repeat the refrain until in exasperation, the journalists moved onto another issue.

Now onto Progressive Conservative leader Joe Clark who has exhibited a similar determination to expose the prime minister as a dastardly influence-peddler. This, despite an RCMP announcement that they have no basis to initiate an investigation into the matter and no evidence of prime ministerial wrong-doing. Incredibly, at the same time as Clark stated that he "accepted the conclusions of the RCMP report" he rose in the House to charge that the report was neither conclusive nor complete.

How can we hold the government accountable if the two opposition parties on the right are led by individuals for whom facts are little more than a nuisance to side-step in their efforts to advance their particular agendas? Quite apart from the concerns it raises regarding the notion of leadership, the leaders' respective stubbornness makes for very poor strategic thinking.

We can only hope that with the recruitment of Ezra Levant as Day's spinmeister, the leader of the official Opposition will swing back-on-track. As for Clark, while he scurries around looking for new evidence to use against Chretien, he unwittingly has provided all of us with fresh evidence of his own failings. Just one more reason for him to put us out of our misery by calling it a (d)Day.

ש'שאר ב'ניו

גידי קורן וחברים

יחיה קשה, קשה מאוד

ניפוץ האשליות של מחנה השלום הוא חוויה קשה במיוחד. מיליוני ישראלים האמינו שאפשר למצוא פתרון לשלום כולל, ושפשרה אמיצה עדיפה על מלחמה מתמשכת. אבל לשלום צריך פרטנר, ובראפת אינו פרטנר. ברק הציע לו את כל הגדה ואת ירושלים המזרחית, אבל בראפת פתאום נזכר שהוא שכח דבר קטן- להחזיר ארבעה מליון פליטים ערביים. קרוב לוודאי שאם ברק היה מציע לו להחזיר את ארבעה מליון הפליטים, ערפאת היה דורש שיחזירו ארצות ערב יחזרו לארצותיהם. במשך חודשים חיח ברור כשמש שהצעות ברק הן קצה היכולת הישראלית, ושאם יפול ברק תיפולנה גם ההצעות שלו. ערפאת, כאילו לא קרח דבר, דורש עכשיו להמשיך את השיחות מהמקום שהן הפסיקו. שמחתי לשמוע שגם ברק וגם חנשיא בוש הודיעו שאין שרון או ארצות הברית מחויבות לחצעות שערפאת סירב לחן. חולך להיות קשה, קשה מאוד. חטרור בתוך שטח ישראל יגבר קרוב לוודאי ואיתו ירידה באיכות חחיים הישראלית. צריך לקוות ששרון, ברק ופרס יעבדו בשיתוף פעולה, בקולגיאליות ובלי סכינים בגב. סכינים יש מספיק מהטרור הערבי. אבל שישאר ביניהם.

Chocolat

לכו לראות את "שוקולד", אגדה אופטימית למבוגרים שמחפשים משהו שעושה טוב. אני נהניתי משהו. הסרט עוסק בשמחת השוקולד, ובאהבת העשייה של שוקולד. הוא מזכיר סרטים קודמים שעסקו בהשפעה המאגית של האוכל ("כמו שוקולד על מים" המקסיקאית ו"המסיבה של בָּאבֶט" הדָנית), ובעיקר על הקשר של אוכל ואהבה. שמחתי לראות שחסרט מעמד לאוסקר, למרות שאין לו שום סיכוי, כי הוא לא אמריקאי מספיק. שמחתה בסולם קורן.

פינת שמחה

חָבֵר שמחת תרם חשבוע את חקטע חבא:

אחרי שנים של עבודה קשה קנה לעצמו שמלוק את מכונת חיים. קָראי ספורט עם גג נפתח. עלה על חכביש, קיפל את הגג ויצא לטיסת ניסיון לראות מה גבול חספידומטר. עד הוא נהנה מחצעוע החדש במהירות 200 לשעה, פתאום, נו מה, הוא שומע צפירה, ורואה במראה אור סגול מהבהב של משטרה. שמולק מנסה לנסע, אבל חמהבחב בעקבותיו. בסוף הוא נשבר, עוצר בצד, וחשוטר מגיח אליו ואומר: "תראה, זה סוף חמשמרת שלי, ואין לי כוח או רצון לחתחיל את כל חתהליך. או אם תיתן לי סיבה טובה למה נסעת 200 לשעה, אני מוותר לך." חשב שמולק כמח שניות ואמר: "תראה אדוני השוטר, לפני שנה אשתי עזבה אותי וברחה עם שוטר. כששמעתי אותך צופר מאחורי נבחלתי, כי חייתי משוכנע שאתה רודף אחרי כדי להחזיר לי אותה."

הצדיע השוטר ואמר לשמולק: "סע לשלום."

קיום לדמותו

כמו רבים אחרים, אני מנסח לתחות על קנקנו של שרון דרך אלפי המילים והראיונות איתו בעיתון. היה שם דווקא קטע שהפתיע אותי לטובה: נחום ברנע ושמעון שיפר שאלו אותו אם הוא מתכוון כמו כל קודמיו לחחליף את אנשי השגרירות בעולם שמוט על ידי ברק. ענח שרון: אין מה למהר, תאנשים תאלח העבירו משפחות, והילדים שלהם נקלטו בבתי ספר אחרי קשיים רבים, או צריך להתחשב. צריך לקוות שזה סימן לבאות.

שעת נפש

חצות וחצי. כמו רבים מיכם חזרתי לא מזמן מחופעתו המחשמלת של דיויד ברווה. שום דבר לא נוגע יותר עמוק משירים. אולי רק ריחות. אתה חולך ברחוב ופתאום מריח בושם שאימך חשתמשה בו לפני ארבעים שנח, ובבת אחת אתה במקום אחר, בזמן אחר. כך גם שירים. אני חושב לעצמי כמה ששירו "יחיה טוב" מסכם את כל חמצוקה והעצב של לחיות בישראל. חשיר חזה, על פי דרכו, חפך להיות החמנון חישראלי חבלחי רשמי.

ילדים פרשים כנפיים
וחולכים אל חצבא,
וכעבור שנתיים
חם חוזרים ללא תשובה.

אבל בסוף, למרות חמצב חקודר, עולה אותה אופטימיות אינסופית שנותנת לעם חזה להתקיים בניגוד לכל חסיכויים:

יחיה טוב, יחיה טוב, כן
לפעמים אני נשבר,
אך חלילה, כן חלילה
איחגך אני נשאר.

חבקן חוק זה את זו. אל תקחו דברים כמובנים מאליהם. צלצלו לחברים. חגידו מילה טובה. ושיקיחה טוב.

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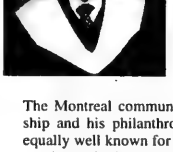

Morley Mitchell Cohen
C.M., C.Q., Ph.D.

on his February 28th, 2001 investiture to the Order of Canada for Voluntary Service.

The Montreal community has benefited from his leadership and his philanthropy. Successful in business, he is equally well known for his extensive participation in community activities and involvement in major fundraising campaigns. He has given of his time, energy and resources to local health care and artistic institutions. Setting an example by his own generosity, he personally matches the gifts made by the Morley and Rita Cohen Foundation, which he established.

Chicken soup - Jewish penicillin

BY GEORGE ERDOSH
Special to The CJN

My mother's chicken soup – a genuine central European Jewish version – was legendary. Clear as fresh-brewed tea, it was honey coloured with mouth-watering, coin-sized, pale gold rounds of chicken fat drifting on the surface around the contrasting coarsely chopped green Italian parsley flakes.

In the liquid, strands of vermicelli, polka-dots of green peas and orange carrot rings (cooked separately to remain crisp and bright) lent body and a firm toothsome texture.

The flavour was bright, deep, and almost clucked, it was so full of the taste of chicken.

My friends claimed that their mothers' chicken soup was better, but when I had the occasion to test, I didn't think so. Every Jewish mother who knows how to use her kitchen range claims she has the best chicken soup, based on a recipe passed down through generations.

Small variations in ingredients, method of preparation and finishing touches make enough difference in the final result that the highly sensitive taste buds of a growing child can detect and retain the flavour memory of a chicken soup forever.

This is particularly true of the flavour of matzah balls! In many Jewish kitchens today, the cook reaches for the box of matzah ball mix – each time with a small dab of guilt – and the result is uniformly the same.

When I became a food professional, I tested my mother's chicken soup recipe, retested and revised it to suit modern taste buds and dietary trends, particularly lowering the fat level. I may have even improved on the flavour with my food science wisdom. But what I definitely improved was the matzah ball.

My mother made excellent matzah balls. They were the size of a lime or a lemon, not too soft to be mushy and not so hard that they jumped across the table when you attempted to cut them, and they had just a touch of ginger to give them a tiny zing.

Yet I did improve my mother's matzah balls with some jazzy flavour, reducing them to a more manageable and eye-appealing walnut size, while improving on preparation method. Now here is a matzah ball that's worth passing down to the next generation – and with not much more effort than opening a box of mix.

But let's deal with the soup first.

CHICKEN SOUP, OR JEWISH PENICILLIN

A good, traditional Jewish chicken soup is a supreme first course to launch any festive meal. As luck has it, it is also highly nutritious and even has some therapeutic health benefits. A University of Nebraska Medical Centre team in 1993 indicated that there was a medical basis for chicken soup's mythical healing powers. Whether it is a single ingredient that is responsible or the combination of all the ingredients is still not known. But a traditionally prepared chicken soup inhibits the clumping of a certain type of white blood cells (called neutrophils) that cause congestion and inflammation in people suffering from the common cold.

To start the soup, recipes often call for a whole stewing hen. Yet you can produce just as good chicken soup from parts you have been accumulating in the freezer – bones, gizzards, wings, any chicken parts, including the skin and the feet. Liver is the only part you should reserve for other purposes because it adds too much flavour of its own to the soup.

The first step is to prepare a long-simmering stock on low heat with the chicken parts and the essential flavouring vegetables – carrots, onion, celery and parsnips (or parsley root) – and spices – salt, peppercorn, thyme, parsley (some recipes add a bay leaf and garlic). In the second step, you drain the stock, retaining nothing but the liquid. You discard the chicken meat too.

Many cooks reuse the chicken meat from the stock, but in a well-made soup, virtually all the flavour has passed into the liquid and the chicken is dry and flavourless.

If there is too much fat on top, there are a couple of easy ways to remove most, but not all of it. Fat contains the fat-soluble flavours that contribute to the overall taste of the soup as well as the glimmering golden globs that appeal to the eye.

If you have plenty of time, the easy way to remove fat is to chill the stock until the fat floating on top congeals. Then you scoop off as much as you wish. Retain at least a thin layer. If you have little time before serving, use a poultry baster to dig under the fat layer and pump the clear liquid below a basterful at a time, emptying it into a second pot until you have accumulated enough.

There is also an ingenious little defatting device, a decanter with a long spout designed to separate the fat on top while the long spout drains the fatless bottom portion. You can buy in kitchen stores if you are into gadgets.

Now that you have the crystal clear, partly-defatted stock, it is time to add some complementary colour and body, and of course, the matzah balls, and the soup is ready for the diners.

Vermicelli (broken into short pieces for easier spooning), freshly blanched crisp peas and carrot rings, and matzah balls were traditional at my mother's table, but you may serve whatever you feel is best. Keep colours in mind and add just a little so the uncluttered soup retains its clarity and brilliance. Never add the flavourless and mushy vegetables from the stock.

Garnish the top with flakes of coarse-chopped fresh parsley.

Matzah Balls

Cook the matzah balls separately, not in the soup because starch and congealed protein from the matzah balls will murk up your nice clear soup and ruin its appearance. You can cook them in plain salted water or a light chicken stock from chicken bouillon. You may prepare the matzah balls well in advance, ready to be reheated just before serving.

4 eggs
2 tbsp. vegetable oil or chicken fat
1 tsp. salt or to taste
1 tsp. ground black pepper, or to taste
1¼ tsp. freshly grated ginger
1 clove minced garlic
3 tbsp. fresh parsley, finely chopped
1 cup matzah meal
6 tbsp. water

Beat eggs lightly in a medium size bowl, mix in oil and seasonings. Add matzah meal and stir with a wooden spoon or rubber spatula until you have a uniform mix. Don't overwork dough. Adjust with water to have a medium stiff, easily workable dough. Refrigerate for 20 minutes.

Break dough into walnut-size pieces and roll each between your hands into balls.

Bring 4 cups of water to a boil in a medium pan. Add 1 tsp. salt and 2 chicken bouillon cubes or 2 tsp. chicken base powder. Gently drop in the matzah balls, bring back to boil and then reduce heat to simmer. Cover pan and cook balls gently for 10 minutes. Drain. Yields 14 to 18 matzah balls.

Chicken Soup

3 lb chicken parts: bones, wings, thighs, feet, gizzards, in any ratio
2 large carrots, washed, unpeeled, broken into coarse pieces
1 large onions, peeled, cut into quarters
2 celery stalks, cut into quarters
1 medium parsnip, washed, unpeeled, cut into three pieces (or parsley root)
6-8 sprigs fresh Italian parsley, whole
4 sprigs fresh thyme, whole or 2 tsp. dry thyme
1 tbsp. salt
¼ tsp whole black peppercorn
Matzah balls

Place all ingredients in a large stock pot and add water to cover. Bring water to boil over medium heat but watch the pot so water never comes to rolling boil (to avoid clouding the soup). When water is just about to boil, turn heat to lowest setting so only a few lazy bubbles break the surface. Cover pot and let simmer for 4 hours. (Longer simmering will not hurt soup.)

Remove pot from heat, scoop out most of the chicken parts and vegetables and discard. Strain the liquid through a fine strainer and defat soup if necessary (see defatting suggestions above). Adjust salt to your taste.

For soup body, cook vermicelli in salted water, blanch peas and carrots in boiling salted water until cooked but still crunchy. For garnish, coarsely chop fresh Italian parsley. Add small amount with matzah balls into individual soup bowls.

Hamantaschen are a favourite Purim treat

By RIVKA TAL
Special to The CJN

Tradition tells us that the wicked Haman wore a tri-cornered hat. Each year on Purim we echo this form with the unique shape of hamantaschen. The word actually means Haman's pockets!

Regardless of the etymology, we know that hamantaschen are always thoroughly enjoyed around the world at Purim time. In my experience, they are the first items to be grabbed by big as well as little hands off the mishloach manot plates.

I would like to be able to assure you that your dough-to-filling ratio will come out exactly right while following these recipes. Unfortunately, as a firm believer in truth in recipes, I have to admit that it is a rare occurrence. So many factors are involved: the actual amount of flour mixed in; your expertise in rolling out, the humidity, the circumference of the glass, etc. If you have a bit of extra dough you can fill it with a bit of cinnamon-sugar mixture or jam, or even bake it as a plain cookie. Extra filling: either mix up more dough or freeze it for future use.

In addition to these fillings, try lekvar, jam, apple butter, as well as various nut-coconut mixtures. You can guess which the children will prefer!

HAMANTASCHEN DOUGH

4¼ cups unsifted all-purpose flour
3 tsp. baking powder
¾ cup sugar
grated rind of 1 lemon
¼ tsp. salt
4 beaten eggs
⅓ cup oil

Sift dry ingredients into a bowl. Make a well in dry ingredients and add eggs, one at a time. Stir in oil. Mix well and form into a ball. Knead lightly for a minute or two or until smooth. Chill to ease rolling out.

Preheat oven to 375. Roll out dough ⅛ in. thick. Cut into 3-inch rounds. Put a teaspoon of filling in the centre. Draw up two sides and then the third across. Pinch edges together to form a three-cornered pocket.

Bake on a greased or parchment-paper-lined cookie sheet until golden brown, about 20 minutes. Yield: about 4 dozen.

POPPY SEED FILLING

½ cup sugar
1 tbsp. honey
¼ cup water
1 cup ground poppy seed
2 tbps. lemon juice
1 tbsp. grated lemon peel
¼ cup golden raisins

Place sugar, honey and water in a small saucepan. Cook over medium heat for a few minutes until sugar dissolves. Add poppy seed to saucepan. Cook, stirring constantly, for one minute.

Remove from heat, stir in lemon juice, lemon peel and raisins. Chill for at least 2 hours. Mixture should not be liquid: add more poppy seed or fine cookie crumbs, if needed. Place a small ball of filling inside each circle. Bake as directed.

PRUNE FILLING

1 lb. prunes, pitted
3 thin orange slices
1 whole lemon, cut into quarters, seeded
½ cup sugar
1 tbsp. oil
½ tsp. cinnamon

Cook prunes and orange slices in a small amount of water until prunes are tender and water has evaporated.

Place lemon in bowl of food processor equipped with steel knife. Process for 10 seconds. Add remaining ingredients and fill dough. Bake as directed.

CHOCOLATE FILLING

2 tsp. unsalted margarine
¾ cup sugar
⅔ cup unsweetened cocoa powder
1 tsp. cinnamon

Melt margarine in a small saucepan over medium-high heat. Stir in sugar, cocoa and cinnamon, and cook, stirring, for 3 to 4 minutes. (Alternately, melt margarine on full power in microwave oven. Stir in sugar, cocoa and cinnamon.) Place ½ to ¾ tsp. in each hamantaschen and bake as directed.

Purim is always a fun time for children in Israel. [Israel photo]

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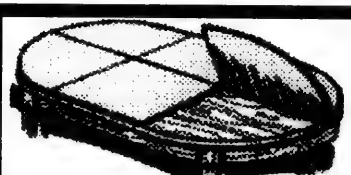

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French media portray Israel as 'criminal Eden'

By ANAT CYGIELMAN
Ha'aretz Daily Newspaper Ltd.

PARIS — A French television channel broadcast a program about Israel last week, called *Israel – a criminal's paradise?* The timing was not coincidental.

Last week, the trial in the Sentier affair began. In it, 124 traders from the Sentier textile district in Paris – most of them Jews of Tunisian descent – are charged with defrauding 33 banks and insurance companies of $77 million (US) in the late 1990s, using a "pyramid" scheme.

During the first day of the trial, the French prosecutor, François Franchy, alleged that Israel had assisted some of the suspects who fled to Israel following the first wave of arrests in 1997. Among those interviewed in the television program was Shmuel Flatto-Sharon, a former MK who was tried and convicted in Israel after confessing to defrauding a French company.

In the same context, the French media have repeatedly mentioned the inclusion of Israel, in June 2000, in an international blacklist of 15 countries that are not co-operating in the war against money-laundering. (Other countries on this list include Russia, Libya and Liechtenstein.)

The prosecutor in the Sentier affair claimed that, despite the fact that Israel is a signatory to an international extradition pact, it failed to live up to its commitment to hunt down the fugitives wanted in France in this case. By "intentionally" pursuing this policy, the prosecutor contended, "Israel removed itself from the family of nations."

According to the indictment, one of the main suspects in the case – Chaim Weizman, nicknamed Albert – fled to Israel with 150 million francs in cash. In an interview with *Le Parisien* from his Israeli hideout, Weizman said that the sum was much smaller.

The Justice Ministry vehemently denies that the Law of Return allows criminals to take refuge in Israel. Following the case of Samuel Sheinbein, a dual American-Israeli citizen who fled to Israel to escape murder charges in the United States, the Knesset amended the extradition law in order to prevent such incidents.

According to Justice Ministry spokesperson Ido Baum, Israel is one of the only countries in the world that extradites its citizens for trial abroad, but under one condition: If the extradited Israeli suspect is convicted, he will be allowed to serve his sentence in an Israeli prison. France, on the other hand, never extradites French citizens for trial in another country.

So, why didn't Israel extradite the seven suspects wanted by France in the Sentier affair? A number of these suspects are apparently Israelis of long standing, while others took out Israeli citizenship after fleeing France. According to Israel, it signed the European convention on extradition under the condition that evidence would be attached to extradition requests. Evidence was not included with the seven French extradition requests.

A year ago, a French delegation visited Israel and received instruction on how to submit a complete extradition request required by Israel. But the French failed to re-submit revised extradition requests, according to the director of the international department at the Justice Ministry, Irit Kahan. "Unfortunately, they have no one to blame but themselves," she says in response to the contentions of the French prosecutor.

The French look askance at this reply, which the Justice Ministry insists is not merely a formal excuse: "We could not approach the courts to ask for the arrest of the suspects based on the extradition requests submitted. They would not have stood the test of Israeli law."

Are the seven suspects really in Israel? As long as satisfactory extradition requests are not filed, Israel is not searching for them. Technically, it would not be difficult to track them down, sources say, unless they left Israel in the wake of the recent publicity.

The French claim that the seven suspects who took refuge in Israel are key members of the fraud scheme, but the trial is proceeding without them. It is not clear whether their absence will make things easier or more difficult for the other defendants.

"In principle, I think that Israel has caused itself damage by harbouring criminals on its soil," says William Goldnadel, a French-Jewish attorney representing one of the suspects in the case. "They are not good citizens and do not contribute to [Israel's] image," he argues.

Still, noting that France released the terrorist Abu Daoud and never complained to Syria about its harbouring a wanted French Nazi Alois Bruner, Goldnadel adds: "I think that the French prosecutor should display a bit more humility since we know how [France] behaved in regard to international co-operation in much more serious cases."

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Comment

Who will succeed Arafat?

By DANNY RUBINSTEIN
Ha'aretz Daily Newspaper Ltd.

Yasser Arafat recently underwent a series of medical examinations. Afterward, his Jordanian physician, Dr. Ashraf al-Kurdi, a neurologist, issued the following statement: "I have given 71-year-old Yasser Arafat a routine checkup, and there is nothing wrong with his medical condition; nor is there any basis for the rumours that he is ill or feeling unwell."

Al-Kurdi explained that he issued the statement after his clinic received phone calls all day from dozens of journalists inquiring about the Palestinian Authority (PA) chairman's health. Public interest in Arafat's physical health has increased significantly in recent months, and it appears that the current intifadah is behind this renewed interest.

The Arab and international media report widely on the outburst of violence in the territories and inside Israel, and these reports include keeping a close eye on Arafat. He is once again prominently featured in the world media, and journalists are looking closely at the effect on him of the dramatic change in the situation – the shift from the tranquillity of diplomatic negotiations to the tension of bloody clashes and exchanges of fire. Is Arafat hanging on?

A recent interview with peace rejectionist Farouk Kaddoumi, the only surviving member besides Arafat of the five co-founders of the Fatah movement in Kuwait in 1959, also touched on the issue.

"It is said that Arafat's health is not very good. Who will come in his place?" the interviewer asked.

Kaddoumi gave an evasive answer regarding the legal procedures involved in choosing a successor.

The question of who will succeed Arafat is a completely taboo subject among the Palestinian public and leadership. Arafat is the "leader and symbol of the nation," and symbols have no deputies and no successors.

The very fact that a discussion of Arafat's potential successors was published by the PA's official newspaper, *Al-Hayat al-Jadida*, is therefore significant. Naturally, the contents of this discussion are also important.

Breaking off talks with Israel appears to have greatly weakened Arafat. His position and stature, both locally and abroad, as the head of the Palestinian-state-to-be, are based on the Oslo accords. For many years (at least since the PLO effectively recognized the state of Israel in Algiers in 1988), Arafat has been moving toward a peace treaty with Israel, and he cannot turn the clock back now. It is therefore no coincidence that even in the midst of the current violence, he continues to declare his devotion to the process and negotiations with Israel.

The two men named as Arafat's possible successors – Abu Mazen (Mahmoud Abbas) and Abu Ala (Ahmed Qureia) – have also suffered a significant blow to their position. They are among the Palestinian leaders most afflicted with what is now called in the territories the "Oslo virus." Many in the Gaza Strip and the West Bank argue that they are the ones responsible for landing the Palestinians in the current situation.

In fact, the intifadah has undermined the position of all the members of Arafat's leadership circle. They are all accused of corruption and of the botched handling of affairs that led to the current deterioration.

Only two people, those surrounded by the military might of large security mechanisms, will manage to maintain their power when the situation in the territories deteriorates even further. They are Mohammed Dahlan, Gaza's strongman, and his counterpart in the West Bank, Jibril Rajoub. These two are likely to determine more than anyone else who will succeed Arafat.

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The week in Israel

Feb. 19

• A commission of inquiry began hearing testimony in the killing of 13 Israeli Arabs by police during riots in October. The proceedings were suspended for more than an hour when relatives of one of the victims lunged at a border police guard giving testimony.

• Israel and the United States began joint military exercises in the Negev. The exercises had been scheduled months ago.

Feb. 20

• Egyptian and Israeli officials met in Tel Aviv to discuss a natural gas deal. The talks convened as scheduled despite denials last week by the Egyptian government that a deal had been struck.

• An air force helicopter rescued the 12-man crew of a Ukrainian freighter caught in rough seas during a storm off the coast of Ashdod.

Feb. 21

• Outgoing Prime Minister Ehud Barak reversed an earlier decision and decided not to serve as defence minister in the national unity government of Ariel Sharon.

Feb. 22

• Prime Minister-elect Ariel Sharon urged Diaspora Jews to "raise your voices" and "take every necessary step" to ensure Jerusalem remains united under Israeli sovereignty.

Feb. 23

• Talks between Likud and the Labour party on the formation of a coalition government will continue early next week as the two sides failed yesterday to reach a conclusive agreement on dividing the ministerial portfolios. The main stumbling blocks are Labour's demands for the Finance Ministry or the Education Ministry, in exchange for the Defence Ministry.

Files from JTA

A tendency to latch onto negative

Sometimes it is the inadvertent media item unrelated to the Middle East that conveys the most informative message about how the Jewish community assesses media attitudes towards Israel.

According to Reports

For instance, in "Poof! You're a skeptic: The amazing Randi's vanishing humbug" (*New York Times*, Feb.17), James Randi, a world famous magician and debunker of claims for paranormal phenomena, notes the psychological human need to look for patterns.

This need, Randi says, helps explain why so many people hold irrational beliefs: "That's why psychics are so successful; 98 percent of their statements may be wrong, but people discount the mistakes and remember the hits. It's like panning for gold. If you find a gold nugget, that's what you seize upon. Never mind that you throw out pan after pan of sand and twigs."

Our own community is conditioned by our history of misfortune and hostility, as well as the hectoring sanctimony from key elements of the media, to react in a fashion that is the mirror image of what Randi describes. Instead of latching onto articles that are positive about Israel and confirm what we know to be true, many of us have a tendency to ignore them and focus instead on the negative item that is emotionally jarring, but confirms our deep-seated suspicions about hostility to Jews in general and Israel in particular.

Oddly, and yet not so strangely, this attitude seems to prevail at a time when major newspapers across the country, like the *National Post* and other Southam papers, but also the *Globe and Mail*, have published numerous fair-minded editorials, op-eds and columns.

Of course, this does not mean that many unfair and biased items are not also published. But it indicates that we as a community need to attune ourselves not only to what is positive but also to what is fair – including fair criticism – and to weigh what is negative in light of the positive reports that do appear.

Prepared by Paul Michaels of the Canada-Israel Committee

Powell's visit portends change in policy

Continued from page 1

Indeed, Powell's trip to the Middle East – his first since becoming the top U.S. diplomat – appeared to be less about the Israeli-Palestinian conflict than getting Arab support for U.S. policies aimed at containing Iraq.

Powell's regional tour was slated to include a stop in Kuwait to attend celebrations marking the 10th anniversary of the end of the Persian Gulf War.

During meetings with Arab leaders last week, Powell discussed the need to keep sanctions against Iraq in place – first imposed in the wake of the war – in order to deal with the threat posed by Iraqi leader Saddam Hussein.

In fact, during a joint news conference with Prime Minister-elect Ariel Sharon on Sunday, Powell stressed that Saddam had to be restrained.

Citing German intelligence reports that Baghdad might have nuclear weapons in three years, Powell said, "We have to make sure that we do everything we can to contain" Saddam.

The difficulty of putting an end to Israeli-Palestinian violence was underscored by several incidents that took place during Powell's visit.

As Powell was urging the two sides to take steps to stop the cycle of violence, two Israeli settlers were wounded in separate shooting attacks in the West Bank. The commander of Israeli forces in the area said it is possible the two attacks were linked.

He noted that Powell's visit could have given Palestinian groups greater motivation to carry out such attacks.

After meeting Sunday in Ramallah with PA President Yasser Arafat, Powell called on Israel to lift the economic "siege" it had imposed on the areas under Palestinian control since violence erupted last September.

Later that day, Israel announced that it was taking a step aimed at implementing at least a part of Powell's requests: The Israeli army lifted roadblocks it had set up last week that had divided the Gaza Strip into two.

For his part, Arafat used his joint news conference with Powell to call on the United States to ensure that Israel pick up negotiations from where they left off under outgoing Prime Minister Ehud Barak.

Barak's purported willingness to give the Palestinians control over parts of eastern Jerusalem during last July's failed Camp David summit led to the defections of several coalition partners and was a major factor in his defeat in the nation's Feb. 6 elections for prime minister.

Barak has said the proposals aired at Camp David were no longer on the table. Former U.S. president Bill Clinton has affirmed Barak's statement.

But Arafat maintained Sunday that "no government can write off what the previous government did."

Earlier in the day, after meeting with Powell, Sharon stipulated three conditions before Israel eases the economic sanctions on the PA: that Arafat makes a public statement to the Palestinians in Arabic calling for the discontinuation of all violence; that the PA resumes actions to stop incitement to violence; and that security co-ordination in the field be renewed.

If these conditions are met, goods and raw materials will be allowed across the border, and later a monitored entry of Palestinian workers into Israel will be made possible, Sharon said.

He suggested that workers first be allowed into Israel and the encirclement be lifted in areas where violence subsides. This would serve as an incentive for local leadership to promote the calm, he explained.

Alluding to the Palestinian allegations that Israeli economic sanctions amounted to collective punishment, Sharon stressed he was against any such form of punishment. He told Powell that once the violence subsides, the goal should be a non-belligenrency agreement. All the hurdles cannot be overcome at once, he said, which is why interim agreements were the only way to go.

"One thing should be clear: Israel will not negotiate under pressure of terror and violence," Sharon said at his joint news conference with the U.S. secretary of state.

Sharon denied that any negotiations were under way with the Palestinians. But he acknowledged that there existed "channels of communication" for conveying messages to them.

More than 2,000 Palestinians protested in Gaza against Powell's visit on Sunday, burning pictures of him and calling on him to go home.

Throughout the West Bank, Palestinian shopkeepers heeded demands by militant groups to protest Powell's visit and closed their shops early.

Meanwhile, a Jewish settler sustained serious head wounds following a shooting attack near Ramallah as Powell was holding talks with Arafat in the West Bank city. In that incident, Palestinian gunmen opened fire from a passing car, hitting the Israeli's car with dozens of bullets.

A short time later, an Israeli woman was lightly wounded in the hand and legs when shots were fired at the car she was traveling in near the settlement of Ofra.

Based on the proximity of the two attacks and the type of weapons apparently used, it was possible the two attacks were linked, the Israeli army said.

With files from Ha'aretz.

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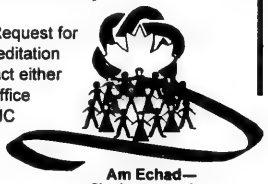

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Israel & the Jewish World

George W. Bush brings new approach to conflict

By SHELDON KIRSHNER

It has not taken long for President George W. Bush to map out the parameters of his Middle East policy and to appoint a Mideast affairs team.

In short order, the Bush administration has abandoned Bill Clinton's far-reaching peace proposals, rejected his hands-on diplomatic method and adopted a broader regional approach.

By way of ushering in these modifications, Colin Powell, the secretary of state, accepted the resignation of Dennis Ross, the United States' troubleshooter in the Mideast, and appointed a task force to grapple with its endemic problems.

Mideast Analysis

William Burns will replace Edward Walker as head of the State Department's Bureau of Near Eastern Affairs. Richard Armitage and Marc Grossman will be deputy secretary of state and undersecretary of state, respectively. Richard Haas has been named director of policy planning. All four are seasoned hands who have dealt extensively with Israel and the Arab world.

The most important change is that Washington no longer considers itself bound by Clinton's bridging proposals. Unveiled in an 11th-hour attempt to break the deadlock in Israel's negotiations with the Palestinian Authority, the proposals turned on core territorial and security issues, sovereignty in eastern Jerusalem and Palestinian refugees.

Ariel Sharon, Israel's prime minister-elect, is pleased with Washington's new orientation. Having opposed the comprehensive package of compromises offered by Ehud Barak, the caretaker prime minister, he wants to concentrate on interim arrangements. The Palestinians, however, are demanding that future discussions begin at the point they left off at the Taba talks in January.

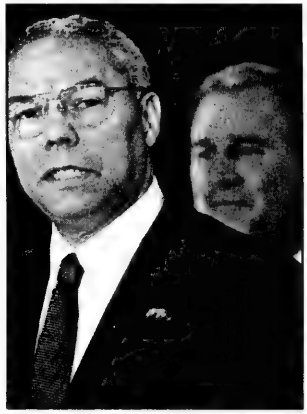
Powell and Condoleeza Rice, Bush's national security advisor, have made it abundantly clear that the United States will not be as intimately involved in Arab-Israeli diplomacy as the previous administration. They maintain that Israel and the Palestinians should take more responsibility for future negotiations.

In line with this thinking, Bush refrained from sending a special envoy to Taba, where no breakthrough was achieved, and remained studiously neutral during Israel's election campaign. Clinton, on the other hand, referred positively to Barak in an Israeli TV interview.

Bush and his advisors reportedly believe that Clinton and his two secretaries of state, Warren Christopher and Madeleine Albright, were too hasty to reach a deal, and that they failed to build an Arab consensus for an agreement.

These assumptions are not only debatable, but bypass the possibility that the U.S. will be drawn into the maelstrom of the Arab-Israeli conflict if, as expected, Israel's problematic relations with the Palestinians continue to deteriorate.

In any case, Powell's trip to the Middle East last week, his first as secretary of state, underscored its importance to American strategic interests. By paying visits to Israel, the Palestinian autonomous areas, Egypt, Jordan, Syria, Saudi Arabia and Kuwait, he let it be known that Israel is an integral U.S. ally and that the Mideast is on the front burner of American priorities.



Colin Powell and George W. Bush

Powell, though, has talked of shifting gears and creating a tighter link between the Arab-Israeli dispute and U.S. interests in the Persian Gulf. In this respect, Powell will doubtless focus a good part of his attention on Iraq and Iran, both of which the U.S. regards as "rogue states."

The challenges facing the Bush administration in the Persian Gulf are indeed formidable.

On Feb. 16, U.S. and British aircraft bombed Iraqi radar and air defence sites near Baghdad. Was this the opening shot of a concerted allied campaign to vigorously enforce the northern and southern no-fly zones in Iraq? Can the U.S. persuade the United Nations to tighten economic sanctions against Iraq in the face of opposition from countries like Russia, France, China and Egypt? Can the U.S. persuade Saddam Hussein to accept a new arms inspection regime? Is the U.S. willing to lift sanctions against Iran when they expire in the summer?

These questions will test the resolve and resiliency of American foreign policy in the Middle East.

LifeStyle

Advertising Feature

Say L'chaim to new choice in retirement living

An environment that encourages residents to maintain an active lifestyle

A new, wonderfully small alternative has emerged in Jewish retirement living — right "on campus", so to speak, on Sheppard just west of Bathurst.

L'Chaim Retirement Home promises to allow the more independent older members of your family to enjoy a true "golden age": — a time when they will continue to savour new experiences and friendships, yet know that their needs will be attended to.

Judy Cohen, the founder of L'Chaim, was motivated by highly personal concerns. "Since the passing of my father in 1990, it has been my dream to establish a home for the elderly .... My father lived in a retirement home for seven years. I spent much of my time with him, and we discussed what would have made him feel happy and secure. L'Chaim fulfils my father's wishes and my dreams."

Opening soon on Sheppard, near Bathurst

L'Chaim is the fruition not only of Judy's labours, but also of others with considerable expertise in the retirement field. Drawing on the advice of social service professionals in North America and Israel, Judy has combined their input with the fruits of her own personal experience. Notable among this group is **Lorraine Sherkin**, well-known in Toronto for her commitment to, and caring for, the city's elderly. In her 30 years at the Baycrest Centre for Geriatric Care, Lorraine's involvement in administration, admissions, activations, and volunteer work made her a loyal advocate of, and friend to, hundreds of residents.

Team includes Lorraine Sherkin

Lorraine will be an active member of the L'Chaim team. She'll help seniors examine their options and adjust, support families through the process, and share her enthusiasm and expertise with all.

The architect for the building is Kelman Associates, a leading architectural firm with many retirement and nursing homes to its credit. Its mandate: to incorporate the best features of previous projects in a uniquely different environment.

L'Chaim has been built "from the inside out": that is, interiors and furniture designs take into account the changes in functional capacity which accompany aging. Design based on this standard will enhance an individual's life, and make it possible to "age in place". It's an ideal home for retirees who enjoy their independence now, yet want to be prepared for future changes.

At L'Chaim, privacy will be respected, and every resident treated as an individual. And because adapting to retirement isn't always easy, L'Chaim offers counselling during the adjustment period.

L'Chaim is small and home-like, on a human scale, with 30 single rooms. Each has a private bathroom, shower, air conditioning and heating controls. Wheelchair-accessible rooms are also available. A major weekly cleaning and linen change will be offered. There's a laundry room on every floor for residents who wish to do their own washing and drying.

Staff will be on duty 24 hours a day; a physician will always be on call; and there will be 24-hour security, with an emergency call system. Medication will be administered under supervision, and a doctor will visit each resident on a regular basis.

Residents will be encouraged to lead active social lives. Jewish cuisine is featured; three *haymishe* meals — enjoyed communally, to promote fellowship — will be served daily in the spacious, well-lit dining room. There's afternoon tea, too, and Shabbos dinner on Friday.

The well-stocked library will be a boon to those who want to catch up on the reading they put off during a busy working life. There's personal mail delivery, e-mail and internet access; clearly, surfing the web knows no age boundaries! Cable TV and private phones are also available.

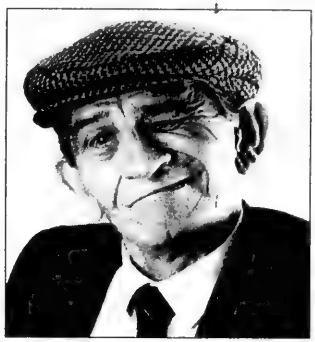
There are two lounges, a TV room, and an outdoor sitting area, as well as visitor parking. And L'Chaim is within walking distance of banking, a public library and shopping.

State-of-the-art safety features

On site and outdoors, L'Chaim will offer many organized recreational activities, including fitness classes, musical entertainment, bingo, card games, weekly movies, special outings, and crafts. Jewish cultural programs will include Hebrew and Bible study. Holy days will be observed.

L'Chaim welcomes retirees' families. Besides a play area, with toys, for grand- and great-grandchildren, there's a facility for private family functions. Many special family events will be included on the social program.

L'Chaim is a healthful, environmentally friendly, non-smoking home, where safety is paramount. To reduce the risk of falls, there are safety grab bars; and the halls have both hand rails and special non-slip flooring. Sprinkler, smoke and carbon monoxide detectors are in place.



Can retirement actually be fun? L'Chaim says "Yes!"

L'Chaim has spared no expense in building in living comfort. For example, space-age acoustic features have been included for those who are sensitive to loud noises. And of course, the different levels are connected by an elevator.

L'Chaim is a member of the Ontario Residential Care Association, and plans to open in summer 2001. For further information, call Judy Cohen at 416-398-7898, or e-mail her at info@lchaimretirement.com.

Having lived the experience of an aging parent first-hand and used it as her inspiration for L'Chaim, Judy is well-positioned to help your parents continue to live life to its fullest in a friendly new environment.

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Asper Centre for Entrepreneurship established at the School of Business, the Hebrew University of Jerusalem

Israel Asper exemplifies excellence.

Israel Asper deserves credit for his vision of the future. His achievements in the business community have become legendary and with the establishment of the Asper Centre for Entrepreneurship, he has provided a way for education to be integrated with the business community. This is another example of his entrepreneurial flair.

Canadian Friends of the Hebrew University (CFHU) is very excited to announce the establishment of the Asper Centre for Entrepreneurship at the Hebrew University of Jerusalem.

Jonathan Kornbluth, Dean of the School of Business at Hebrew U puts it this way.

"The Asper Center is intended to be the focal point of entrepreneurship. The activities of the Business School will include: research, undergraduate and post graduate MBA teaching, and outreach programs for the benefit of the Israeli economy in general and the economy and development of Jerusalem in particular."

As an entrepreneur, Israel Asper's most notable achievement is the creation and development of CanWest Global Communications Corp. from a single television station in Winnipeg to an international communications company.

Asper is known as a dedicated philanthropist. "I believe that those who succeed should contribute back to their community through volunteerism, leadership and financial support," says Asper.

In keeping with his philanthropic beliefs, he established The Asper Foundation and the CanWest Global Foundation, both of which have undertaken major initiatives in culture, education, community development and human rights. In 1999 he received an Honorary Doctorate from The Hebrew University of Jerusalem to recognize his commitment to the Jewish and general communities in Canada and Israel, his leadership in the global communications industry and his outstanding support of Hebrew U.

In the last year, the Faculty of Business at the University of Manitoba has been named the I. H. Asper School of Business, which houses the Asper Centre for Entrepreneurship. This new Centre contributes to the academic program of the University with its many exciting projects for current and potential business students, such as scholarships, a Biz Camp for 15-19 year olds, a Venture Capital Fund for student entrepreneurs, a lecture series featuring visiting CEO's from Fortune 500 companies, to name a few. This successful program is the model for the new Asper Centre in Jerusalem.

"We are very excited about the courses the Asper Centre for Entrepreneurship will support," says Kornbluth. "For example, the Business Entrepreneurship course will bring groups of students together to work on business plans for new economic and service ventures. Our Internet Entrepreneurship program will combine students from the Business School and the Department of Computer Science to work on ideas for Internet start-up companies. And the newest program will be designed to enhance the viability of Bio-Tech Start-ups from the Hebrew U scientific community."

Asper is particularly interested in the outreach aspects of the program. Asper explained, "The Centre will support outreach programs to start-up companies in Israel, and community programs for special segments such as youth and women. The Young Entrepreneurs course will bring school children and university students together to develop new ideas, produce products, work out business plans and actually sell their products. The Biz Camp will expose Israeli children – Jewish and Arab - to entrepreneurship and business. The goal is to build self-confidence and an appreciation for the importance of continuing education."

CFHU will be honouring Israel Asper on Monday, June 18, 2001 with a Gala Tribute Dinner in Toronto for his outstanding commitment to Hebrew U and for establishing the Asper Centre for Entrepreneurship.

"Israel Asper is a leader in the Jewish community in Canada and CFHU hopes that this dinner will give many of us a chance to meet the real Izzy. I have assumed responsibility to spearhead CFHU's campaign for the Asper Centre for Entrepreneurship and am very excited about this challenge. The Centre will create the environment to develop the business leaders of tomorrow and will be the basis for building a stronger and more diversified Israel," says Dinner Chair, Ronald Appleby.

"The Hebrew University has always been a priority for me. This project is about securing the future by providing the best tools and resources for the education of our youth," says Asper. CFHU congratulates him for his exceptional leadership and vision. For more information about the Asper Centre for Entrepreneurship or about the Asper Tribute Dinner, please call 1-888-HEBREWU or 416-485-8000.

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Canadian Friends of the Hebrew University of Jerusalem is honouring

ISRAEL ASPER

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האוניברסיטה העברית בירושלים

Women more likely to suffer from depression: psychiatrist

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — At any age, women are twice as likely as men to suffer from depression and anxiety, says a staff psychiatrist at the Centre for Addiction and Mental Health.

"This statistic is not only relevant in Ontario, but all over the world," said Dr. Mary Seeman, who spoke at the recent Toronto Hadassah-WIZO Women for Women breakfast.

Among adults, married women are the most likely to suffer depression, followed by single men, single women, and then married men who are the least likely to be affected, said Seeman, also professor emeritus at University of Toronto.

While there is no answer as to why married women are most susceptible, hormones do play a role in such conditions as post-partum depression.

"Depression is also a genetic disease – it runs in families," Seeman notes.

"An even greater determinant of depression, however, is the multiple roles played by married women. About 50 percent of women suffer at least one episode of depression in their lifetime, and that is even higher for mothers and grandmothers.

"Women are nurturers. They look after their children, their spouses, their friends and their parents, and they sometimes succumb to compassion. That is the burden for being a caring person. The women get their [emotional rewards], and they often have support systems, but they carry an incredible load."

Women are less likely than men to "drown their sorrows" in drinks or drugs, she said.

"Some men who are labelled alcoholics may really be masking their depression by drinking," she said. "Statistics, therefore, do not show them as depressed. Jewish men, who drink less than average, do have a higher incidence of depression."

Patients diagnosed with depression have had, for at least two weeks, a feeling of sadness or lack of pleasure, and several other symptoms include loss of drive, low self-esteem, a lot of aches and pains, insomnia, or suicidal thoughts, Seeman said.

These symptoms often interfere with a person's ability to function at work, with their relationships, and with their leisure time.

The best route for dealing with depression, Seeman explained, is through a family doctor.

"Many symptoms of depression appear as medical problems, such as fatigue or pains. Physical conditions should be ruled out before being treated for depression."

While various professionals treat depression there are common ingredients in all forms of therapy.

"Psychotherapy is the first line of treatment, but all therapy should offer hope and promote self-worth, and [the therapist] should concentrate on forming an alliance with the patient.

"There should also be an exchange of information, which is conducted [in language the patient can understand], not in medical jargon," Seeman said.

Anti-depressants, which are becoming quite popular, are effective for most people, she said, but they can have bad side effects, "and as with all drugs, women have worse side effects than men."

Most anti-depressants are safe to take during pregnancy and breastfeeding, although there are drugs such as lithium that are not safe for the fetus or infant, she said.

A number of herbal remedies have been shown to be effective, but they have not yet been tested in Canada because they are not standardized. And Seeman warns some herbal remedies have side effects.

Those who do not want to take drugs can try a variety of other treatments including sleep modulation, light therapy, shock treatment, and diet and exercise "which can have a tremendous effect on mood."

Many people mask their depression, she said, and appear cheerful and upbeat. "This is where the family comes in. They have to make sure that the family doctor knows everything that is going on with the patient. Doctors are not always able to pick up on things."

Above all, she said, we need to combat the stigma of mental illness. "It is an illness like any other. Many people do not get treated because they are embarrassed and ashamed. It is not something that needs to be hidden in the closet."

Co-chairs of the campaign are Diane Spivak and Judy Zelikovitz.

About Nutrition

By LISA WEINBERG

Q. I often work out in the evening and find that when I get home and go to bed, I am very hungry. What would be a healthy late night snack for these days?

A. You definitely want to have a snack that includes protein. Try a glass of milk and a piece of fruit, a peanut butter sandwich, a yogurt, cottage cheese and fruit, cereal with milk, or a handful of nuts.

Q. My three-year-old suffers from frequent constipation. What can I give her to alleviate this?

A. There are many things that you can do. First make sure that there isn't something she is currently eating that is leading to the problem. Avoid excessive rice, bananas and dairy products, particularly homo milk. Ensure that she is consuming a significant amount of water, especially when increasing high fibre foods. Use whole wheat, rye or pumpernickel bread; make oatmeal raisin cookies; offer lots of fresh fruit and vegetables; make bran muffins with chocolate chips for increased palatability; make brownies using some baby prune purée in place of some of the fat.

Lisa Weinberg is a registered dietitian/nutritionist, specializing in pediatric and adult nutrition in Toronto. If you have any nutrition questions send them to The CJN.

Seniors' housing planned

By DAVID LAZARUS
Staff Reporter

MONTREAL — B'nai Brith Canada's (BBC) first affordable housing residence in Quebec offering subsidized rents for needier independent seniors will be in Cote St. Luc.

The housing will take the form of a seven-storey apartment building on the south-west corner of Westminster and Cote St. Luc Road, the previous site of the old Cote St. Luc City Hall.

The project is a "natural hit" for B'nai Brith, said BBC-Quebec director Robert Libman, who is also the municipality's mayor.

"There is a definite need for an affordable building for Jewish seniors," Libman said.

Many Jewish seniors live on fixed incomes, have families that no longer live in Montreal to help support them, and feel stranded, he said. B'nai Brith has previously built three such buildings, all in Toronto, the last one about five years ago.

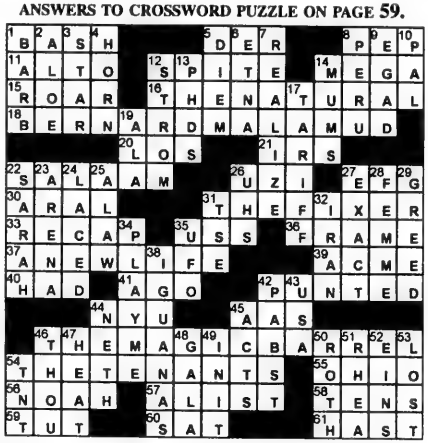
Libman said ground-breaking for the residence could take place within a year, and the building completed by the beginning of 2003.

The chief advantages of the new residence will be its "flexibility," Libman said. It will consist of 95 units, 85 of them one-bedroom apartments, and the building will be bright and cheery and "adapt to a full range of users."

Plans are to include a kitchen on the ground floor and a library, he said.

He stressed that the building is intended for autonomous seniors who don't want to feel that they are living in a "seniors" building. It will also be more user-friendly than seniors residences built 30 or 40 years ago, he said.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 59.



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Dentistry Clinic open to community
Baycrest's expertise in dental care for seniors is now available to adults living in the community. Every Tuesday, between 8:30 a.m. and 4:30 p.m. Dr. Debra Hauerstock, Chief of Dentistry, and her staff, provide examinations, preventive care, dentures, root canal, oral surgery, periodontal therapy and cosmetic dentistry. Fees are based on the Ontario Dental Association (ODA) current guide. No referral is necessary. For an appointment call the clinic secretary at (416) 785-2500, ext. 2600.

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Authors & Poets

The CJN is pleased to announce
The Fifth Annual Passover Literary Supplement.

We invite the authors and poets among our readers to submit their works. The submissions must be previously unpublished, original fiction or poetry that explore Jewish themes. The fiction should not be longer than 1,500 words.

We must receive your submissions ***no later than March 9, 2001.*** You may mail them to:
The CJN, 1500 Don Mills Rd., Suite 205,
North York, Ontario M3B 3K4.
Alternatively, you may email your submissions to:
torcjn1@aol.com

If you want us to return the submissions, please provide a stamped, self-addressed envelope. Otherwise, we will be unable to do so. — *The editor.*

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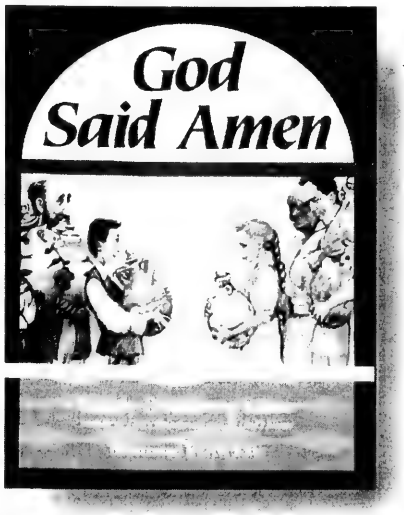
Two kingdoms...one with oil and the other with water

By LEILA SPEISMAN
Staff Reporter



One of the things that happens with children, even though they are good friends, is that they get into fights. Often, the fight goes on because neither one wants to be the first to make up.

Come to think of it, adults are no different – which is really sad.

That is the theme of a lovely book by Sandy Eisenberg Sasso called *God Said Amen* (Jewish Lights, 2000).

You might remember other books by Sasso that were also wonderful. Some of them are *God's Paintbrush*, *A Prayer for the Earth*, *God In Between* and *For Heaven's Sake*.

God Said Amen is about two kingdoms that were next door to each other, but separated by a valley. The Midnight Kingdom, which was ruled by a Grand Prince, was overflowing with water, but had no oil. As soon as the sun went down, the whole kingdom was in darkness, and the Grand Prince kept banging his shins on the throne and looking for his pyjamas.

The Desert Kingdom, which was ruled by a Grand Princess, had lots and lots of oil, but no water. The gardens wouldn't grow, people couldn't wash their clothes and, worst of all, the princess couldn't get any tea. (Princes and princesses often think that what they need is much more important than what their subjects want.)

When a royal minstrel (a singer who went around letting people know what was going on in other places – after all, there was no television, or telephone or Internet then) told the prince and princess about each other, the prince mounted his royal crane, the princess mounted her royal ostrich, and each rode out to get help from the other person.

That's when the trouble started.

Both the prince and the princess were very proud. The prince decided that if the princess wanted water, she should come and ask him for it. The princess decided that the prince would have to come and ask for oil if he wanted it. Both of them turned around and went back home.

Their servants urged them to go and try again. This time, they came close enough to each other to be attracted – the prince thought that her voice was like the desert wind, and the princess thought that his voice was like the spring rain.

But once again, both were too stubborn to make the first move. They stood and stood and stood, until they were covered with sand. Their people came to find them and realized what had happened. They understood that only by cooperating could both countries be happy.

It's too bad that ordinary people, and even countries, don't follow the message of *God Said Amen*.

Avi Katz did the pictures in the book, in a very inventive way. All the pictures of The Midnight Kingdom are in blue, the colour of the sea and of the sky. The Desert Kingdom is all beige and yellow, like the sand and the desert and the wind.

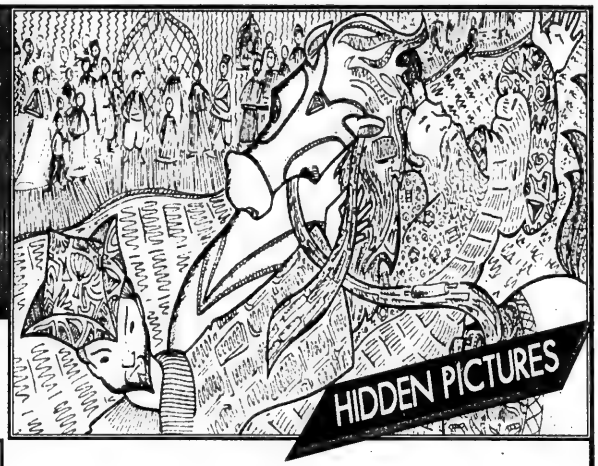
This is a terrific book to read with your friends, your family and your parents. Afterwards, there will be lots to talk about.

MAKING MITTENS: The grade three/four class at the Downtown Jewish Day School invited parents to join them to make mittens for the Out of the Cold program for the homeless, held at the Bloor Street United Church. The children also studied Maimonides' levels of tzedakah.

Just for Kids

KIDDISH

Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman



Can you find:

5 graggers,
1 Megillah scroll,
& 5 hamantaschen?

The King's Honour

You can hear the whole story of how Mordechai and Queen Esther saved the Jewish people from evil Haman at your shul or temple on Purim, or read it in the Book of Esther. This excerpt contains additional material from the Midrash.

"Haman, I've got a question for you," declared King Achashverosh to his Prime Minister Haman.

"What is it, your Majesty?" inquired Haman.

"What do you think should be done to the man whom I, the king, wish to honour?"

"Hmm. . ." thought Haman, "he must be talking about me! Who else would he want to honour? Oh boy, this is my lucky day!"

"I think," he replied, "that the man whom the king wishes to honour should wear the king's royal robes, and ride on the king's horse. . . while an important official leads him through the streets of the city and everyone should call out, 'This is what's done for the man whom the king wishes to honour.'"

"Oh boy," he thought to himself. "This should be wonderful!"

"Wow, Haman, what a terrific idea! OK, go do that to Mordechai."

*"To **who**?"*

"You know: Mordechai, the Jewish guy who saved my life when Bigthan and Teresh tried to poison me."

"Noooo! I can't do that! I hate Mordechai! It's a. . . family tradition of mine to hate the Jews."

"It was your own idea," returned Achashverosh rather impatiently. "Go, get the purple robes with the jewels sewn on. Get the crown that the citizens of Krein presented me with at my coronation. And get the horse I rode that day. . . I believe its name was Shifragaz."

*"**Please**, don't do this to me! How about — why don't I just give him 10,000 silver ingots instead?"*

"Great idea, Haman, do that too!" The king's voice became angrier. "And do it now! I don't want to hear another word from you!"

~ ~ ~ ~ ~

Haman found Mordechai sitting at the city gate with his students. Mordechai was dressed in rags and fasting because the king and Haman had earlier decreed that every Jew in the vast empire of Persia be killed.

"Mordechai," muttered Haman angrily. "Get up! The king has ordered that I honour you. Let me dress you in these royal robes."

"Haman," responded Mordechai, "don't you see that I'm dirty from the rags I'm wearing? I'll need a bath and a haircut first!"

But all the businesses in the royal city of Shushan were closed in honour of the parade. So Haman himself had to bathe Mordechai and cut his hair.

And the entire populace of Shushan watched as 27,000 men holding golden cups and pillows ran before Mordechai while Haman led him through the city streets. And together they all called out, "This is what is done for the man whom the king wishes to honour."

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Hockey fans shoot for the stars on Screech Owls

By JOSEPH SERGE
Arts Editor

TORONTO — Imagine being 13 years old and getting paid to do two things you love – playing hockey and acting.

For two local teens, this isn't a fantasy. Jonathan Malen and William Greenblatt star in the hockey-based comedy-drama series *Screech Owls*, currently airing on YTV Thursdays at 7:30 p.m.

"Filming *Screech Owls* is a 12-hour day but I love it," Jonathan says. "I'm doing what I like – playing hockey and acting."

William agrees. "I played hockey for five years, it's my most favourite thing in the world. I'm a huge Leaf fan," he says. " In filming *Screech Owls*, I loved the hockey plus meeting all the new people."

Based on a series of books by Roy MacGregor (co-writer of Ken Dryden's *Home Game*), *Screech Owls* is about a Peewee hockey team that can't seem to avoid trouble wherever they play. In between games the players solve life-and-death mysteries.

Jonathan plays Nish, a loud-mouthed comedian and trouble maker. William plays Travis, the team's captain. He's strong-willed and thoughtful and although a small guy, he plays hockey with heart – like William's Maple Leaf heroes.

"I like Gary Roberts' style of play," William says. "He's not a huge guy but he's got a lot of heart. And I like Gary Valk. He works really, really hard and never gives up. It's the style I like to play."

William doesn't think he's much like his character Travis – or does he?

"We're both small and at a disadvantage on the ice," he says. "But Travis is kind of worried all the time and thinks things through whereas I'm impulsive – although he is too, sometimes."

There's no question Jonathan shares Nish's characteristics. "Crazy? Yes. Unpredictable? Yes. Funny? Yes. Likes to have a good time? Yes. Hopefully I'm not as obnoxious."

Jonathan, a Grade 8 Forest Hill student, had his bar mitzvah last October at Holy Blossom Temple. Even though he was on a break from filming *Screech Owls* at the time, it was chaotic keeping up with school work, learning lines and preparing for the bar mitzvah.

"It was tough but by the time it came, I knew it perfectly," he says.

The series was shot between September and December, so both boys missed four months of school.

"It wasn't a problem," Jonathan notes. "We have a tutor on the set and we get the work from school sent to us. So we're all caught up."

Jonathan, who wants to be a film director when he's older, says acting on *Screech Owls* was an invaluable experience. "Everyone on the set was awesome. I learned tons of new things – behind the scenes stuff. It was four great months of doing what I like."

William, a Grade 8 student at King Edward Public School, wants to be an actor when he grows up.

"There's not much about acting I don't like [although] the hours can be long and you get home tired and cranky," he says. "But it's good for the long run. It helps build your character.

"I would kind of like to work with the director (Steven Soderbergh) who did *Traffic*," he says. "And I look up to actors like Kevin Spacey because he can be a funny guy and dramatic. He can do both which is the kind of thing I like to do."

William is an avid reader of MacGregor's books and always imagined playing Travis if they made the TV series. "I didn't think it would happen. Once I got the role, I went 'Cool!'"

So what do a pair of 13-year-olds spend all the money they make on? "I'm saving my money up to buy a nice car to pick up girls with," Jonathan says.

Otherwise, both boys are careful with the money, saving the bulk of it for university. With each role they allow themselves one present.

"For instance," Jonathan says, "if I want a computer I'd set a goal. If I get [a certain] role I'll get the computer and maybe the next role, I'll get PlayStation 2."

William also buys himself one present with each role, but has yet to buy his gift with the *Screech Owls* money.

"I want to try to get Leaf playoff tickets."

William has been acting since he was seven. Since then he has amassed a long list of credits including a regular role on the Disney series *In A Heartbeat* and has had roles on *Emily of New Moon*, *Earth: The Final Conflict* and *Psi-Factor*, plus roles in TV-movies.

Jonathan started acting in TV commercials when he was eight. He performed the role of Chip in the local stage production of *Beauty and the Beast*, starred in a cable thriller *Possessed* and the Disney pilot *Kevin's Castle*. On the big screen he played in *Bless This Child* with Kim Bassinger.

Screech Owls, produced by Shaftesbury Films in Association with YTV is currently airing 13 episodes and will likely get picked up again for next season.

Jonathan Malen (left) and William Greenblatt star alongside Nicole Hardy in Screech Owls, Thursdays on YTV.

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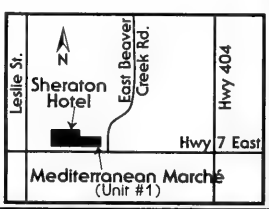

Documentary delves into Ark of the Covenant drama

By SHELDON KIRSHNER
Staff Reporter

The Temple Mount, in eastern Jerusalem, galvanizes fervent religious feelings and nationalist emotions. Being the site of the first and second Jewish temples, and of the Muslim Dome of the Rock shrine and the Al-Aksa Mosque, Jews and Arabs both ardently covet it.

British author Richard Andrews claims that the storied Ark of the Covenant is buried beneath the Temple Mount. The ark is supposedly a chest that contains the tablets of Jewish law handed down to Moses. It has not been seen since the Babylonians' destruction of Jerusalem.

Jewish political extremists believe that if the ark is unearthed, the Messiah will appear and the Third Temple will be rebuilt.

Some Jewish radicals, having read and praised Andrews' book, *Blood on the Mountain*, have enthusiastically embraced his theory. They believe that if they blow up the Dome of the Rock and Al-Aksa, they can build the Third Temple and find the elusive ark.

The connection between the ark and the Temple Mount is the subject of Nir Toib's fascinating and chilling documentary, *The Ark of the Covenant*, which will be broadcast on Vision TV on Thursday, March 15 at 9 p.m.

The Ark of the Covenant, nearly one hour in length, explores Andrews' hypothesis, features the Jews who would destroy the mosque and the shrine, and provides a bit of background about the tensions that have plagued East Jerusalem since its conquest by Israel in the 1967 Six Day War. It also profiles a mystical American who has spent the past three decades looking for the ark.

The substance of Andrews' theory turns on his contention that secret tunnels lie under the Temple Mount. They have apparently been detected from the air by infrared cameras.

Although he considers the ark "a great legendary relic" and is mesmerized by the prospect of finding it one day, he warns that its discovery could unleash a world-wide war should the Dome of the Rock and Al-Aksa be attacked by Jewish zealots.

There are no shortage of candidates who might be tempted. Indeed, since 1969, there have been several attempts to demolish these Muslim holy places.

This accounts for the fact that Israel's secret service keeps a close watch over these Jewish radicals.

We're introduced to several of them, notably Rabbi Israel Ariel of the Temple Mount Institute, Gershon Salomon of the Temple Mount Faithful, and Joel Lerner, a fanatic who has been charged with planning acts of terrorism on the Temple Mount.

Salomon's mild-mannered demeanour belies his views. He describes Islam as "foreign pagan worship" and calls on Israel to send Palestinian Arabs " back to Mecca."

In 1990, Salomon and his demented followers touched off serious riots when they tried to lay a cornerstone for the Third Temple on the Temple Mount.

Shortly after the Six Day War, Dennis Michael Rohan, an unbalanced Australian tourist, set fire to Al-Aksa. A little more than a decade later, Alan Goodman, an American acolyte of Rabbi Meir Kahane, went on a shooting rampage on the Temple Mount.

Wendell Jones, a bearded and eccentric American who has been poking into caves around the Dead Sea since the early 1970s in pursuit of the ark, is not an extremist like Rohan or Goodman. His description of himself as a "romantic mystic" is probably accurate.

One doesn't imagine that he will stumble upon the ark any time soon. But his quest remains intriguing.

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Eye on Arts

By Bill Gladstone

NEW PRODUCTION TO BE MOUNTED OF TORONTO PLAYWRIGHT'S AWARD-WINNING BROADWAY PLAY

Who says the theatre is dead? Here is news of not one but two exciting productions involving young upcoming Canadian playwrights handling Jewish themes.

As you read in this column several months back, **Daniel Goldfarb** is a 20-something former Torontonian living in the Big Apple whose play, *Adam Baum and the Jew Movie*, won the Oppenheimer Award last year as the best Newcomer to Broadway.

Now CanStage is mounting a Canadian production of Goldfarb's "snappy clever comedy" as part of its upcoming season. The play is set in 1946 and focuses on a Jewish movie mogul who commissions a WASP screenwriter to produce a script on anti-Semitism.

Goldfarb's opus is in good company. CanStage's 2001-2002 season also includes productions of **Shakespeare's** *The Tempest*, **Steven Martin's** *Picasso at the Lapin Agile*, **Judith Thompson's** *Habitat*, **Tom Stoppard's** *India Ink* and a treatment of **Margaret Atwood's** novel *The Edible Woman* scripted by **Dave Carley**. (details at www.canstage.com)

Those who follow the Toronto theatre scene will have heard of local playwright **Adam Pettle**, whose play *Zadie's Shoes* captured enthusiastic reviews and sold out an extended run recently at the Factory Theatre. Now the Mirvishes have arranged to mount a new production of *Zadie's Shoes* next March in the Winter Garden. (details at www.mirvish.com)

* * *

Beth Tikvah Concert: Music for Passover, Beth Tikvah's third annual gala spring concert of music by **Srul Irving Glick**, features **Susan Hoeppner** on flute; **Lori Gemmel**, harp; **Valerie Siren**, soprano; **Cecilia Ignatieff**, piano, the **Festival String Quartet – Mark Skazinetzky** and **Sergei Nikonov**, violins, **Christopher Redfield**, viola, **Marie Gelinas**, cello; the **Beth Tikvah Choir** and members of **Lachan (Toronto Jewish Chamber Choir)**; and conductor **Srul Irving Glick**.

Proceeds from the concert benefit Homes for Adults with Autism and Pervasive Developmental Disorders (HAADD), a non-profit grassroots organization, as well as Reena, a non-profit social service agency working with developmentally disabled adults.

Tuesday, March 27, 8 p.m. 3080 Bayview Ave. $15 in advance, $20 at the door, $10 for seniors and students. 416-221-3433, ext. 358.

* * *

Purim Celebrations: A puppet show, carnival games, costumes, graggers, hamantaschen and other refreshments are all offered at the Winchevsky Centre's Community Purim Celebration. Members $6, non-members $8, students free. 585 Cranbrooke Ave. Sunday, March 4, 10:30 a.m.

Alternatively, you may wish to attend Purim Day, a Cubecity Musical presented by P.M. Productions. Trinity Workshop Theatre, 819 Sherbourne St. March 2 and 3, 8 p.m. 416-944-1493.

* * *

Symphony Notes: Known for his affinity for the Russian masters, pianist **Yefim Bronfman** plays a program of **Rachmaninoff** and **Brahms** with the **Toronto Symphony Orchestra**, conducted by **Jiri Belohlavek**. Roy Thomson Hall, May 16 and 17, 8 p.m. $25-$85. 416-593-4828 or www.tso.on.ca.

* * *

Arts Briefs

• Veteran Canadian actor **Paul Soles** has been signed to play Shylock in next season's production of *The Merchant of Venice* at Stratford. The role had originally been assigned to actor **Al Waxman**, who died Jan. 17 after complications from heart surgery.

• The **Danny Grossman Dance Company** presents *This is Heaven to Me*, a "gritty exploration of a man's struggle to exist between the cracks of fantasy and reality," set in a 1920s train station. Buddies in Bad Times Theatre. $15-$18. March 1 to 10, 8 p.m. 416-975-8555.

• *Fame, the Musical*, opens March 27 at the Pantages Theatre. Runs to April 9. $36.50-$81. 416-870-8000.

•Legendary Broadway sensation **Bernadette Peters** performs selections from her career and personal favourites with members of the **Toronto Symphony Orchestra**. Thursday, April 19, 7 p.m. $95-$50. Roy Thomson Hall. 416-593-4828. Call 416-593-7769, ext. 317 for tickets to $350 gala.

* * *

At the Galleries

• The Art Gallery of Ontario presents **Greg Curnoe**, Life and Stuff, an exhibition of works by Curnoe, a Canadian artist who was killed last November. On view March 9 to June 17. Also at the AGO is Paris Itineraries: The Photographs of **Eugene Atget**, an early French photographer (Until May 27).

• Celebrating A Lifetime of Art and Vision, a show of recent works by physician-artist **Dr. Joseph Leventhal**. Opens March 28, 7 to 9 p.m. Holy Blossom Temple, 1950 Bathurst St. Until April 30

•Into The Third Millennium is a show of paintings by **Olga Kletsky**, running until March 3 at the Upper Gallery 7 (118 Scollard Ave.) . A Russian immigrant, Kletsky is inspired by science, dance and philosophy. Her style is best expressed as "realistic surrealism" where surrealist realm supports representational forms.

Ruth Lowe Story

I'll Never Smile Again is the story of Ruth Lowe, of the tragedies of her early years and of how those tragedies, combined with her remarkable musical talents, produced her phenomenal achievements as a songwriter and musical pioneer. Lowe penned the song that launched the career of Frank Sinatra. *I'll Never Smile Again* is part of the series *The Canadians – Biographies of a Nation*, airing on History Television, Wednesday March 7 at 9 p.m.

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In defence of Poetry: A conversation with Ken Sherman

By BILL GLADSTONE
Special to The CJN

TORONTO — Toronto native Ken Sherman loved fishing as a boy at Jackson's Point, where his family had a summer cottage. But these days, whenever he tosses out a line, it's usually a line of poetry.

Sherman, 50, is celebrating the publication of his 10th book — *The Well: New and Selected Poems* (Wolsak and Wynn, 120 pp., $14). His ninth volume of poetry contains 24 new poems and many others from previous collections such as *Snake Music* (1978), *The Cost of Living* (1981), *Jackson's Point* (1989) and *Clusters* (1997).

A creative writing instructor at Sheridan College and the University of Toronto, Sherman often returns via his poetry to his boyhood, the summer landscapes of rural Ontario, and the eternal mysteries that lie beneath the illusory surface of life. Many of his poems explore themes of Jewish identity.

In *A View*, the poem that opens the collection, an adult narrator sits on an "ancient pier / watching patches of mist / lift from the lake / like ghosts reluctant to go." A neighbouring island will appear soon, he assures us, and a visit there will provide a relatively rewarding view back to the pier; he went there as a child. But the most spectacular perspectives, he says, occur beneath the water's surface in "the deep", which holds "a silent richness we're meant to visit, not inhabit."

A similar fascination with the murky depths occurs in the title poem, *The Well*. As richly detailed as a short story, the piece reflects the author's typical preoccupation with the black void of death. Its narrator tells of hearing, as a boy, a radio report of a lad who had fallen down a dried-out well. Lying in bed, he had imagined the other boy "trapped in a darkness more terrifying than the darkness that surrounded my bed."

As evidenced by this new collection, Sherman is a gifted writer of crisp, evocative poetry that is both accessible and meaningful. He also pens critical essays (a collection of them, *Void and Voice*, appeared several years ago) and compelling short stories, as witness the piece that appears in the latest issue of *Parchment*.

He's written a short wonderful memoir of growing up in an apartment above the family tailor shop on College Street in Toronto; and no doubt much else.

Asked why he prefers poetry, probably the least popular of modern literary forms, he offers a wry smile. "First of all, I'm not sure that a writer chooses the form that he writes in — I sometimes think that the form chooses the writer. And I like the intensity of poetry. I think that every single poem, if it's successful, gives you an illumination, a kind of spiritual awakening."

In any case, popularity isn't everything in literature, he adds. He cites the case of Franz Kafka – "one of the greatest writer of the 20th century, who was unknown when he passed away except to a small circle of friends."

If poetry is unpopular, it's more an indictment of our post-literate culture than of poetry itself, he implies.

"Poetry demands a degree of concentration that fewer and fewer people have. What distinguishes a poem from a short story is that a poem demands to be reread: you don't get it on the first reading. In fact, sometimes you have to read it several times before it unfolds itself. We live in a world of rapid transit thinking, and fewer people have the ability or the will to spend that kind of time on a piece of literature."

He closes his defence of poetry by observing that much of the Bible is written in poetry — "so if it's good enough for God, it's good enough for human beings."

Married with children, Sherman writes mostly on summer holidays and weekends. The muse struck him relatively early in life, he says. "I was 12 years old and our English teacher had read Emily Dickinson's poem, *Because I Could Not Stop For Death*. It had a huge impact on me, hearing that poem. I was walking home from school – it was a cold wintry day – and I found lines just coming and welling up inside of me. When I got home I ran upstairs and wrote out the lines and I had my first poem."

He counts Dickinson, A.M. Klein, Leonard Cohen, Albert Camus and Ernest Hemingway among his influences. Irving Layton, whom he first encountered at York University in 1969, became a mentor.

"Irving used to say to me as encouragement, 'If you've written one good poem, you'll do it again.' I never quite understood why he was saying this, and I guess it's because of this fear we have about this miracle not happening again."

He acknowledges that the scope of poetic imagination has retreated enormously since the days, for example, of the romantic poets ("Shelley, Keats, Coleridge, all those people") whose works he studied in graduate school.

Whereas poets once wrote about the whole world, he says, today they limit themselves to the interior world of the human spirit.

"I would say that the spiritual journey that poetry takes us on is the most important journey in our lives. It's certainly more important than any political or any materialistic journey."

He is nothing if not a connoisseur of literature. A shelf behind him holds dozens of books. We trade opinions of various titles including Henry James's *The Ambassadors* and Joseph Conrad's *The Secret Agent*.

"God owes each of us a second life," he declares, "so we can read all the great books that we're not going to read in this lifetime."

CORRECTIONS

In the article, "Chelm animation wins Genie Award" (*CJN*, Feb. 15, page 37), the name of one of the actors mentioned should have been Gloria Block.

* * *

The article "Temporary spot as movie show's host enters into its second year (*CJN*, Feb. 8, page 48), should have indicated that the show *Flick* is seen on the Life Network Thursdays at 7 p.m.

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Business Profile

Internet entrepreneur cashes in on strategic vision

By PAUL LUNGEN
Staff Reporter

TORONTO — Computers and the Internet have accelerated just about everything in our lives. Communications are faster, information retrieval is instantaneous, fortunes are made and lost at megabyte speed and the pace of life has accelerated commensurately.

Meet Jesse Rasch, Internet entrepreneur, Gen X high achiever and a homegrown poster boy for the kind of high-tech success story most often associated with Silicon Valley or the Pacific northwest. At 25, Rasch is already at the top of his game, CEO of a successful Internet operation and with more money than he could ever have imagined.

Rasch is co-founder and chairman of InQuent Technologies Inc., a Toronto-based e-commerce firm that provides its clients with a variety of Web-based products.

In the techno-speak of the company's promotional material, InQuent is described as a "provider of hosting products and services…The company enables its partners to extend their business product portfolio and extend to their customers a suite of hosting solutions. InQuent provides its partners with turnkey and customized Internet and application hosting solutions."

Translation: InQuent provides its customers with a presence on the Internet, supplies the software to make it work, and allows its wholesale customers the wherewithal to offer their retail clients a variety of online benefits.

"We are like a landlord in a shopping mall, providing the electricity and security," Rasch explained. The ethereal Internet infrastructure includes a server computer to host a Web site, software to make it run, a domain name, Web security, shopping carts (to allow its customers to sell online) – a total "online environment."

InQuent also offers supply chain management software, to facilitate inventory control, and personnel management software, which permits clients' managers to keep tabs on employees and customers. Perhaps InQuent's most innovative product is its browser-based software that allows clients to manage their Internet sites from remote locations, without the necessity of calling in technical support.

"We're a platform service provider that takes existing software and configures it to be accessible," Rasch explained.

That business model has propelled InQuent into the industry lead on an international scale."Today we have an enormous lock" on the market, with clients in 147 countries, Rasch said. Remarkably, InQuent was able to expand without incurring any debt. Its growth was financed entirely through cash flow.

InQuent's global customers include a who's who of blue chip operators. KPN Telecom, Holland's largest telecommunications player, is one; Comcast and Lockheed Martin in the United States are two others. Bell Canada is a local client. U.S. giant, SBC Communications, which is ranked No. 12 on the *Fortune 500* and which counts Ameritch and Southwestern Bell among its subsidiaries, started as one of its biggest customers and is now a majority owner of the company. More about that later.

Jesse Rasch

Although he won't be specific as to InQuent's revenues and earnings – it's not publicly traded – Rasch acknowledges revenue is in "the eight figures and we're growing strong." The rate of growth on an annualized basis has been in the hundreds or thousands percent.

The company employs more than 200 people, mostly in Canada but with some staff in the United States.

Only three and a half years ago, InQuent, then known as WebHosting.com, gave little indication of a sunny future. The startup was run out of a students' apartment near McGill University where Rasch and his partner, Michael Apted, lived.

WebHosting.com may not have looked like much back then, but a closer examination of Rasch's record as an entrepreneur would have suggested big things were on the horizon. When he was 15, he started his first business, working on contract with real estate developers to place signs announcing open houses. By the end of his first summer, Rasch had eight guys working for him, plenty of cash in his pocket and the satisfaction of being his own boss.

When he was 17, he sold the venture to his employees, but was hooked on running his own business. "It was exciting," he said. "I always enjoyed selling, dealing with people, growing a business and thinking of ways to outmaneuvre the competition."

It was an attitude he took with him to McGill University in Montreal, where he studied marine biology.

Rasch had no real desire for a university education. He went reluctantly after being encouraged by his mother with the proviso that if he found a good business opportunity, he'd focus on that.

It didn't take long for his university career to fizzle and his business career to blossom. Pretty soon he and Apted were skipping classes while running their own company developing Web sites. His proximity to McGill and Concordia proved fortuitous, with the universities providing an endless supply of talented programmers and code-writers.

"Our attendance was suffering at McGill, but we realized when the orders came in that we had an opportunity for a world-wide source of revenue."

Web design evolved into Web hosting as clients, unwilling to maintain the sites, asked Rasch to do the job. They partnered with a U.S. company to provide the service, but "they did a bad job and it reflected on us."

Instead, "we decided to do it on our own. We created the technology and we hung out our shingle. The orders started trickling in from around the world," Rasch said.

At the time, few companies offered software that allowed clients to manage their own sites through an Internet browser.

Rasch handled the company's business development, Apted was in charge of the technology. In the summer of 1998, their apartment resembled Union Station at rush hour – without the air conditioning. It was so crowded,"you couldn't breathe in there."

Expansion was inevitable, but the question was, where? They chose Toronto over Montreal, but it was never really a contest. Quebec's "draconian language laws didn't make sense for our company," Rasch said.

Their first location in TO was a puny 1,600-square-foot office on Sherbourne, which they quickly outgrew. From there, it was on to a 7,500 sq. ft facility on Peter Street, in the city's trendy downtown. Hip restaurants and night clubs were nearby and for the company's youthful workforce, going for a drink after an 18-hour workday presented an ideal lifestyle.

Despite the long hours, the work environment was excellent, Rasch said. All employees received share purchase options and the camaraderie made for an employee churn rate of less than two percent a year.

It was perfect – for about a year.

With 140 employees, InQuent' s workspace was bursting at the seams. Employees worked in the hallways while a dozen software developers shared a billiard room.

Another move followed. Currently, InQuent is located in a 20,000 sq. foot facility in a downtown office tower, but even that's not big enough. The company is looking to double its space.

Last summer, Texas-based SBC Communications completed a deal that had been in the works since early 1999. SBC had approached Rasch with a proposal to buy the company and after three months of negotiations, a deal was struck in which SBC paid $115 million U.S. in cash for 51 percent of InQuent.

"We saw a great opportunity to work with a large, international telecommunications company," Rasch said. "We saw a huge distribution channel and a strategic opportunity to sell through the huge telecom."

Rasch remained a major shareholder in InQuent as well as the company's strategic planner. Ken Wilson was hired recently as president and CEO.

Wilson's addition has allowed Rasch to cut down from his time in the office, from 18 hours a day to a more manageable 12. Never one to sit still, the cut has also freed up some time to pursue his passion, "spending time with other start-ups."

Rasch has his irons in several fires, helping launch private technology companies in southern Ontario.

"I prefer to focus on Canadian companies because I love this country. The people are great, the tax situation is improving and I want to help Canadians grow the economy and become a more strategic player in the world.

"The challenge of growing things is what I'm interested in."

He's also becoming more actively involved in "venture philanthropy," a relatively new phenomenon promoted by successful young entrepreneurs.

Philanthropic foundations "sponsor initiatives from social entrepreneurs, who have a social agenda that I agree with, who want to make things better." But they are based on a venture capital model and they are required to present a financial plan and show results before they can re-qualify for subsequent grants, he said.

And in his down time? No real surprise and no reduction in pace. Rasch enjoys adventure sports like scuba diving, rock climbing and driving Formula 1 racing cars.

"Life is always busy," he says.

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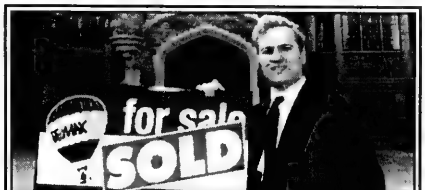

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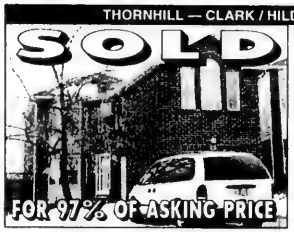

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260 BUSINESS PERSONALS

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264 SOCIAL ANNOUNCEMENTS

MAZEL TOV

On January 24, 2001, David Sieradzki, **son** of Sam & Sheila Sieradzki, brother of Miriam and grandson of Berta & the late Victor Sieradzki, Benjamin & the late Gertrude Gillis, proposed to his beautiful fiancee Elise Glazer, daughter of Edie & the late Michael, sister of Romi & Josh Wallach, granddaughter of Mozes & Feiga Glazer, Luba & the late Joseph Kleinstein. It is with heartfelt joy that we anticipate the celebration of their love on September 30, 2001.

Mazel Tov to Naomi & Josh Leichner on the birth of their son, Jonah Charles, born February 14, 11:52 am, weighing 8 lbs. 5 oz. Proud grandparents are Ruth & Harry Leichner and Doreen & Jacob Kojokaro, aunt Lauren and uncles Malcolm & Jason. Congratulations to great-grandparents Schandel & Joe Reichman

273 INTRODUCTION SERVICES

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275 PERSONAL COMPANION

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North York, Ont.
M3B 3K4
Don't forget to put the Box Number on your envelope.
CJN Box #'s are valid for 30 days.

Very handsome JM, early 50s, no kids, prof., romantic, full of life, seeks JF, early 40s, attractive, single or w/kids, good heart, prof., who wants to start a new life based on partnership, affection, sincerity, respect. Serious replies only. CJN Box #7342.

SJM, 34, never married, recently moved to Toronto area from Hollywood, CA; loves movies, swing-dancing, running; seeking that special (Jewish) woman to share life with: e-mail: mrkewlspace @aol.com.

305 ARTICLES WANTED

Antiques, rugs, Judaica Contents and estates wanted. **416-567-0532**

330 OBITUARIES

MENDLOWICZ, Erika - on Feb. 13, 2001, late of 83 Combe Ave.
GOLD, Sidney - on Feb. 14, 2001.
SILVER, Max - on Feb. 14, 2001, late of 3636 Bathurst St.
GARDNER, Donal A. - on Feb. 14, 2001, late of 2413 Robin Dr.
GREEN, Sarah Ruth - on Feb. 15, 2001, late of 3560 Bathurst St.
FISHMAN, Rose - on Feb. 16, 2001, late of 548 Atlas Ave.
LAUFER, Sara - on Feb. 18, 2001, late of 341 Joicey Blvd.
FRIEDMANN, Joshua - on Feb. 16, 2001.
FREEDMAN, Esther - on Feb. 18, 2001, late of 26 Verwood Ave.
RAPP, Lionel - on Feb. 17, 2001.
HOLZBERG, Melvin - on Feb. 19, 2001, late of 130 Caribou Rd.
TREIBITSCH, Albert - on Feb. 19, 2001, late of 233 Searle Ave.
FELLEGI, Stephen - on Feb. 19, 2001, late of 55 Ameer Ave.
LEWIS, Saul - on Feb. 19, 2001.
WEINBERG, Rebetzin, Phyllis - on Feb. 19, 2001, late of 83 Bannockburn Ave.
SARAGA, Esther - on Feb. 20, 2001, late of 569 Sheppard Ave. W.
LAX, Elsa - on Feb. 20, 2001, late of 2700 Bathurst St.
FLEISHER, Yuma - on Feb. 21, 2001.
BRINDER, Lawrence Howard - on Feb. 21, 2001, late of 190 Charles St.

Steeles Memorial Chapel

330 OBITUARIES

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FAGAN, Esther - on Feb. 9, 2001, late of 11 Goldfinch Crt., #911.
HELD, Herbert - on Feb. 9, 2001, late of 7700 Bayview Ave., #436.
GREEN, Harry - on Feb. 8, 2001, late of 84 Huntington Park Dr.
VOGEL, Bernie - on Feb. 10, 2001, late of 65 Skymark Dr., #1802.
GOODIS, Ester - on Feb. 9, 2001, late of 61 Palmerston Dr.
DAVIDSON, Fany - on Feb. 9, 2001, late of 6 Cornish Rd.
SMITH, Jeannette - on Feb. 10, 2001, late of 5786 Leonard Ave.

BENJAMIN'S PARK MEMORIAL CHAPEL

Blum, Charlotte, passed away Feb. 17 at Baycrest Centre. Survived by daughter Rachel, sister Esther Wolburgh and brother Eddie Wulwik.

330 OBITUARIES

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330 OBITUARIES

FOX, Sam - on Feb. 9, 2001, late of 775 Steeles Ave. W., #1404.
HELLER, Illona - on Feb. 13, 2001, late of Baycrest Apotex Centre.

BENJAMIN'S PARK MEMORIAL CHAPEL

330 OBITUARIES

KIRSCHNER, Mary - on Feb. 12, 2001, late of 175 Cumberland St., #1403.
MELLER, Fania - on Feb. 13, 2001, late of 3636 Bathurst St., #116.
SUGARBROAD, Stanely - on Feb. 13, 2001, late of 668 Roselawn Ave.
MILNE, Harold - on Feb. 13, 2001, late of 135 Antibes Dr., PH. #3.
SERNICK, Belle - on Feb. 14, 2001, late of 40 Silvan Valleyway, #320.
BURKE, Sophie - on Feb. 13, 2001, late of 1020 McNicol Ave.
TOPP, Louis - on Feb. 13, 2001, late of 2075 Bayview Ave., George Hees.
TOBIN, Sidney - on Feb. 14, 2001, late of 1177 Yonge St., #704.
SARKER, Roger - on Feb. 15, 2001, late of 25 Fairview Rd. W., #1212.

BENJAMIN'S PARK MEMORIAL CHAPEL

330 OBITUARIES

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335 UNVEILINGS

The unveiling of a monument to the memory of the late
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LOOKING FOR LOVE
Retired widow, charming, affectionate, elegant, education, enjoys life to the fullest Seeks male, 58-69 yrs, for a committed relationship **AD#1490**

LOVES PETS
Single female, attractive, university educated, long red hair, brown eyes, brown eyes, 5' 6", honest, sincere, good sense of humour, enjoys travel, the outdoors, & loves dogs. Seeking male, non smoker, intelligent, positive attitude. **AD#1211**

SHARING & CARING
Single Jewish female, blonde hair, blue eyes, slim, attractive, seeks male, Jewish 60-63 yrs to share and enjoys ideas with. **AD#1119**

LIFE IS PRECIOUS
Widowed female, senior, tall, attractive, New York born, enjoys dining and dancing, the theatre, outdoor activities. Seeks male, non smoker, independent, semi retired, good sense of humour, enjoys life. **AD#1261**

SPRING ROMANCE
Single female, young, Eastern European, enjoys sports, skiing, nature, travel, music, the theatre, photography, seeks male, reliable, generous, secure, with similar interests. **AD#1613**

CALL ME
Divorced female, Philipino, 46 yrs, no children, seeks male, 46-54 yrs, for long term relationship. **AD#1207**

I'M YOURS TO DISCOVER
Single female, in late 50's, living a single life for the 10 years. I'm a good listener and a lousy speaker." The rest is up to you to discover. A Jewish man should know how to do so. **AD#1570**

SEEKING RELATIONSHIP
Single mom of 1 child, employed, self-sufficient, seeks male, fun loving, down to earth, loves children, for serious, long-term relationship. **AD#1319**

SERIOUS INTENTIONS
Single female, very attractive, intelligent, caring, honest, kind, easy going, educated, non smoker, good morals, strong family values, seeks male, 55-68 yrs, compassionate, polite, sincere, for long term relationship **AD#1177**

HEART TO HEART
Divorced grandmother of 5, attractive, enjoys movies, dining and dancing, long walks, loves pets, kids, seeks male, good sense of humour, and similar interests **AD#1394**

LET'S SMILE & RELAX
Attractive Jewish mother of 2, 40 yrs, 5' 4", 135 lbs, dark hair/eyes, olive skin, active, domestic, healthy (mentally/physically/financially/emotionally), enjoys cooking, exercising. Seeks handsome, slim, healthy, professional, gentleman, 35-50 yrs, kind, caring, tolerant, adventurous, enjoys renovating homes, and loves kids. **AD#1122**

ARE YOU THE ONE
Divorced Jewish female, 45 yrs, 5' ft", large size beauty, olive skin, short brown hair, brown eyes, loves animals, dogs, outdoors, hiking, bike riding, theatre, movies, dining, and travelling. Seeking Jewish male, with similar interests, to complete almost perfect life. **AD#1243**

HONESTY A MUST
Single mom of 2 children, Irish decent, 39 yrs, profesional, employed, 5'6", fun loving, cuddly, curvaceous, long blonde hair, brown eyes, loves music, dancing the theatre, pets, seeks male, single Dad's okay, established, honest, strong family values, good sense of humour. **AD#1114**

SEEKING SOULMATE
Single female, Jewish, easy going, non smoker, polite, good values, quiet life style, enjoys long walks, dining and dancing, seeks Jewish male, to me my best friend and life partner. **AD#1628**

SINGLE MOM
Single mom of 2 children, Jewish, 40 yrs, 5' 4", 135 lbs, dark hair, dark eyes, olive complexion, enjoys cooking, family life, seeks male, slim, healthy, 40-55 yrs, professional for long term relationship. **AD#1310**

TAKE CARE OF ME
Female, 41 yrs, long red hair, green eyes, pretty, vivacious, zustic, enjoys dancing, prancing, entertaining. Seeks older, wiser, retired, widowed or divorced mensch, 45-80, gray/balding/no hair, okay, mentor benefactor, big hearted, who'll take me shopping and shower me with gifts. **AD#1309**

FRIENDS 1ST
Single female, divorced, petite, slender, youthful, bright, warm, professional, good values, enjoys movies, music, the theatre, travel, seeks, male, 50-60 yrs, handsome, secure, established. **AD#1536**

IT TAKES 2
Single Jewish female, retired, professional, attractive, intelligent, kind, loving, enjoys reading, music, nature, travel, the theatre, seeks male, Jewish 69-75 yrs, kind, honest, educated. **AD#1558**

SPEND TIME TOGETHER
Slim female, 5' 8", adventurous, creative, caring, intellectual, enjoys the arts, nature, music, travel, dancing, and more. Seeks male, who's emotionally and physically fit, to share interests. **AD#1100**

LIFE PARTNER
Female, 61, easy going, polite, non-smoker, quiet lifestyle, and good values. Seeks male, to be best friends, and life partner. **AD#1441**

CARING AND SHARING
Single Jewish female, attractive, slim, curvaceous, caring, sharing, enjoys music, movies, books, and lectures, seeks male, who's emotionally stable warm and kind, for friendship first. **AD#1633**

Men seeking Women

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COMPANION AND MORE
Jewish professional male, 57 yrs, 5' 10", 165 lbs, recently retired, handsome, lot of integrity, warm and caring. Seeking Jewish female, 50-60 yrs, non-smoker, traditional values, good sense of humour, enjoys theatre, dining, with similar qualities, for companionship, leading to long-term relationship **AD#1027**

SEEKING SOULMATE
A single Jewish male, 40 yrs, professional, 6' , 200 lbs, enjoys all outdoor activities, seeks Jewish female, 26-37 yrs, kind, affectionate, warm hearted, for loving, long term relationship. **AD#1653**

GIVE ME A CALL
Divorced male, no dependents, employed, author, wide variety of interests, seeks female, similar for friends 1st relationship. **AD#1342**

ROMANTIC PROFESSIONAL
Single Jewish male, professional, non smoker, handsome, fit, good sense of humour, positive attitude, enjoys sailing, skiing, dining and dancing, the theatre, cooking seeks female, 36-48 yrs, over 5' 6", with similar qualities and interests. **AD#1013**

FUTURE MARRIAGE
Single Jewish male, 46 yrs, 5' 11", young looking, professional, employed, well mannered, devoted, special, enjoys dining, dancing, movies, good music, hiking, nice parks, and nearby travel, seeks attractive Jewish lady, 32-42 yrs, kind, young looking, for friendship, leading to lasting relationship. **AD#1371**

LOOKING FOR YOU
Single male, Scorpio, 32 yrs, 6' 2", seeks female, 20-40 yrs, spontaneous, sensual, no head games, please leave your description and phone number. **AD#1206**

LIFE IS BEAUTIFUL
Single, nature loving, non-smoking, professional male, enjoys candle light dinners at home, and walks in the country Seeking female, 45-55 yrs, to share time together. **AD#1498**

LIVE, LAUGH, LOVE
Single Jewish male, 35 yrs, 5' 10", brown hair, blue eyes, medium build, enjoys the outdoors, movies, dining and dancing, seeks Jewish female, for possible long term relationship. **AD#1483**

GOOD TIMES AHEAD
Single white male, 21 yrs, 5' 7", 135 lbs, very good looking, enjoys going out, movies Seeking a very nice female to talk to, have some fun and a good time. **AD#1382**

BEST FRIENDS AND LOVERS
Single male, 36 yrs, 5' 5"-5' 6", 160 lbs, goatee, brown eyes, curly black hair, enjoys long walks, movies, museums, art, galleries, reading, not into bars. Seeking female, warm, easy going, considerate, not materialistic, soulful, to share hopes, dreams, and aspirations. **AD#1275**

THE WHOLE PACKAGE
Divorced, father of 3 boys, 43 yrs, 5' 10ñ", 210 lbs, solid build, good looking, brown eyes, balding brown hair, clean shaven, sincere, humourous, outgoing, enjoys sports, outdoors, camping, and movies. Seeks a nice, compassionate, warm, friendly, and funny white female, 28-45. **AD#1611**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, professional, enjoys, sports, movies, working out, long walks, non smoker, kosher, household, seeks female, 26-36 yrs, non smoker, for long term relationship. **AD#1488**

LET'S TAKE A RIDE
Single male, 36 yrs, 5' 6", brown eyes, black hair, goatee, employed, enjoys art galleries, museums, movies, music, riding, his motorcycle and much more, easy going, seeks female, with a bit of a wild side, and similar qualities and interests. **AD#1671**

A TRUE GENTLEMAN
Single Jewish male, 32 yrs, 5' 6", handsome non smoker, brown hair, blue eyes, energetic, romantic, secure, creative, open minded, eclectic tastes, seeks female, for friends first relationship, divorced or older ladies welcome. **AD#1455**

GIVE ME A CALL
Single white Jewish male, 33 yrs, outgoing, religious, enjoys movies, music, dining and dancing, travel, seeks female, similar qualities and interests **AD#1106**

ROMANTIC AT HEART
Single white male, 58 yrs, self employed, enjoys travel movies, good conversation, quiet romantic, evenings seeks female, with similar interests and qualities **AD#1117**

YOUNG AT HEART
Divorced with 3 children, visit with them every other weekend, 43 yrs, 5' 10ñ", 200 lbs, balding, brown hair, brown eyes, good looking, enjoys movies, sports, dancing, and having fun. Seeking female, to go out with casually and see where it goes. **AD#1589**

SOFT LIPS, SHARP MIND
Attractive single Jewish male, 39 yrs, seeks an adventurous, serious female, for romantic dates and steamy nights **AD#1166**

FUN LOVING
Single Jewish male, 6' 2", 180 lbs, slim, muscular build, seeks female, sensual, spontaneous, fun loving. **AD#1180**

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Who wants to be a Jewish sports maven?

By HARVEY ROSEN
Special to The CJN

WINNIPEG — If the American television program, *Who Wants to be a Millionaire?* is any indication, North Americans love trivia and enjoy vicariously playing along with contestants who nervously strive to attain the jackpot of $1 million (and more).

Several months ago, I prepared a list of trivia questions for a class on Judaism and sport at the Midrasha High School in Hamilton. The following Jewish sports questions were presented to the youngsters at Midrasha, with a number of updated queries added to the list.

Try these on for size. Ready for your "final answers"?

1. Several Jewish players such as Lyle Alzado of the L.A. Raiders, Ed Newman of the Miami Dolphins, John Frank and Harris Barton of the San Francisco 49ers have performed in the Super Bowl. Name the player who played in last month's game in a New York Giants uniform.

2. Which Jewish pitcher led the majors in wins with 25 and won the Cy Young Award in 1980?

3. Who was the founder and editor of *Ring* magazine, known as the boxing bible?

4. *People* magazine has recognized him as one of the Fifty Most Beautiful People of 2000. He was the three-time gold medal winner for the backstroke at the Sydney Olympics. His name?

5. He is known simply as Goldberg in the world of pro wrestling. What is the signature move of this rippling muscle mass of intensity, the move that invariably does in his opponents?

6. Which position did Al "Flip" Rosen play for so many years with the Cleveland Indians?

7. Who is the only Jewish manager in the major leagues today and which team is he with?

8. Detroit catcher Brad Ausmus, who led all receivers in fielding average in 1999, was recently traded to which National League team for the second time?

9. A former ESPN sportscaster and current CBS sideline reporter (female) roamed throughout the Super Bowl in January and gave supplementary reports to listeners. Her name?

10. Which Jewish boxer was the youngest athlete to win an Olympic gold medal? He twice held the welterweight title in the late 1920s and early '30s.

11. How frequently are the Maccabiah Games held in Israel and when do they again take place?

12. In what year did left-hander Sandy Koufax refuse to pitch in the first game of the World Series against the Minnesota Twins because it was Yom Kippur?

13. In the history of the World Series, three Jews have been named Most Valuable Player. Name them.

Sandy Koufax

14. Who holds the career record for wins by a Jewish pitcher?

15. Last season, two hurlers of the Jewish persuasion toiled for the American League Anaheim Angels. Who were they?

16. Which female track star is considered the greatest woman track and field athlete of all time? Which country did she represent? (She won medals in each of the first four Olympics she competed in.)

17. Who was the first Israeli to play college baseball in the United States?

18. Who is the three-time winner of the Indianapolis 500 who was of the Jewish faith?

19. In August 1966, this Jewish outfielder with the New York Mets homered in four consecutive times at bat. Who was he?

20. Who was the last Jewish coach of the Canadian Football League's Winnipeg Blue Bombers? (Hint: He predates the 1970s.)

21. Walter "Mousy" Blum became famous in what sport in the 1950s and '60s?

22. Which two Jewish head coaches' teams have won the NCAA basketball tournament?

23. Which player who starred in college at the University of Tennessee and later played in the NBA is presently the GM of the Milwaukee Bucks?

24. Which Jewish Winnipegger played briefly for the New York Rangers in 1943-44? Which Jewish Montrealer played for the Rangers in the early '50s?

25. The Chicago Bears QB elected to the Pro Football Hall of Fame in 1965 was...?

Answers:

1. Mike Rosenthal, offensive line
2. Steve Stone, Baltimore Orioles
3. Nat Fleisher
4. Lenny Krazelburg
5. The Jackhammer
6. Third base
7. Larry Rothschild, Tampa Bay
8. Houston Astros
9. Bonnie Berstein
10. Jackie Fields, 16 years old
11. Every four years; next in July 2001
12. 1965
13. Larry Sherry, (1959), Sandy Koufax (1965), Steve Yeager (1981) Jewish convert
14. Ken Holtzman, 174 wins in 15 seasons with the Cubs, A's, Orioles and Yankees
15. Al Levine, Scott Schoeneweis
16. Irena Kirszenstein-Szewinksa, Poland – seven Olympic medals, three of them gold, at the 1964, '68, '72 and '76 games
17. Dan Rothem, pitcher with Georgia Southern 1998-99
18. Mauri Rose
19. Art Shamsky
20. Allie Sherman (1950s, pre-Bud Grant)
21. Thoroughbred horse racing jockey
22. Nat Holman (CCNY); Larry Brown (Kansas)
23. Ernie Grunfeld
24. Max Labovitch and Hy Buller
25. Sid Luckman

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מאת: יעל זליגר

אהבתי כל-כך מאת: יהודית רותם

יהודית רותם, סופרת ישראלית, אם לשבעה ילדים שנטשה את העולם החרדי, מוכרת לקהל הקוראים מספריה אחות רחוקה וקריעה. רותם ידועה גם מתרומתה לאנתולוגיות שונות, ביניהן קוראות מבראשית שם כתבה סיפור/מדרש מודרני על שרה אמנו.

ציר הרומן אהבתי כל-כך מתמקד בסיפור חייה של אשה על ערש דווי; את הסיפור היא מספרת לאחייניתה. הקשישה, גבריאלה מנהיים, מבלה את שארית ימיה בבית אבות יהודי בברלין ובאמור, הסיפור מושמע לבת אחיה, נעמי קליין מתל-אביב. רב המשותף בין שתי הנשים. שתיהן מרדו במוסכמות ושתיהן הכבשות השחורות במשפחה, כל אחת בדורה שלה. סיפורה של נעמי מתפתח כתגובה לסיפור חייה של גבי (גבריאלה). בשלב זה, גבי, אשה בערוב ימיה, אינה חוששת לחשוף את הכל. "הזיקנה בעיני גיל יקר. זמן ההגזות. אחרי שכתבנו את חסיפור שלנו... ושום דבר חדש לא יקרה בו - זה הזמן לתיקונים אחרונים של היצירה המרכזית..."

לעלילה נכנסת גם בתה של נעמי, נציגת הדור השלישי, אך תפקידה משני בסיפור. (לי, אישית הפריעה צלע שלישית זו ברומן.)

לגבי מנהיים סיפור מורכב ומייגע שתחילתו בבודפשט. מבחינה ספרותית מצאתי שתאורי החיים בהונגריה שלפני השואה היו הקטעים המרשימים ביותר בספר. בצל ידיעתנו את אשר בא על יהודי הונגריה בשואה הופך הסיפור למדהים עוד יותר.

גבריאלה קליין נולדה לזוג סוחרים אמיד. ההורים היו יהודים אורתודוכסים שחיו על-פי כללים מחמירים. "הכל מתחיל בהורים... אבא ואמא שלי זכרונם לברכה. בליבי אני קוראת להם תמיד אוניוקה ואופוקה - אמאלה ואבאלה." הילדה חשה ניכור מהוריה והיחסים בבית היו מרים ועכורים. ההשפעה האוסטרו-הונגרית הוסיפה שכבות של נוקשות לתעיר-בורגנות של המשפחה היהודית. "ההורים לא דיברו עם ילדיהם. לא הסבירו, לא חיבקו, לא נגעו, רק נזפו והטיפו מוסר מבוקר ועד ערב." בעיני עצמה, לגבי היה נדמה שהיא "כאבק מטלית מדיפה ממקום למקום."

במהלך חייה עושה גבי מספר נסיונות להימלט מאטימות רגשית זו אך מה שנדמה לה כעונג הצלה, גבר זה או אחר, סופו שהופך למילכוד נפשי מסוג אחר. שלושה בעלים היו לגבי בשלוש ארצות: הונגריה, ישראל וגרמניה. לא הקומוניזם ולא הציונות הביאו לה את הרגיעה ואת האושר שבאהבה.

לנעמי סיפור משלה; היא עזבה את העולם החרדי והיה עליה לוותר על בעל ובנים (רק את הבת נתנו לה לקחת). נעמי שואבת הבנה רבה מהשאלות הנדלות בחיי דודתה כאילו גבריאלה הגישה לה את חייה ואמרה לנעמי: חיי אותם! "הדמעות שלנו הן כמו שני ערוצי נחל שהתחברו. הרגשות שלי מחלחלים לתוך רגשותיה של דודתי. סיפורי נשזר בסיפורה."

אהבתי כל-כך היה לרב-מכר בארץ.

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1 cup hot water
1 cup matzo farfel
1/2 cup white sugar
2 large apples - peeled, cored & shredded
2 tsps. ground cinnamon
3 egg whites, stiffly beaten

Preheat oven to 375°F. Spray an 8"x8" baking dish with non-stick cooking spray.

In a large bowl, combine water and farfel. Add sugar, apple, and cinnamon. Fold in egg whites. Pour mixture into prepared baking dish and dust top with more cinnamon. Bake for 45 minutes. Makes 6 servings.

About Food

By NORENE GILLETZ

What would Purim be without Hamantaschen, those delectable three-cornered pastries shaped like Haman's three-cornered hat! They come in an assortment of sizes and flavours. The filling can be enclosed in sweet yeast dough, cookie dough, flaky cream cheese pastry or even phyllo dough.

Popular fillings include poppy seeds (muhn), prunes (lekvar), dates, apricots, apples, thick jam or preserves. Fill them with a chocolate kiss (or hug!) or a spoonful of chocolate hazelnut spread. Kids love them filled with peanut butter mixed with mini chocolate chips, topped with a dab of jam.

The symbolic foods of Purim are connected with Haman and Queen Esther. To avoid breaking kosher dietary laws, Queen Esther lived in the palace on a vegetarian diet. Poppy seeds are symbolic of Queen Esther's three day fast. When she broke her fast at night, she ate only seeds while she prayed to God to repeal Haman's decree.

Triangular-shaped foods such as cheese kreplach or challah shaped like a giant triangle, sprinkled with poppy seeds are other symbolic foods served by Ashkenazi Jews. Sephardi Jews serve Haman's ears – deep-fried strips of dough or kichel dipped in sugar syrup or sprinkled with icing sugar.

Mishloach manot/shalach mones (food gifts) of fruit, candy and cookies are sent to friends and family. It is considered a mitzvah to send them to the elderly and the needy. This year, why not make poppy seed cookies cut in triangular shapes? A fluted pastry wheel will make them look so pretty! This dough can also be used to make traditional hamantaschen.

HAMAN'S HATS

2 eggs
¾ cup sugar
½ cup oil
¼ cup orange juice
2 tsp. baking powder
3 cups flour
¼ cup poppy seeds
Additional sugar for dipping

Beat eggs with sugar, oil and orange juice until well mixed. Add baking powder, flour and poppy seeds. Mix to make a soft dough. (Can be done in the food processor.)

Divide dough into 4 pieces. Roll each piece on a floured surface into a rectangle about ⅛ inch thick. Cut in triangles with a fluted pastry wheel or pizza cutter. Dip each cookie lightly in sugar. Place sugar-side up on a sprayed cookie sheet. Bake at 375 for 8 to 10 minutes, until golden. Makes 4 to 5 dozen.

Norene Gillett, a Canadian author of kosher cookbooks, gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at gourmana@total.net*

The Canadian Jewish news

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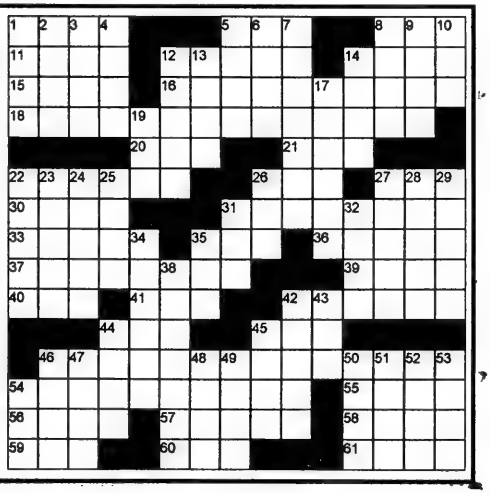
Across
1 Big party
5 ___ *Forverts*
8 Oomph
11 Voice type
12 Bitter hatred
14 Huge
15 Lion's sound
16 18-across work of 1952
18 Star of this puzzle
20 ___ Alamos
21 Apr. 15 org.
22 "Shalom" cousin
26 West Bank weapon
27 D followers
30 ___ Sea (world's fourth largest lake)
31 18-across work of 1966
33 End-of-news event
35 Navy letters
36 Bit of Stieglitz
37 18-across work of 1961
39 High point
40 Fooled
41 In time past
42 Made a fourth down choice
44 Yeshiva neighbor, for short
45 ___ in "apple"
46 18-across work of 1958
54 18-across work of 1971
55 Where Steven Spielberg was born
56 The first zookeeper?
57 Top party invitees
58 *Minyan* minimums
59 Pyramid dweller
60 Used one's *tuches*
61 Biblical verb form

Down
1 Walters, for short
2 Herb used in creams
3 Israeli flag feature
4 Shofar, e.g.
5 Per ___ (daily stipend)
6 Sicilian volcano
7 Come to see
8 Alberto Fujimori's land
9 "Oy vey!" relative
10 Chum
12 Colleague of Arlen
13 Some Brandeis degs.
14 "___ the word!"
17 Import charge
19 Pie ___ mode
22 Isaac's mother
23 Scene of battle
24 Did one's shoes
25 "There oughta be ___!"
26 Unsure sounds
27 Like some change
28 Woman, to Wiesel
29 Family quality in Hellman's *The Little Foxes*
31 Mao ___-tung
32 *Aliyah* source of the late '70's
34 Words to a piano man
35 1970s Spielberg subject
38 Big lizards
42 Beer brand
43 Olympic hosts of 2002
44 Anne Frank's nat.
45 What Jeff Goldblum does
46 *I and* ___ (Buber work)
47 Negev feature
48 Big party
49 "What's ___ for me?"
50 Hollywood mogul Joe
51 One of Shelley's "Cheers" co-stars
52 One, to Sholem Asch
53 Tribes' status
54 Explosive letters

(Answers are on page 45.)



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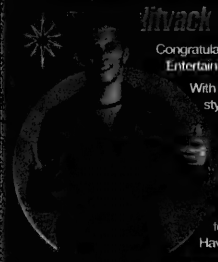

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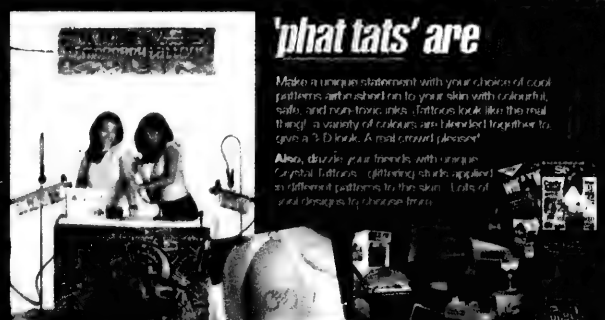

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This Week

National

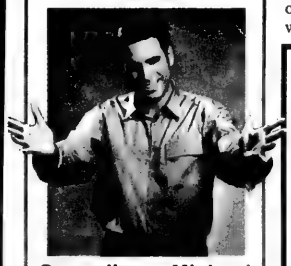
Ontario day schools to pursue funding. *Page 5*

Oberlander still in Canada despite court ruling. *Page 7*

On Campus

Students get new pro-Israel cyberspace weapon. *Page 23*

Arts



Comedian Michael Gelbart may get his own TV series on Comedy Network. *Page 44*

Sports

Moms hit the ice in Thursday morning ritual. *Page 50*

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Iraqi Jews recall expropriations

Fifty years ago, properties confiscated

By PAUL LUNGEN
Staff Reporter

TORONTO — Fifty years ago, before the idea of Scud missiles raining down on Israeli cities was even a pipedream in the minds of Iraqi tyrants, the Jews of Iraq lived a precarious existence.

Although Jews had resided in the Tigris-Euphrates basin for thousands of years, by the early 1940s they were the target of government-sanctioned rioting and persecution. With the creation of the State of Israel in May 1948, new sanctions were implemented against them, culminating 50 years ago on March 10, 1951, with legislation that, in effect, impoverished them.

Meeting in a closed session that excluded the country's five Jewish legislators, the Iraqi parliament passed a law that froze the assets of thousands of Jews who had indicated their intention to leave the country. Those who wished to emigrate could do so – but only if they renounced their citizenship and left their property behind. Faced with persistent anti-Jewish unrest, most of the country's Jewish population departed, carrying with them not much more than a suitcase and a token amount of cash. An estimated 5,000 Jews remained behind.

Special Report
Please see related stories on pages 9, 12 and 40.

From 1948-51, approximately 123,500 Iraqi-born Jews settled in Israel. Iraq allowed them to take only 50 dinars per adult ($140) and 20 dinars per child. The windfall to the Iraqi treasury was substantial. Baghdad native Sasson Mayer, whose family had an interest in a lucrative textile concern, estimates $200 million U.S. was left behind while some Jewish organizations place the figure closer to $460 million U.S.

Either way, Mayer, a retired Toronto businessman, believes the claims of Iraqi Jews to confiscated property should be used to counterbalance Palestinian claims for lost property in the State of Israel.

"My goal is to let the world know that when we talk about reparations and refugees, we have to tell the world, hey, what about our

Continued on page 36

והעיר שושן צהלה ושמחה
JOY REIGNS IN THE CITY SHUSHAN

This drawing by 10-year-old Izaak Atnikov of Regina expresses the mood and the ultimate message of the holiday of Purim. Joy reigned in the city of Shushan because of the faith, courage, wisdom and determination of the leaders of the people of that Diaspora community so many years ago. Their example is a lesson we must somehow learn and apply today. ***See pages 26 and 27 for our Purim poster.***

Greater Toronto Area

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Sharon cobbles together unity government — please see page 35

The News in Brief

CANADA

Jewish Studies

VANCOUVER — The two largest universities in British Columbia plan to expand Jewish studies. The University of British Columbia is seeking a donor to fund a chair in Jewish law and ethics, and a professor of English at Simon Fraser University is shepherding a proposal to create a Jewish studies program there.

Romanians Excluded?

MONTREAL — Many Romanian Holocaust survivors are getting a raw deal when it comes to restitution, charges the Association of Romanian Jewish Survivors of the Holocaust. Association president Issie Veisfeld says the current fund set up by the German government and industries to compensate slave and forced labourers targets only those Romanian Jews who were incarcerated in Transnistria, an area in modern Ukraine, and not Jews who were enslaved in Romania proper. Veisfeld is urging survivors and their families to press their case with local German consulates.

Cantor 'Discontinued'

TORONTO — The board of Temple Har Zion in Thornhill has announced that "it has become necessary" to "discontinue" the employment of Cantor Martin Steinhouse, who had served the congregation for 27 years. In a recent letter to temple members, president Claude Heimann gave no reason for the development, but said "it was an agonizing decision... [made] after very careful consideration."

UJA Campaign

EDMONTON — This city's 2000 United Jewish Appeal campaign reached $646,000, a 15 percent card-for-card increase over last year. A total of 1,039 donors contributed to the campaign.

ISRAEL

Rich on Pardon

JERUSALEM — Fugitive financier Marc Rich called his pardon a "humanitarian act" and said his 18 years of exile in Europe and Israel were necessary because he would not have received a fair trial in the United States. Rich's comments last week were his first public statements since he was pardoned by former president Bill Clinton in January. Several prominent Israeli and American Jewish leaders and organizations accepted contributions from Rich and wrote letters on his behalf.

Female Soldiers

JERUSALEM — Israel's Orthodox Chief Rabbinate Council opposes having female soldiers serve in combat positions, saying it harms their femininity and distracts male soldiers. The Israeli daily *Ma'ariv* reported last week that the council warned in a letter to the Israel Defence Forces' chief of staff that if the situation is not changed, it could affect the recruitment of soldiers into the hesder program, which combines yeshiva study with army service.

WORLD

Probe Requested

LOS ANGELES — The Simon Wiesenthal Centre is asking the U.S. Congress to launch a full-scale investigation into the disappearance of the chief of the Gestapo. Heinrich Mueller is believed to have been in the Berlin bunker with Adolf Hitler in April 1945, but vanished soon afterward.

Pardon Probed

WASHINGTON — The U.S. Attorney's Office is investigating former president Clinton's pardon of four chassidic men in upstate New York convicted of stealing government funds by creating a phony yeshiva. The office is examining whether Clinton offered the commutations in exchange for chassidic votes for his wife in last year's race for a U.S. Senate seat.

Survivors Sue

NEW YORK — A group of Holocaust survivors sued Austria in a U.S. court last week for property and assets seized during the Nazi era. The lawsuit represented a rejection of the deal reached last month among survivors' representatives, the Austrian government and the former Clinton administration. Lawyers for the plaintiffs say the deal, under which Austria agreed to pay more than $300 million, is inadequate.

Yahoo! Won't Budge

NEW YORK — Yahoo! is refusing to meet a deadline imposed by a French court to halt the sale of Nazi memorabilia accessible on its Web site by the end of the week. A spokesperson for the Internet portal said the company has no intention of complying with the ruling, issued by a Paris court last November. The judge declared Yahoo! would be fined up to $14,000 per day for ignoring the ruling, but the issue may be moot because the company says it has nearly eliminated all auctions of Nazi goods from its site.

Roth Wins

NEW YORK — Philip Roth's *The Human Stain* has won the National Jewish Book Awards' fiction prize, making Roth a three-time winner of the award.

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Jews Back Communists in Moldova

CHISINAU, Moldova — The mostly elderly Jewish community of Moldova joined much of the country in backing the Communist party's stunning electoral victory last week.

The ongoing economic crisis in Europe's poorest country fuelled the Communists' victory in Moldova, a former Soviet republic of approximately 4.5 million people that lies between Ukraine and Romania.

"I don't really believe the Communist comeback means any revolutionary change. It is all economically motivated. All people, including Jews, are sick and tired of the economic collapse, the poverty, the terrible unemployment," said Nora Leoshkevitch, the editor of a Jewish newspaper in Chisinau, the capital.

Jewish organizations in Chisinau, better known to Jews as Kishinev, said middle-aged and elderly Jews – the majority in the roughly 30,000-strong Jewish community – voted for the Communists out of nostalgia and a desire for increased social services, while younger Jewish voters opted for pro-Western parties.

But younger Jews are becoming rare in Moldova. Most have already immigrated to Israel, the United States, Russia or Germany, or are preparing to do so.

The Canadian Jewish news

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Web site decision seen as precedent-setting

By PAUL LUNGEN
Staff Reporter

TORONTO — A panel of the Canadian Human Rights Commission (CHRC) has begun deliberation on a landmark case to determine whether federal human rights legislation applies to the Internet.

The case, which focuses on material on a Web site purported to be operated by Holocaust denier Ernst Zundel, raises the question of whether the Canadian Human Rights Act (CHRA) has jurisdiction over content transmitted into Canada from a computer server in the United States.

The original complaint against the Web site – known as Zundelsite – was brought by Holocaust survivor Sabina Citron, a longtime nemesis of Zundel. She argued content on the site violated Section 13(1) of the CHRA, which prohibits telephonic communication that would bring hatred or contempt on an identifiable group, in this case, the Jews.

The Toronto Mayor's Committee on Community and Race Relations joined the case as complainant, while Canadian Jewish Congress, B'nai Brith Canada and the Simon Wiesenthal Centre intervened to support the legislation. The Canadian Association for Free Expression (CAFE), represented by one-time teacher Paul Fromm, intervened to argue against the section.

The case wound off and on for nearly four years, during which approximately 20 witnesses testified through the course of 52 hearing days. The case dragged on so long that one member of the three-person panel withdrew from the case, leaving chair Claude Pensa and panel member Reva Devins to adjudicate the matter.

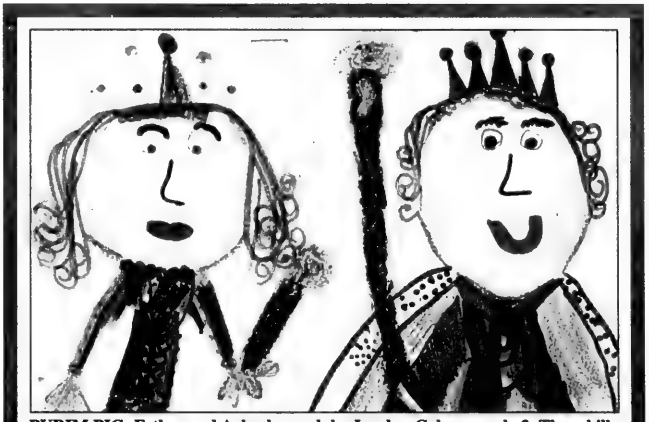
Adding to the bizarre twists and turns of the case – which included sensational testimony into the inner workings of Zundel's Carlton Street "bunker" from his ex-wife Irene – was the news released just prior to final arguments that Zundel had taken up residence in the United States with his new wife, Ingrid Rimland. Zundel had contended the Web site was owned and controlled by Rimland, though that position was contradicted by Irene Zundel, who testified Zundel edited it and paid for it from Toronto.

As a result of his move, Zundel was unrepresented during the final phase of the hearing.

His lawyer, Barbara Kulaszka, suggested in a letter to the tribunal that her client was part of the "brain drain" to the United States. She argued his move rendered the case "moot" – without a valid legal controversy that should be adjudicated.

Pensa, however, pointed out there was no evidence as to Zundel's location and final arguments proceeded in his absence.

Continued on page 15



PURIM PIC: Esther and Achashverosh by Leedan Cohen, grade 3, Thornhill.

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Greater Toronto Area

Purim as a pilot light

From the editor's desk

The centerpiece of this issue of *The CJN*, literally, is a poster of 12 different Purim scenes as imagined by 12 different youngsters in grades 1 through 6.

This is the seventh such annual poster that *The CJN* has produced. The pleasure and excitement in doing so have not diminished.

The response of our young readers – and their parents and their teachers – to our invitation to submit original works of Purim-related art is deeply gratifying.

Each year we receive hundreds of drawings. Colours engage. Creativity soars. And the results reach very high.

The story of Purim is a launching pad to the unlimited, exploring flight of youthful imagination. And many of the imaginations do indeed take flight.

We received a rich variety of multi-material and multi-coloured works. Children from Kehila Jewish community Day School in Hamilton, for example, sent us their drawings as the "fillings" of large individual hamantaschen.

Some of the pictures we received were even three-dimensional.

Especially gratifying was the fact that we received entries from so wide a geographical bridge – Regina to Fredericton.

It is a treat and a privilege for *The CJN* to be able to showcase the artistry of so many youngsters. We regret only that we could not publish more of the drawings. We therefore say thank you to all of you who took the time to draw the images and to your parents or teachers who may have encouraged you to do so, and then, took the time to ensure we received them.

Happy Purim!

* * *

Perhaps in some of us, where it is necessary, the celebration of Purim this year, will help to ignite the pilot light of Jewish identity. If it does, and even if it does not, I draw readers' attention this month to two special books: *The Birdsong and other stories* by Meir Uri Gottesman, Targum/Feldheim Press, and the *Margolin Edition Torah*, also from Feldheim Publishers.

Rabbi Gottesman, renowned for his works of *kiruv*, of bringing individuals closer to their Judaism, is a fabled storyteller in the tradition of the 18th and 19th century eastern European Chassidim. He picks up their storytellers' cloak and wears it with the gentle dignity and love of fellow man that characterized these masters of two hundred years ago.

Birdsong is a collection of four of his tales including, of course, the one which gives the anthology its title. The four stories in the collection tell imaginative tales of achievement and sorrow, of laughter and tears, of raw emotion and tender caring. Each packs its own *musar*, its own moral, its distinctive teaching within Judaic culture and folklore that amuses even as it informs.

The stories are delightful, tightly written, and perfect for nighttime reading for adults or children.

The Hebrew in the *Margolin Edition Torah* is, of course, not what makes this version of the Chumash, the Five Books of Moses, different from the others. It is rather, the innovative English translation rendered by Rabbi Binyamin S. Moore.

Born in London, Rabbi Moore now resides in Jerusalem. He brings more than a decade of experience in publishing and almost two decades of scholarship to his work.

The Torah in translation, of course, is "lesser" than in its original language, for the words and the letters of the Hebrew form an entirety which can neither be diminished, supplemented, redefined, or recategorized.

But Rabbi Moore successfully brings a new dimension to his translation. He elevates even as he furrows deeper the English rendering of the Hebrew words by "integrating" the literal translation of the verses along with key explanations by Rashi of some of those same verses.

The result is an authoritative, fuller, more interesting English translation of the Chumash. The edition is elegantly bound and elegantly printed with clean, uncluttered English and Hebrew typefaces facing each other on opposite pages.

In addition to the Five Books, the *Margolin Edition Torah* also includes the full Shabbat prayer service from Minchah Friday to Motza'ei Shabbat, the five megillot, the Haftarot, 40 pages of explanatory notes and the calendar of tables for special readings in Israel and the Diasporah.

The *Margolin Edition Torah* is a welcome addition to the library of the many existing Torah editions.

—MBD

SEE JN

PURIM PIC: Spreading evils of Haman…by Sydney Kelman, grade 2, Toronto.

Ontario day schools unite to pursue funding

By RON CSILLAG
Staff Reporter

TORONTO — Schnapps and l'chaims greeted the founding meeting last week of the Ontario Association of Jewish Day Schools (OAJDS).

Toasts were raised to honour a milestone: an umbrella group that brings together, for the first time, all day schools in Ontario, ranging from Reform to chassidic yeshivot, to pursue public funding.

TORAH SCHOLARS: Greg Orelowitz of Torah Tots Pre-School carries a Sefer Torah into the shul during a Torah celebration held in conjunction with the class's unit on All About A Scribe.

Yisroel Janowski, the new president of the group, called the development "the miracle of every segment of our community coming together in *achdut*, in unity." The ultimate goal of the OAJDS is that "every Jewish child in Ontario should have access to a Jewish education."

Representatives of Canadian Jewish Congress, B'nai Brith Canada and the Toronto Board of Jewish Education looked on as the new group elected a board of directors and executive, and adopted a mandate.

Shirley Worth, past president of the board of Jewish education, hailed the group's formation as "a historic moment in our community."

The OAJDS was in the formative stages for nearly a year, partly in response to the grassroots and parents groups that sprang up following the United Nations finding in late 1999 that Ontario discriminates by funding Catholic schools and not other faith-based schools.

All 42 day schools and yeshivot in Ontario – in Toronto, Ottawa, Hamilton, Kitchener and London – are represented in the OAJDS. The executive consists of: Janowski (president); Frank Samuels of Hamilton (vice-president); David Posluns (treasurer); Georganne Burke (secretary); and Robert Samery (director-at-large). Samery is also president of Jewish Parents for Equality in Education Funding (JPEEF).

Any one of the schools can withdraw from the group at any time.

Officials stressed the OAJDS will not lobby Queen's Park directly for funding, leaving that job to such established advocacy bodies as Congress, B'nai Brith and non-Jewish groups.

Rather, the group adopted a two-stage mandate. It will provide direction and advice to community advocacy and lobbying bodies in the pursuit of equal public funding for Jewish day schools, and act as direct liaison to negotiate with the province when such funding becomes available.

The OAJDS also adopted the following philosophical platform:

"The injustice of the current lack of equality in education funding in Ontario, and the desire to right that wrong through equal funding for all denominational schools is a significant issue for the Jewish community in its efforts to ensure that no Jewish child is denied a Jewish education because of the cost.

"Lobbying and advocacy initiatives in this regard have been undertaken over the years by different organizations and individuals. These efforts must continue until a successful resolution has been achieved. Notwithstanding these efforts, there exists a need for a co-ordinating advisory board to provide guidance to these lobbying groups, to ensure the needs of Ontario's Jewish day schools are met, and to ensure that a unified voice is presented by these lobbying groups to government on behalf of all Jewish day schools."

In his comments, Janowski, who headed the group's steering committee since last spring, said there is a "unique" window of opportunity now to press the government for funds.

Samery agreed, saying the community is "closer today than ever before" to securing public funds for day schools. The OAJDS "has every prospect of succeeding."

Many cabinet minister and backbench MPPs are on side, he said, adding that other faith and ethnic groups look to the Jewish community for leadership on the matter.

Simon Rosenblum of Canadian Jewish Congress suggested, as have two Tory MPPs in recent weeks, that the Jewish community alter its approach on the funding campaign, away from presenting it as an issue of discrimination, and toward portraying it as a matter of choice.

"The more effective argument is freedom of choice," Rosenblum said. "There's a lot of evidence that a considerable number of MPPs have been won over by that."

He also noted that $14.4 million in government funds have been begun to flow to private school students with special needs.

Although the community welcomes the money as possibly a first step toward funding curricula, "it wasn't what we thought would happen."

Jewish officials hoped the health services funds would be delivered to students with special education needs. Instead, the money was narrowed to students with medically defined special needs.

"We're going to have to be able to mount a political offensive to get all special needs kids funding," Rosenblum said.

In the coming months, the Ontario Tories will mount what they have termed a "visioning" exercise, consulting Ontarians on priorities. The results are expected to become part of the next Tory platform, and the Jewish community has been urged to take part in the process to press the case for funding.

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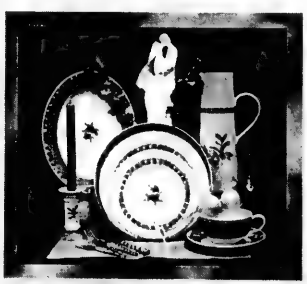

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Greater Toronto Area

Tiana Koffler Boyman looks ahead

By ANNA MORGAN
Staff Reporter

TORONTO — When Tiana Koffler Boyman was approached to take over the helm as president of the Koffler Centre for the Arts, the timing seemed just right.

"I wanted to be a part of the centre," Koffler Boyman said in an interview, "but I wanted it to happen at the right time – when I could give the most of myself."

After several years of philanthropic and community work in other venues, she felt that "it was time to get involved and undertake a major project like this one."

Koffler Boyman spent the past four years on the centre's board learning as much as she could from Dorothy Shoichet, the past president of the centre.

"It was Dorothy who first approached me to join the board. Later, she asked if I would be interested in becoming president.

"Initially, I couldn't imagine agreeing because I didn't want Dorothy to leave," Koffler Boyman said. "Fortunately, she has remained on the board as chair."

Tiana Koffler Boyman

While "Dorothy has molded and guided the centre to its present state," Koffler Boyman is now hoping to be able to expand on the centre's vision.

Until now, the Koffler Centre (a department of the Bathurst Jewish Community Centre) has successfully served the community through its various schools – music, dance, visual arts and drama – as well as through its many programs, Koffler Boyman said.

Currently, some of the centre's many established projects are the gallery, which exhibits up-and-coming and established Canadian Jewish artists all year round; the Jewish Book Fair which has had over 9,000 visitors through its doors to hear speakers and authors; and the Jewish Book Awards, which are presented in June and attract authors from all over the country.

"However, from here we want the Koffler Centre to move ahead and reach out in order to bring Jewish culture to the community at large.

"Its location in the north end of the city means that there are elements of Jewish learning and community outreach that this centre can serve," Koffler Boyman noted. "Being a vibrant Jewish organization means that our programs can also reach across cultures."

At this point, a lecture series, a concert series and master classes are being planned as ways to raise public awareness.

"What we hold as a model is the 92nd street Y in New York," she said. "They have managed to achieve tremendous programming and bring it into the community."

Koffler Boyman, the mother of four boys, is married to Marc Boyman, an independent film producer. She divides her time between parenting and philanthropic work.

"It's a busy life balancing work and family," she said. "My husband and I support our boys in all their activities – in their sports, music and academics. It is so important to never neglect family."

Her own parents, Murray and Marvelle Koffler, she said, did an excellent job influencing the direction of her life by not trying to influence the direction of her life.

"If they have affected my direction, they've done it in such a subtle way that it's been warmly received.

"My parents are so dynamic and so involved in the community that it has opened up so many doors of interesting people and dynamic organizations. Every day, just being part of the broader Koffler family has been an exciting adventure."

Tiana, who is one of five siblings, said that "each one of [us] has remained active in [our] own Jewish communities.

"We've chosen directions which have connected with our own personal lifestyles. For me, the projects that I have done have been those that my parents have had significant interest in."

Koffler Boyman, who attended Havergal College, Western University and the University of Toronto, focused her community time on more science-related organizations before her involvement at the centre for the arts.

She was involved in fund-raising for the Weizman Institute of Science and the Marvelle Koffler Breast Centre at the Mount Sinai Hospital, where she co-chaired the Henry's Tournament for Health.

"It's an all-women's golf tournament, with beginners and advanced players. It's a wonderful event. Everyone is out there having a great time and raising funds for breast cancer.

"Now, I look forward to the challenge of going forward and building on the strengths that we have here at the Koffler Centre for the Arts. Because we are so multi-dimensional, we can really offer so many different programs to the community."

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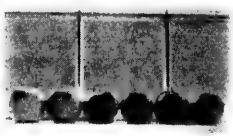

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Oberlander still in Canada despite court ruling

By PAUL LUNGEN
Staff Reporter

TORONTO — The case involving former Nazi killing squad member Helmut Oberlander remains in limbo, one year after a Federal Court ruled that Oberlander lied to immigration authorities about his wartime activities.

The delay has angered Canadian Jewish Congress, which called on federal authorities to remove Oberlander as quickly as possible.

"There is no tenable explanation for the government's inaction in this matter," said Canadian Jewish Congress president Moshe Ronen. "Oberlander was a member of a unit whose only function was to murder people. Anyone who helped in the functioning of this unit does not deserve to live in Canada and the fact that he continues to be here is an abomination."

Oberlander, an ethnic German who was born in the former Soviet Union, served as an interpreter in Einsatzkommando 10a, a mobile killing squad that followed German army units into the Soviet Union and gunned down Jews by the thousands.

Federal Court Judge Andrew MacKay ruled Oberlander served with the unit as an interpreter and had he been truthful when being questioned by immigration authorities, he would never have been admitted to Canada.

The judge's finding of fact opened the door for a denaturalization order stripping Oberlander of citizenship, followed by deportation.

The court's findings were followed by a storm of protest from the Kitchener-Waterloo area, where Oberlander, 77, has lived as a successful builder.

The German Canadian Congress rose to Oberlander's defence, arguing immigration procedures, which leave no room for an appeal from the judge's findings of fact, are inherently unfair. The congress stated it wished to address cabinet in a bid to ensure Oberlander remained in Canada while Oberlander's lawyers filed a 100-page brief with the Ministry of Citizenship and Immigration, arguing against Oberlander's loss of citizenship.

Under Canadian immigration law, a Federal Court judge hears evidence to determine whether a suspect gained entry to Canada by fraud. If the judge finds that to be the case, the file is turned over to the minister of citizenship and immigration, who can bring the case before cabinet for an order-in-council stripping the suspect of citizenship.

Loss of citizenship is followed by a deportation hearing in which the minister seeks an order removing the suspect from Canada.

"The court's finding has cleared the way for the federal government to bring closure to his case," Ronen said. "It's is unconscionable that a full year has gone by and the minister of citizenship and immigration [Elinor Caplan] has yet to recommend to cabinet that Oberlander be denaturalized and deported."

Lynn Lovett, a spokesperson for the Justice Department's war crimes unit, said "in every case we try to put it through the process as quickly as possible. I'm not able to comment for the reasons for the delay."

Bar-Ilan's gender studies program is professor's dream come true

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — For Prof. Dafna Izraeli, the creation of Bar-Ilan University's interdisciplinary graduate program in gender studies – the first of its kind in Israel – is the culmination of a dream.

"Universities are infamous for wanting to preserve disciplinary lines; what we are doing is encouraging people to move beyond [these lines] and work together," she said on a recent visit to Toronto.

Izraeli, 63, who grew up in Montreal, will be speaking there on March 19 and in Toronto on March 21. She is a sociology professor and former chair of Bar-Ilan's sociology department, and now chairs the J.L. & Rachel Gewurz Centre for Women and Gender Studies, which was named after her mother.

Dafna Izraeli

Izraeli co-chaired the first interdisciplinary conference on women in 1981, which established women's studies as legitimate academic pursuit. She has also served as adviser on the status of women to the president of Bar-Ilan University, to the prime minister's commission on the status of women, and to the head of the Women's Corps of the IDF.

She is a founding member of the Israel Women's Network and was on its executive. In 1997, she assisted in establishing the Network's Centre for Policy on Women, and served as its first chair.

The program's first class began this past fall with 20 students – there is one man – three of whom are studying for a PhD. They will be studying such courses as gender and biology; gender, language and literature; the feminist challenge to Halachah; and gender and history.

"The students are taking their cumulative knowledge in their own field and subjecting it to a feminist critique. Gender is a focal concern. When one studies gender, one looks at it historically, psychologically and through sociology and literature," Izraeli said.

"With the Industrial Revolution, for example, came the concept of male earners. As a result, women lost their economic power and became dependent on men.

"This gives a different perspective to the revolution. What was great progress on one hand, had a negative impact on women on the other, because it defined housework as unpaid labour."

The developing high-tech industry in Israel, she said, is "women friendly and family hostile. It offers women fast promotions and high income, and they are faced with new opportunities in a seductive work environment.

"It makes makes managing family life difficult, however. Women work long hours, and when they are home, their mind is somewhere else. Work becomes central."

Gender studies was born out of the feminist movement's demand that things related to women should be studied, said Izraeli. "There is very little known about women in various fields. There is history, and there is herstory. Herstory is different."

Izraeli's own defining moment as a feminist came while she and her husband Dove, a professor at Tel Aviv University, were at University of California at Berkeley.

"Although we had gotten our bachelor's degrees at the same time, he was a tenured professor, and I was a post-doc. It never occurred to me to question it.

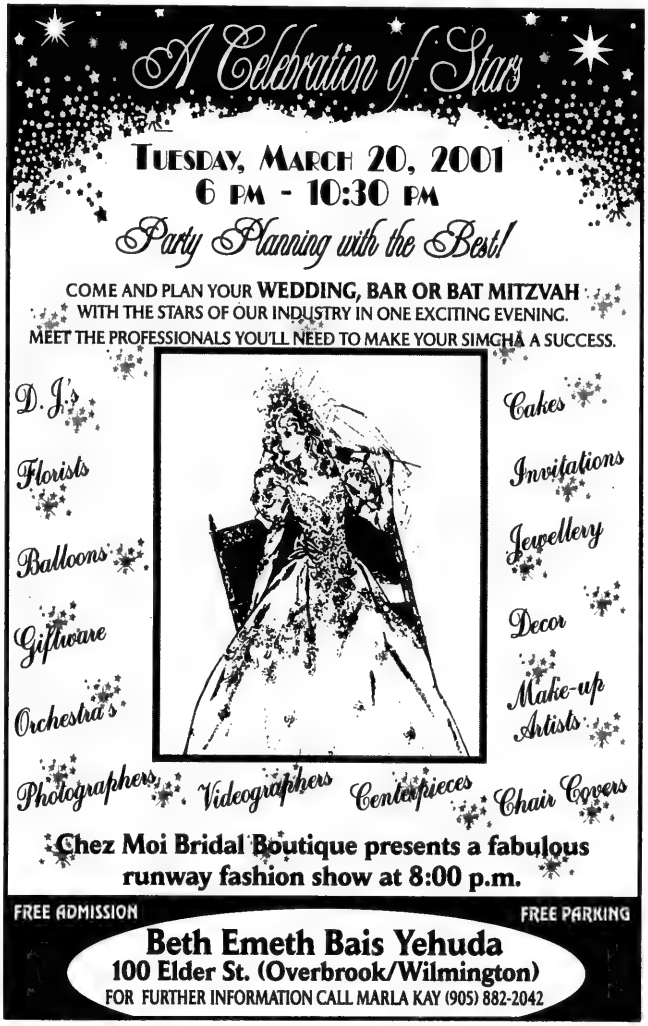
"Then I became active in the feminist movement. I had always thought that being female was not relevant, and I suddenly realized that many of the decisions I had made in my life were shaped by me being a woman. It was a very powerful moment, and I decided to devote my research to the topic," said Izraeli, who has three children, 15 grandchildren, and a great-grandchild on the way.

There is a feminist movement in Israel, she said, but there is not a strong, general organization.

"At the universities, there are many women's studies courses and a lot of female teachers. The higher you go in the hierarchy, however, the fewer women you see. About 35 to 40 percent of the lecturers are female, and less than eight percent of the full professors are women.

"At Bar-Ilan, though, we have the first generation of gender scholars, and I was the first woman in Israel to get tenure on the basis of my research on women. Bar-Ilan is a welcoming place, and it appreciates the study of women's issues." The new program, she said, is "very exciting. We've created something new and the students and teachers are enjoying it."

For information on Izraeli's talks, call Canadian-Friends of Bar-Ilan University at 905-660-3563.



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'And no one could stand against them'

People awoke Sunday morning to the bitter news that a suicide bomber had blasted away the lives of three individuals and injured nearly 70 others in Netanya, Israel. As of this writing, no group had yet claimed "credit" for this latest despicable, craven manifestation of hatred toward Jews. But there was no doubt who was responsible.

Murder of Jews is condoned, encouraged and even planned in the highest ranks of the Palestinian Authority. Thus, it hardly matters if the Netanya bomb was carried by a member of Hamas, Hezbollah, Islamic Jihad, the Tanzim or Fatah. They are all extremists, echoing the statement of the Hamas spokesperson who in detached, emotion-less fashion told the television interviewer last weekend that his organization would resort to any means to drive the Jews from Israel.

Indeed, the day before the bombing, on Saturday, Hamas declared it was preparing to relaunch a new campaign of suicide bombing attacks on Israelis. In a statement faxed to Reuters in Gaza, the organization announced that "more than 10 potential martyrs were ready to strike the Zionist depths with their bodies..."

The Netanya attack occurred the day following Shabbat Zachor, the Sabbath that precedes Purim, the Sabbath on which we are reminded of the duty to stand eternally and unalterably opposed to evil.

There can be no doubt that the modern embodiment of the evil that we, indeed, all individuals of conscience and decency, must resist, lies in the fanaticism that engages the suicide bomber, or in the cruelty that gloats over the possession and threatens the use of chemical and biological weaponry, or in the heartlessness that dispatches children to the front lines of violent confrontations.

The reminder, alas, was especially timely this year, and the celebration of Purim will be ever more poignant as a result.

In Megillat Esther, starting in Chapter 8, Verse 11, until Chapter 9, Verse 18, as the drama of the courageous rescue from Haman's treacherous plotting reaches its peak, there are five very precise references that point to the "coming together," to the "uniting," of the Jews in defence of their lives.

"The Jews gathered together in their cities, throughout the lands ruled by King Achashverosh to defend themselves against those who sought to do them harm *and no one could stand against them...*" *(Our emphasis)* (Ch. 9, v. 2)

Among the many, if hidden, lessons of the story of Purim, surely this is one the Jewish people must keep uppermost in our minds and in our hearts as we steel ourselves for the harm that the modern Hamans and the modern Amaleks will attempt to visit upon Israel.

Despite our differences, the Jewish people must put aside divisions; we must "gather together" – literally and metaphorically – in our respective communities, whether in Israel or in the Diaspora.

Only thus will they fail, who seek to do Israel harm.

LET OUR PEOPLE GO

On July 1, 2000 in the city of Shiraz in Iran, the Iranian Revolutionary Court convicted 10 Jews on the false charge of spying for Israel. They languish in jail now, some for up to 9 years. Each one must be remembered. They are: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr.

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Pre-Holocaust materials sought

The Shtetl Foundation of Canada is seeking photographs, memorabilia, post cards, books in all eastern European languages, and personal accounts relating to lives in eastern Europe before World War II. These items will be displayed and exhibited at the Shtetl Castle Museum in Rishon Le-Zion, Israel.

The Castle will house the main historical centre, comprising an archive and library where scholars can pursue their research, as well as a museum of eastern European life and an art centre where people will be able to see a variety of attractions, including plays, concerts and films.

Upon request, original photos will be returned after being copied; all material will be acknowledged according to owners' wishes. Please call 416-616-5195 or e-mail sun18@idirect.com

Pnina Zilberman
Toronto

* * *

Visit Israel

Lately on TV and in the news, you hear stories about how dangerous Israel is. It didn't seem that way at all to me. I went to Israel two weeks ago and I was not the least bit uncomfortable. I went for my bat mitzvah and I toured with a group in Tel Aviv. We went all over the country, including to the Western Wall and beside the Temple Mount.

On the last days of our tour, we stayed in Eilat, at a hotel that is a five-minute walk from Egypt, a 10 to 20-minute boat ride to Jordan and a 30-minute boat ride to Saudi Arabia, yet I felt safe. Just because the papers and the media say that Israel is dangerous, it doesn't mean it's entirely true.

Rachel Carr
Toronto

* * *

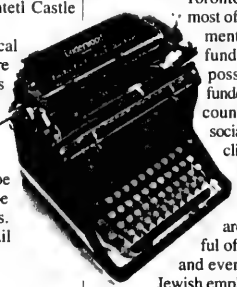
JVS responds

I am writing in response to the letter from the Toronto Board of Rabbis (*CJN*, Feb. 1). The letter expresses profound disappointment regarding the fact that "JVS will now require compensating time from its Jewish employees who choose to observe more than seven days of Jewish holy days and festivals and that JVS will continue to offer non-emergency programs of services on Shabbat and yom tov." The letter asks for clarification of JVS's position.

JVS has had as its guiding principle the concept of tzedakah or righteousness. Maimonides, the 13th-century Jewish philosopher, wrote that "the highest degree of righteousness is to give assistance to those who have fallen upon hard times by helping them to become self-reliant."

JVS was founded in 1947 to assist survivors of the Holocaust and Jewish men and women who were demobilized at the end of World War II to rebuild their lives in Canada. Since then, JVS has evolved into a broad-based community organization, helping people of all ages, races, faiths and nationalities.

The extremely innovative programs, developed by highly qualified staff, are funded by municipal, provincial and federal governments, the United Way of Greater Toronto and UJA FEDERATION, with most of the funding coming from government agencies. Virtually all current funders insist on ensuring the fullest possible accessibility for clients to funded services, along with stringent accountabilities. To acquire funding for social programs in the current economic climate demands a high level of competitiveness.



JVS's staff is as diverse as are the people we aim to serve, and we are, in our Jewish response, respectful of the religious observances of each and every staff member. Accordingly, no Jewish employees have been, nor will they be, required to work on Shabbat or yom tov.

We take great pride in our Jewish heritage, and recent events have prompted us to create a task force to examine and make recommendations relating to our Jewish identity.

Morris (Mickey) Milner, President
Jewish Vocational Services of Greater Toronto

* * *

Regarding Ben Lappin

Thank you for the obituary you published (*CJN*, Jan. 25), subsequent to the passing of my father, Prof. Ben Lappin.

I would like to set several things straight, as some of the details stated in the article were wrong: My father obtained his PhD in social work from University of Toronto and not McMaster University. He left the CJC in 1958, both to complete his PhD and to teach full time at U of T. By the time we made aliyah in 1970, he was a full professor and head of the community organization department at the faculty of social work. He did not found the school of social work at Bar-Ilan University; he did, however, establish the first department of community work in all of Israel. He was a pioneer theoretician in his field and a major innovator whose professional books and articles are considered classics.

Two and a half years ago, a number of his former students who today occupy top positions in community service in Israel created what they called The Lappin Group, intellectuals and practitioners who united in order to continue learning and acquiring wisdom from my father. They regarded him as a giant in his field. The group has decided to remain together and continue their study and application of his ideas.

He arrived in Canada in 1924 at the age of nine, and he saw himself (gratefully) as a Canadian Jew with a binding commitment to Israel.

Daniel Lappin
Herzliya, Israel

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

The refugee claims the world ignores

By DONALD CARR
Special to The CJN

Palestinian-Arab refugees have loomed large in the abortive "peace negotiations," and in the media. How the original hapless and homeless came to that state has been debated by both those with and those without historical facts.

How did 550,000 to 700,000 Arabs in 1948, unwanted and unabsorbed in surrounding Arab countries that have the same religion, language, and culture – only Jordan offered them citizenship – become as many as five million, as claimed in recent days?

The answer to this jump in numbers lies in the double and triple counting by the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), as well as in false registrations, concealments of deaths, a birthrate that now sees grandchildren among the tally and confusion over expulsions from places like Kuwait during and after the Gulf War.

[Photos Keren Hayesod/UIA]

The purpose of this article, however, is not to re-examine the causes of the present Palestinian-Arab refugee situation. Nor is it to engage in the "numbers game," or discuss in detail the non-existent "right of Palestinians to return" asserted by the Arab world and carelessly accepted as fact by the media and those ignorant of international law.

It is, rather, to reflect on and recall the plight of another group of refugees – greater in number than those original Palestinian Arabs who became refugees – who fled their ancestral homes in Arab lands as a result of persecution triggered by events surrounding the founding of the Jewish State. These are the forgotten Jewish refugees.

It is interesting that after there has been virtually no reference to them over five decades, their very tangible claims have finally found their way onto the agendas of the Israeli government and of Jewish organizations, such as World Jewish Congress and Keren Hayesod.

For years, organizations such as the World Organization of Jews from Arab Countries (WOJAC) endeavoured to have the facts of their dispersion and their claims included in talks between Israel and Arab countries or the Palestinian Arabs. Even the multilateral committee on refugees, which emanated from the Madrid Conference and of which Canada serves as the chair, has spent no time examining this issue.

Israel's avoidance of the issue seems based upon the peculiar concern that if it were raised, Arabs would counter by inviting all Jews who fled to return to their countries of origin. Indeed, such cynical "invitations" have been issued by Libya and Iraq.

But raising the issue of Jewish refugees from Arab lands and their claims for compensation is not a ploy to counter the claims of Palestinian-Arabs. It is a very real and, as yet, unresolved matter.

The persecution of Jews in Arab countries goes back to the seventh century. As *Dhimmis* (protected infidels), Jews were subject to harsh, discriminatory decrees such as prohibitions against building houses higher than those of Muslims, riding horses, praying, mourning or burying their dead in a way that might be offensive to Muslims, drinking wine in public, bearing arms and the acceptance of their oath in a Muslim court.

It was not the Nazis who invented the wearing of a distinctive patch for Jews. As early as the ninth century, Jews were required to wear different coloured clothing, a rope instead of a belt, yellow patches, distinctive turbans or odd-coloured shoes.

Destruction and seizure of Jewish property, assaults and murder were common. Ransom was demanded and crippling taxes imposed. Any suggestion, therefore, that Arab oppression was brought about by political Zionism or the creation of the State of Israel is a myth.

Yet the attitude towards the Jews subsequent to the Balfour Declaration and at the time of the birth of Israel did change – for the worse. Intolerance and sporadic pogroms gave way to brutal, systematic persecution, particularly in Syria, Iraq, Egypt and Libya. Public executions were common.

Murder, torture and rape of Jews were condoned and even encouraged. Looting of shops, sacking of schools, synagogues and homes were the order of the day. There were hate campaigns in the media, often controlled and always encouraged by Arab governments.

With the Arab invasion of the new State of Israel, mass arrests, interrogation and beatings took place in Iraq, Egypt and Syria. Riots broke out in Morocco, Algeria, Libya, Tunisia, Yemen and Aden. Civil rights were suspended and it became practically impossible for professionals and businessmen to continue their livelihoods.

More than 850,000 Jews were compelled to flee the lands where their communities had existed for centuries, prior to the birth of Mohammed and the Muslim conquest.

Mordechai Ben Porat, a refugee from Iraq and now chair of both WOJAC and the Ministerial Committee on Refugees, said, "The landholdings that Jews were forced to abandon in Arab countries constituted three percent of all of the Arab world's vast territory. This is far more than the State of Israel and the administered territories."

The camp for new immigrants at Beit Lid in 1949.

Former Israeli cabinet minister Moshe Shahal, now chair of the World Presidium of the Organization of Jews from Arab Countries, said recently that the value of property owned by Jews who were expelled or left Arab countries between 1922 and 1982 is estimated at $30 billion US.

The Jewish population in Arab countries, estimated in 1948 at 856,000, is today less than a few thousand. Where did they go?

Israel was a natural refuge for most.

Some arrived there independently. Others were part of a massive rescue organized by local communities and Israeli authorities. The populations of Yemen and Iraq were airlifted to Israel between 1948 and 1951.

Others, like the remnants of the Syrian Jewry, were spirited out clandestinely between the 1970s and 1990s.

Some 586,000 Jews from Arab countries arrived in Israel between 1948 and 1972. The remainder found their way to France, England, the United States, South America, Mexico and Canada.

Those who arrived in Israel found it lacking in natural resources, poor and under attack by Arab neighbours. Most of the Jews living in Israel were of European and Ashkenazi origin; all they had in common with the refugees was religion and the will to survive. Language, tradition and ethnicity were different, unlike the Arab refugees who left Israel and found themselves in Arab countries.

Yet Israel did not turn to the UN or UNRWA. With the assistance of world Jewry, much was done to give Jewish refugees equal opportunity, resettlement and absorption. The problem was gigantic. Between 1948 and 1951, the population of the new state doubled.

Israel spent approximately $11 billion US in the immigration and absorption of Jews from Arab countries. The absorption and resettlement of the refugees was not an unqualified success. The slums and depressed areas of Israel today, the overcrowding and lack of housing and social problems stem from that time. The refugees and their offspring now comprise almost half the population of Israel. When taking into account immigration from non-Arab Middle Eastern countries, such as Iran and Turkey, the population of Jews from the Middle East and their descendants are the majority in Israel today.

In the exchange of population between Jews and Arabs in the Middle East since 1948, the Jewish side has suffered the heavier damage. The wealth abandoned by Jews in Arab lands surpasses many times the property left behind by Arabs in Israel. The social losses and the religious treasures and facilities which Jews were compelled to leave behind exceed that of the Palestinian Arabs.

Resolution 242 of the UN Security Council, which is the foundation-stone for settlement of the Arab-Israel conflict, includes the affirmation of "the necessity… for achieving a just settlement of the refugee problem." That wording was deliberate. It says "the refugee problem," not "the Arab refugee problem." Furthermore, the peace treaty between Israel and Egypt provides that "the Parties agree to establish a claims commission for the mutual settlement of all financial claims."

Thus, the key documents relating to the hoped-for peace in the Middle East make provision for the settlement of claims made by Jewish refugees from Arab countries and not only by Palestinian-Arab refugees.

Almost no international attention has been paid to the Jewish refugee problem. As a member of the Israel delegation to the UN in 1977, Mordechai Ben Porat spoke to the General Assembly about the rights of these refugees.

There was little response.

In the U.S.-Israel working paper on the Geneva Conference in 1977, a passage was devoted to the issue. It stated that "In any discussion of reparations for the refugees, Israel will raise the question of reparations for Jewish refugees from Arab lands and insist that all their claims be settled within the framework of the final peace agreement."

Little, if anything, has been done internationally or even among world Jewish organizations with respect to these Jewish claims. No Holocaust memorial program or Holocaust studies course tells the story of the death and pillage of the Jews in the Middle East.

Only a handful of dedicated workers have perpetuated the cause. Sir Martin Gilbert, the eminent Oxford University scholar, wrote a book in 1976, *The Jews of Arab Lands*, which told their history in the "language" of maps.

Malka Hiffel Shulewitz of Jerusalem, who was co-ordinator of the Israel Academic Committee for the Middle East, has also been an avid spokesperson. In 1999 she edited *The Forgotten Millions*, the most definitive single source on the subject, which includes essays from experts in the field.

The claims of Jewish refugees from Arab countries – absorbed as they were by Israel and other lands – are real and substantial. They demand recognition by the world, and satisfaction in whatever arrangements can be made with Palestinians or Arab nations.

Donald Carr is president of The Canadian Jewish News. *This is an abridged version of an article that originally appeared in the* Ottawa Citizen.

X-rated

A few weeks ago, I happened to be in Las Vegas, Nevada. No, I was not there to enrich the slot machines or try my luck at poker. I happened to make the short trip

Rabbi Gunther Plaut in Toronto

because one of the six congregations in the city had invited me to be its scholar-in-residence. I mention this because on that weekend, Nevada was host to a new sport, and the reaction it engendered causes me to write this column.

I have on occasion written about the increasing violence in hockey, and I want to follow this observation with something that has now happened in the world of professional football. The game is violent by its very nature. Tackling is not for sissies and injuries are frequent. It is my understanding that the average duration of the professional player is no more than four years of activity.

But if that were not enough, something new has been added. A new league has been established, called XFL. The "X" usually stands for something not fit for young people or adults who detest vulgarities. I know my readers belong to the latter category.

Who plays for the new league? Obviously those players who could not make the top league and who, in addition, are willing to expose themselves to the type of tackling that in all too many instances will lead to injury. For certain protective rules of the existing league have been quashed – like the protection of the quarterback or of the player who signals a fair catch. I will not go into further detail, but the bottom line is simply this: The people who devised this new sport (if one can so call it) have introduced enough changes to allow for greater violence, and the very names of the teams that have joined the new league are an indication — San Francisco Demons, Las Vegas Outlaws, New York/New Jersey Hitmen and Xtreme.

All this would be just a little footnote not worth mentioning if it were not for the fact that XFL's television audience is reported to have been extraordinary large, over 10 percent of the total TV watchers that day.

Why do I call your attention to this new atrocity? Certainly not in order to attract you to the next show, but to warn everyone who disapproves of this latest TV offering not to tune in. Without enough voyeurs, the show will crumble. So do your part in not looking at it and, hopefully, in helping to get rid of the latest "X."

A system in need of change

The national unity government that Ariel Sharon never dreamt he could lead is currently being presented as a panacea for Israelis in troubled times. This may indeed be a recipe for mid-term political stability, it may help to attenuate world reaction to Sharon, and it may serve Shimon Peres' personal political interests. However, more importantly, it is evidence of the weakness of Israel's current electoral system.

Shira Herzog in Toronto

Let's not forget how the ill-conceived system was first born. In the late '80s, widespread public frustration with Israel's extreme form of proportional representation led to various proposals for electoral reform. The most comprehensive of these was the proposal for a mixed constituency and proportional system following the German model, that maintained the characteristics of a parliamentary system – one ballot, in which the party with the plurality of seats forms a coalition government.

In and of themselves, coalition governments are not bad. They provide a form of checks and balances and allow for representation in government of a wide range of perspectives. Israel's system ultimately failed by maintaining a very low threshold of representation that (still) awards a Knesset seat for 1.5 percent of the popular vote. As Israel's two large parties gained parity in votes, coalitions became more difficult to form and small parties exercised power beyond all proportion.

When the comprehensive reform proposal failed to gain support, a group of Knesset members and academics proposed direct election of the prime minister, thereby splitting the vote into two ballots. Nothing else in the system was changed. Instead of strengthening the prime minister, the new system has had disastrous destabilizing results for Israeli democracy. Consider the following:

In a parliamentary system, former prime minister Ehud Barak was able to call a snap election for prime minister only. The very fragmented Knesset that led to his political demise remained intact, creating virtually the same challenges for his successor.

The new prime minister's party has only 19 out of 120 seats in the Knesset, and yet it is considered the governing party.

Israeli Arabs, 19 percent of the population, virtually stayed home in the last election. They did not want to vote for either candidate, and because they did not have to vote for a Knesset list, they could nevertheless feel that their protest would not affect their parliamentary representation.

The new system has aborted the terms of two prime ministers, has fragmented the Knesset, and has aggravated rather than contained existing trends in Israeli society towards sectarianism and divisiveness.

As Barak cast about for a political lifeline in his last desperate months, he negotiated a national unity government with Sharon who, in turn, was eager to shore up his position as leader of Likud. The deal was nixed in part by Likud pro-Netanyahu forces, who did not want Sharon to survive. Now, a national unity government is being formed in part to assure Sharon the kind of stability that will make it more difficult for Benjamin Netanyahu to quickly succeed him in the event of Sharon's political demise. The ironies are multiple, and almost bizarre.

Not surprisingly, many Israelis are questioning the direct ballot system. Israel is the only country in the world that has introduced a direct ballot into a parliamentary system, and it has done so at a time when only three of the stable democracies in the world have a presidential system. The parliamentary system, which has its own flaws, is the preferred model for the 21st century.

A courageous, far-sighted, but also self-interested move by Labour and Likud in a national unity government could be a joint commitment to electoral reform. In the past, Labour and Likud failed to raise the threshold of representation, for fear of the consequences in their relations with the small parties. Now, a decade later, both parties have been decimated in the Knesset by the new, substitute system. They could make a significant contribution to Israeli democracy by returning to a single-ballot system with a higher threshold of representation. This could transform the political landscape, and it might blunt the rough edges of the deep divisions in that society. The short-term advantages of a national unity government should not obscure the deeper need for reform.

The Clinton pardons: Jews in news again

As of this writing, it seems likely that the U.S. Congress will hold hearings to investigate some of former president Bill Clinton's pardons. And once again, Jews are in the news.

For many in the Jewish community, the hearings dealing with swindler Marc Rich and his generous ex-wife Denise will likely occupy centre stage. They became high profile Jews while on the lam in Switzerland, donating large sums to Israeli and Jewish causes. Marc Rich got character references from dozens of Jewish and Israeli luminaries, from Ehud Barak to Rabbi Yitz Greenberg.

Morton Weinfeld in Montreal

But more troubling to me are the commutations of the sentences given to the four chassidic leaders of the New Square community in Rockland county, N.Y. The four had been convicted of swindling the U.S. government out of tens of millions of dollars in grants to a fictitious school. They were convicted on 21 charges, including conspiracy, mail fraud, embezzlement and money laundering.

The four and their supporters did not deny the charges, but claimed rather that the matter was not all that serious since they did not pocket the money personally, but distributed it to other chassidic institutions and residents of their community. This type of "Reuven Hood" rationalization was also used in the recent case of a Chassid from the Tash community outside Montreal, who fraudulently obtained millions of dollars for his group and fled to Israel.

Assume for a moment that there was a quid pro quo in the Clinton pardon of the four Chassidim. This community voted en bloc for Hillary Clinton, 1,400 to 12, and in gratitude, the president – along with his wife – met with leaders of the community and later reduced their sentences significantly. Other nearby chassidic communities voted in lopsided fashion for Rick Lazio, Hillary's Republican opponent.

This type of horsetrading is actually not that shocking. It is, in fact, the stuff of electoral democracy – reward your friends and punish your enemies – not only in the United States, but in many liberal democracies. Candidates and parties pander to constituencies, be these farmers, pro-choice or pro-life movements, labour unions, business groups or ethnic groups, in exchange for electoral support. What is unusual in the chassidic case is the amazing ability of the rebbes to deliver the votes. Leaders of other interest groups must be really jealous.

I find most troubling the original crime itself, and the attitudes it reflects. The strong sense among many Jews, both Orthodox and non-Orthodox, is that non-Jews and the state itself represent the "other."

Some religious Jews may well feel that other Jews, as well as gentiles, are less worthy, and thus their rights and interests less deserving of respect. Laws are a nuisance, to be circumvented whenever possible. There is no sense of a common, civic responsibility. It is therefore perfectly OK to break laws if the benefits are used to further the cause of Torah and the interests of the particular religious group. So fraud is not really stealing, but rather re-allocating resources in a more fitting manner.

But this attitude can be found among less religious and secular Jews as well. We Jews have a strong tribal streak, hence the term MOT, or member of the tribe. This kind of in-group solidarity is clearly a strength of Jewish life and community. It is also a legacy of centuries of anti-Semitism. But at the same time it can breed an arrogant disdain for all those not in the tribe. This sentiment is, of course, found in many other minority groups as well.

It is troubling for Jews – at least for me – when their religious or communal leaders are involved in major frauds against the government. The good news is that there was no public rallying in support of these four Chassidim by the organized Jewish community, as has been the case for Jonathan Pollard. While the Pollard sentence was clearly excessive, and indeed vindictive, this does not seem to me apparent in the case of the four Chassidim.

Perhaps Clinton figured that since he would not intervene in the Pollard case, he would move on the Rich and chassidic cases as a farewell sop to the Jews who supported first himself, and now his wife. If so, thanks for nothing.

The Kirshner File

Robert Kaplan writes about a troubled world

Like the proverbial wandering Jew, American reporter Robert Kaplan roams far and wide, scouring the globe for paradigmatic stories to illuminate dark corners torn by ethnic violence, wracked by dictatorship, ravaged by environmental deprivation and threatened by demographic timebombs.

Sheldon Kirshner in Toronto

In trenchant magazine essays and in best-selling books, Kaplan, a former soldier in the Israeli army, grapples with difficult issues whose resolution could well define the shape of the 21st century.

Kaplan, whose travels have taken him to some 80 countries since 1972, brings a crystalline-hard sensibility to his craft. Reading him, one cannot but conclude that the universe is hopelessly divided by residual cultural and religious differences and that bloodshed rather than brotherhood is history's norm.

In his latest book, *Eastward To Tartary: Travels in the Balkans, the Middle East and the Caucasus* (Random House), Kaplan focuses on a region swimming in 70 percent of the world's proven oil reserves and more than 40 percent of its natural gas supplies. Kaplan, in this deftly-written and erudite volume, describes his picaresque odyssey from Hungary to Central Asia – where the legacies of the Byzantine, Persian and Ottoman empires overlap – and his intriguing meetings with intellectuals, politicians, generals and warlords.

Kaplan, in appearance, does not conform to the hackneyed romantic image of a dashing foreign correspondent. A small, compact, polite man of 48 with a shock of smooth black hair and an unwrinkled face, he resembles nothing less than an unprepossessing accountant as he settles into a chair for an interview at his publisher's office.

A freelancer whose readership is known to include President Bill Clinton, he launched his journalistic career in, of all places, Vermont. After graduating from the University of Connecticut, where he had a sports scholarship, he landed at *The Rutland Daily Herald*, circulation 28,000, as a general news reporter.

Frustrated by his none too exotic assignments, he applied for a job on a metropolitan daily, but was rejected. Facing a bleak future, Kapan bought a one-way ticket to Europe after receiving a rare East German visa. So in 1972, at the height of the Cold War, he went off to explore and write about Soviet-dominated countries, like East Germany, that scarcely interested Western newspaper editors.

Settling in Israel in 1976 as a new immigrant, he joined the Israeli army in 1980. "I had always wanted to serve in the military, but because of the Vietnam war, I was discouraged from volunteering for the American army," he explained. As an Israeli soldier, Kaplan saw no combat. "I was on the West Bank, searching cars for bombs."

He left Israel in 1981. "I didn't want to spend my life among only Jews. It would have been too constrictive. I felt claustrophobic. I discovered I was an American in Israel."

Kaplan moved to Greece, and from his base in Athens as a stringer for the Cox newspaper chain, he covered the Balkans, the Middle East and the Horn of Africa. In reporting the Iran-Iraq War – the bloodiest of the modern Mideast – he filed stories about Saddam Hussein when he was still a relatively unknown figure in the West.

Kaplan, who lives in western Massachusetts with his second wife and son, broke into the pages of *The New Republic* in 1984 and of *The Atlantic Monthly* in 1985. Around this time, he wrote his first book, a firsthand account of the war in Eritrea, *Surrender or Starve: The Wars Behind the Famine*.

Since then, he has produced eight books, several of which grew out of *Atlantic Monthly* articles. *Soldiers of God: With the Mujahidin in Afghanistan* turns on the Islamic fundamentalist guerrillas who drove the Soviet army out of that remote nation straddling the Middle East and Central Asia. From 1987 to 1989, Kaplan was in Afghanistan five times, and his being Jewish never posed a problem. "It really wasn't an issue. I always tell people I'm Jewish. It makes for good conversation."

Kaplan jumped into the major leagues in 1993 with the publication of *Balkan Ghosts: A Journey Through History*. Critics hailed it as a classic of travel writing and Amazon.com called it one of the best travel books of any era. Bill Clinton was also impressed: It reportedly influenced his Balkans policy. It's clear that Kaplan is fascinated by the Balkans. "It's where events hundreds of years old are real," he mused.

After *Balkan Ghosts*, he churned out *The Arabists: The Romance of an American Elite*, a blistering analysis of that fabled corps of American diplomats who cut their teeth in Arab states and tried to mould U.S. policy in the Middle East.

The Ends of the Earth: A Journey at the Dawn of the 21st Century, Kaplan's subsequent book, was a grim and pessimistic look at what the future probably held in store.

Warming to this theme in *The Coming Anarchy: Shattering the Dreams of the Post Cold War*, he observed: "West Africa is becoming the symbol of worldwide demographic, environmental and societal stress... West Africa provides an appropriate introduction to the issues, often extremely unpleasant to discuss, that will soon confront our civilization."

Choosing Sierra Leone as a microcosm of West Africa's ills, Kaplan claimed it represented "the withering away of central governments, the rise of tribal and regional domains, the unchecked spread of disease, and the growing pervasiveness of war." West Africa's fate, he predicted, was a bellwether of most of the world's future.

Robert Kaplan

Kaplan was just as pessimistic about the Balkans and the Middle East.

Speculating that the Balkans – the flashpoint of World War I – could yet be a powder keg for cultural war between Orthodox Christianity and Islam, he speculated that "a wave of Islam" would engulf overpopulated secular Arab states and render them ungovernable.

As for Israel, Kaplan offered this chilling prognostication: "Whatever the outcome of the peace process, Israel is destined to be a Jewish ethnic fortress amid a vast and volatile realm of Islam."

Nor did he spare Canada, foreseeing its "peaceful dissolution."

In *Eastward To Tartary*, which took two and a half years to research and write, Kaplan delves into an unsettled strategic area that, in his mind, has become an East-West fault line. "What the Balkans were to the 1990s, the Caspian region might be to the first decade of the new century: an explosive region that draws in the Great Powers."

Venturing forth from the plains of Hungary to the deserts of Turkmenistan, he visited, among other destinations, Turkey, Syria, Lebanon, Jordan and Israel. Kaplan, in his usual fashion, travelled alone. "Loneliness forces you to meet new people and confront new realities," he told me.

As always, he scoured the landscape for the "dirty little secrets" that, he holds, unlock the key to a country and enable him to portray it with truthfulness and cinematic flourish.

In Istanbul, he learned that the Arabs, still resentful of the Ottoman colonial past, distrust Turkey, that Turks share with Israelis a sense of being outsiders, and that Turkey regards its alliance with Israel as permanent.

Slipping into Syria, which reminded him of the dilapidated east bloc before the fall of communism in Europe, Kaplan encountered a nation torn by rival religious and tribal interests, scarred by the absence of democracy and a corresponding dissident class, and suffocated by a cult of personality revolving around Hafez al-Assad, the late Syrian president. Kaplan would not be surprised if Syria, along with Iraq, disintegrates.

In Lebanon, a state he describes as "a mere assemblage of feuding personalities," he met the enigmatic Druze leader Walid Jumblatt at his mountain redoubt. Kaplan's description of his host is telling.

He found a disquieting gap between rich and poor in Jordan, yet the roads of Amman were crammed with more imported high-priced cars than all of Israel.

In Israel, a country he knows like the back of his hand, Kaplan noted that its military reserve system has declined and that the number of religious army officers has significantly increased. Examining Israeli Orthodox Judaism, Kaplan wrote that it has not responded to "the challenge of modernity," and remains inextricably associated with the blood-and-soil ideology of West Bank settlers.

Having written *Eastward To Tartary* before the latest Palestinian uprising, Kaplan claims that the outcome of Israel's peace talks with the Palestinians is predictable. What does he mean? A Palestinian state will eventually emerge from the rubble of the current chaos.

Similarly, Kaplan is of the opinion that Israel will have to relinquish the West Bank, if only because the Israeli army "can't win an urban war there." Coming from someone like Kaplan, these are indeed prophetic words to ponder.

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Jewish Life

Heroes or villains

By RACHAEL TURKIENICZ

The holiday of Purim has come again. We all know of Esther and Mordechai, the Jewish heroes, and Haman, the Persian villain. Megillat Esther has told us that we should give gifts of food to each other and presents to the poor. Clearly it is telling us to bond together internally by sharing our food and securing the vulnerable members of our community. Yet are these not ideals that should be present at all times? Why the emphasis at Purim?

The rabbis of the Talmud outline various other necessities for our celebration at Purim. One of the most unusual components is the requirement to drink alcohol until we can no longer tell the difference between "Blessed is Mordechai" and "Cursed is Haman." Interestingly, we are not told the amount of alcohol we must consume; rather we are told the end result. While I might only consume two glasses to reach this state of intoxication, my friend might need to consume two bottles. The measure of success is not in the amount, but in the outcome.

But the outcome itself is surprising. We must be so drunk as to no longer distinguish between the hero and the villain. It is surprising, considering that we usually strive to identify the heroes and villains in our lives, and that it is only good sense to do this. Yet the anomaly does not lie in the rabbinic statement, since the idea appears in the Megillah itself.

Haman and Mordechai often change places in the Megillah. To name a few examples, Haman gets the promotion Mordechai should have gotten; Mordechai rides on the royal horse that Haman believed was his honour; Haman is hanged on the gallows meant for Mordechai; and Mordechai gets the royal seal previously handed over to Haman.

As the incidents of transference continue throughout the text, the Megillah itself has already begun to confuse the reader. All these unusual pieces come together and lead us to ask, "Why?"

The answer can be found in the opening of the text. It is a story of an empire that spans 127 provinces. It is a story of exile. Esther, Mordechai, all the Jews of Persia are living in exile and so the text will describe their reality. In exile, the clear lines of definition begin to blur. Haman is the central political figure though Mordechai also enters the political realm. Once the text is dealing with the politics of exile, more confusion sets in.

We are all aware that the political heroes of today can easily back out of their promises and become the villains of tomorrow. When living in exile, people have no assurance of security and no one clear figure to completely trust.

Mordechai and Esther emerge as the heroes because they have learned to play the system, not because they are fooled into trusting it. They come to understand that trust belongs with God alone – in the face of confusion God remains the Absolute. They emphasize the strength of the community as the focus. Don't trust the external, but build the internal.

The rabbis have heard the message of the text. The rabbis are living in exile; they are not fooling themselves about the reality of their surroundings. Mordechai and Esther wrote the Megillah as a letter to the Jewish people, to us, the Jews of exile. When you are a Jew living in a non-Jewish land and playing the political game, do not trust your identification of the heroes and the villains.

On Purim, ponder the reality of exile, take another drink and remember that today's political promises are tomorrow's harsh disappointments.

Iraqi confiscation of Jewish assets, 50 years ago

By SASSON MAYER

Guest Voice

It is not only the tug of the memories of that dreadful day, 50 years ago, March 10, that drives me now to write about it, but also the fact that the attempt to settle the Israeli-Palestinian conflict is a currently recurring topic.

On May 15, 1948, when David Ben-Gurion proclaimed the founding of the new State of Israel, the government of Iraq declared a series of martial laws which harshly affected the majority of us in the Jewish community there. Then, at the beginning of March 1950, the Iraqi government introduced a law "permitting" us to register within one year to leave the country provided we relinquish our citizenship.

This move by the government was received with much enthusiasm in Iraq. What began as an irrational primal scream of rage in reaction to the creation of Israel gradually developed into something rational and sophisticated; that is, a complete "liberation" strategy for Iraq's Jews, who started registering and leaving for Israel but at a very slow pace. After more than 10 months, only 23,000 had left out of the more than 86,000 who had applied. But after a campaign of intimidation that included bomb-throwing, the number soon accelerated. Some weeks before the March deadline, about 30,000 more Jews signed up for departure, the total reaching over 103,000.

The secret emissary of Israel in Baghdad, Mordechai Ben Porat, wanted to deal with the question of the Iraqi Jews' huge assets, estimated then to be worth $450 million (US). On March 6, 1950, Ben Porat suggested to his bosses at the Mossad Aliyah B in Israel that an exchange of houses be made between the departing Iraqi Jews and the Palestinian refugees. Yet on the 10th of March, the Mossad was told by the Israeli ministry of finance (who had been made aware of Ben Porat's suggestion by the Mossad) that Ben Porat should not promise any compensation to Jews leaving houses in Iraq.

Only one day after the registration deadline passed, the Iraqi parliament convened in secret session; the five Jewish members of parliament were not allowed to attend. Prime Minister Nuri Al-Said presented Bill No. 5 of 1951, which froze the assets of all the Jews who had registered to leave. The bill became law. Many questions remain to this day regarding the decision by the government of Iraq to let their Jews go while confiscating Jewish property.

Meanwhile, the law enabling us to leave was treated by us as a salvation; the knowledge that we were leaving for Israel created a festival-like atmosphere. But we did not realize the scope of the new law until the next Sunday morning when the majority of us found out that our houses, stores, warehouses, bank accounts, cars – everything that we owned – no longer belonged to us. All each person owned was one suitcase full of clothes.

Israel wanted Iraqi Jews to come to their country. It received the majority of them not as the entrepreneurs or business people we were, but as poor and broken. At the same time, Palestinain refugees were demanding the right to return to their former homes.

On the 19th of March, Moshe Sharet, the foreign minister of Israel, declared in the Knesset, "By expropriating the assets of tens of thousands of Jews, the Iraqi government had incurred a debt to the state of Israel." With this, Israel became de facto, spokesman for, and beneficiary of, the Jewish assets estimated in value at $450 million (US).

I believe the Iraqi Jews today have forgotten the assets that their parents and grandparents left behind and are not counting on them in any shape or form. Nevertheless, it is our duty to let the world know of this confiscated property, so that Israel can rightly claim entitlement in its discussions regarding Palestinian claims to compensation.

Sasson Mayer, born in Baghdad, is a Toronto businessman, now retired.

Jewish Life

Purim fun, games and food

By MARK MIETKIEWICZ

Today, Purim fun, games and food from the Internet, as the happiest holiday is practically here.

Could anything be more appropriate than a Hangman game in which you hang Haman? That's what Dr. Nurit Reshef has dreamed up in her Purim Games section **[www.bus.ualberta.ca/yreshef/purim/purimindex.html]**. There is a huge assortment of games here including word search and a game in which you can smash that villain. After you've let it out on Haman, you can print out the Hebrew crossword puzzles and a story in Hebrew about charity where you are challenged to write the ending.

If you want to have the most expensive gragger on the block, go to the gragger link at the Celebrate with Joi Purim Site and click away **[www.joi.org/celebrate/purim/]**. You will hear a genuine rattling noise, but your computer may be a bit heavy to schlep to shul for the Megillah reading.

If you want a gragger that's a bit more portable, try your hand at building the one at Purim on the Net **[www.holidays.net/purim/gragger.html]**. Follow the instructions, and Purim night, take your home-made gragger to shul for a spin.

Your computer can help your kids brush up on some of the basic Purim vocabulary in Hebrew. And you won't even need to install Hebrew fonts **[www.zigzagworld.com/hebrewforme/]**. Zigzagworld has a lovely little game which lets you build a mask or crown on your desktop while teaching words in Hebrew **[www.zigzagworld.com/mask/]**. (Please be patient. These games take quite a while to load.)

The Aish HaTorah site has a large selection of activities geared toward Kids and their Parents **[www.aish.com/holidays/purim/]**. Jewish Heroes is a series of three workshops designed to stimulate discussion about heroes and heroines. And if you're a mom or dad who doesn't mind letting your kids turn your house upside-down for a bit of fun and education, then take a look at the detailed instructions for the Purim Scavenger Hunt. By the time your kids have scoured your house for the 15 clues, they will have learned a great deal about the holiday – without even realizing it.

One highlight of a children's Purim celebration is the Purim spiel or play. Valdosta Hebrew Congregation in Georgia have put their effort online if you'd like to use it as your inspiration **[www.akhlah.com/holidays/purim/purim.asp]**. And if you would like to include some of the classic Purim songs in your play, you can listen to selections of *Ani Purim*, *Chag Purim* and *Shoshanat Yaacov* online **[www.emusic.com/s=505593987f942a09aed;h=407;/albums/12386]**.

Nothing can beat coming home to a doorstep full of mishloach manot. Almost as much fun is preparing the goodies that you'll be sending out – especially the hamantaschen. Sure, you can help your kids prepare the old standbys like prune and poppy seed **[www.cyber-kitchen.com/rfcj/category.cgi?category=PURIM]**.

But why not be daring and go for Cream Cheese or Chocolate-Peanut Butter **[www.jewish-food.org/recipes/hamindex.htm]**. (They will probably want to pass on the beef and onion filled hamantaschen **[dinnercoop.cs.cmu.edu/dinnercoop/Recipes/jody/FlayshigeHamantaschen.html]**.)

D. Biskin has written a charming memoir about the day she and her daughters stumbled upon the very best ingredient of all for their hamantaschen **[www.jewish-holiday.com/hamantash.html]**.

"I suggested we use the traditional prune and poppy fillings, but Rachel and Jessica crinkled up their noses… I then hit on it: 'How about chocolate?'… Hours later, piles of hamantaschen were strewn around the kitchen, some sticky with filling that leaked out the sides, some slightly burned and others just funny looking. I felt a sense of pride. My girls and I were actually doing a mitzvah together. Our results certainly were not esthetically or gastronomically perfect, but it came from the heart… I now realize that the flavour of the fruit or type of jam filling is irrelevant. The best hamantaschen in the world are those filled with love."

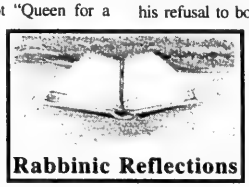
* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway@home.com.

Purim: more than a fairy tale

By RABBI MARTIN J. BERMAN

The story of Purim and its cast of characters found in Megillat Esther are well known to everyone: The bumbling king Achashverosh has a beauty contest, which is won by the beautiful Esther, who then becomes not "Queen for a Day," but queen for life – if she survives Haman. Haman hates the Jews, especially Mordechai, and tries to destroy them. Esther risks her life to save the Jewish people from destruction.



The story is told in the manner of a fairy tale. The villains are all totally villainous and the heroes are totally heroic. Or are they?

Haman, for example, certainly does not care that thousands upon thousands of innocent men, women and children will die in his scheme to seek revenge. He is clearly painted in black and white terms. But how do we understand the role of Achashverosh? Is he merely a drunk who is tricked into evil by Haman? Is he simply uncaring about the well-being of his subjects? Does his indifference to slaughter make him just as guilty of the act as the one who does it?

And what about Mordechai? Mordechai may be one of the story's heroes, but doesn't he provoke the entire murderous scheme of Haman by his refusal to bow down to him? Jews bowed down to rulers. Why couldn't he bow? Was his family pride at work? Was the problem that Haman was a descendant of Agag the Amalekite, and Mordechai a descendant of King Saul who defeated Amalek? Was that reason enough to risk his enmity by refusing to honour him with a bow?

Our sages were bothered by this question as well. That is why the Midrash says that Haman wore an idol around his neck. Mordechai was not too proud to bow to Haman – he was a pious Jew who would not bow to an idol. But without the elaboration of the Midrash, we are left to ask about the wisdom of Mordechai's behaviour. How could he endanger all of Israel?

Finally, there is Esther. How could she submit to being taken to the palace? Why didn't she try to escape from the hands of those who wanted to take her there? When Mordechai turns to her for help, she doesn't volunteer. Only after Mordechai tells her that perhaps Israel will be saved but that she and her entire family will die (doesn't that include Mordechai?), only then is she prepared to face the king.

A careful reading, then, makes it clear that the characters of Megillat Esther act like real human beings. They are complex, with good, bad and ambiguous qualities. You don't have to be filled with evil to be a villain; you can be evil even if you are like the buffoonish Achashverosh. Inaction and not caring are sometimes just as bad as pulling the trigger.

Likewise, a hero is not someone who is perfect or without a flaw. Not all of a hero's actions are heroic; some may be ill-advised or dangerous. Yet, when faced by threats, the heroes overcome their shortcomings to persevere and win the battle. As is the case throughout the Bible, the heroes here are just like you and me. The most important message of their success is that we can all rise to the occasion if we allow ourselves to do so.

Rabbi Berman is the spiritual leader of Shaar Shalom Synagogue in Thornhill, Ont.

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Some obstacles to Mideast peace can be overcome, says professor

By FRANCES KRAFT
Staff Reporter

TORONTO — Can there be true peace between Israelis and Palestinians? Not if the Palestinians continue to demand the right of return to homes they lost 52 years ago, according to the recently announced winner of the Israeli prize in Jewish Thought.

That "if" is crucial in answering the question of whether peace can be reached, as outlined in a dinner lecture last week by Aviezer Ravitzky, professor of Jewish Philosophy and chair of the department of Jewish Thought at the Hebrew University of Jerusalem.

Speaking at Beth Tzedec Congregation at an event co-sponsored by the synagogue and Canadian Friends of the Hebrew University of Jerusalem, Ravitzky – who gave four other lectures as part of Beth Tzedec's Ralph and Roslyn Halbert lecture series – explained that the possibility of peace hinges on what the obstacles are.

Aviezer Ravitzky

A modern Orthodox member of the Zionist left, Ravitzky explained that agreeing to the Palestinian right of return would mean nothing less than "a destruction of the State of Israel, from three points of view – past, present and future."

With respect to the past, he said, it would mean agreeing to the "idea that the State of Israel was conceived and born in sin.

"I believe that Zionism has some sins in its history, and some in 1948," Ravitzky said, but to say we accept the right of return means we expelled all of them by force, raising the issue of the distinction between admitting to some sins versus being "born in sin."

Some Arabs were forced to leave, and Israel can make amends by helping Palestinians rebuild their own state, he noted.

Moving from past to present, Ravitzky raised the question of who exactly would return. "Those who are making money will not come back," he said. "Those who hate us very much will come back. It's a [time] bomb within Israel."

And as far as the future is concerned, he continued, agreeing to Palestinian right of return would not mean ending the conflict. "If we give up so much, we want to know the conflict will come to an end."

Ravitzky is not completely without hope. Perhaps, he speculated, the major obstacles have to do with Palestinian Authority President Yasser Arafat's transition from "a historical hero" to president of "a poor, corrupt state with so many problems," or with Arafat's lack of control of his people and a fear of being killed if he agrees to certain concessions.

Such obstacles are not immutable, Ravitzky believes. "If the principle of the right of return is the obstacle, it will be there 10 or 20 years from now. If it's a problem of [Arafat's] control over his people, it may be changed in his lifetime, or after his lifetime."

Ravitzky also noted the importance of defining what is meant by "true peace."

If it means beating swords into plowshares, as described in the words of the prophets, he doesn't believe it will happen, at least not in his lifetime.

But if the concept denotes the type of peace that exists between Israel and Egypt – "it means we don't kill each other" – then "perhaps hypothetically" it can be achieved, he said.

First, however, obstacles such as mutual fear and lack of trust must be overcome.

Reflecting on the evacuation of Yamit after the first Camp David accord, Ravitzky said that while destroying Jewish settlements in the land of Israel is "a tragedy," that must be weighed against "preventing real mourning of so many mothers and children and wives in the future."

"The second most difficult question" concerns the Temple Mount, according to Ravitzky, who believes it can and should be solved by mutual compromise.

"I don't want it to be controlled by any political power, including [outgoing Israeli Prime Minister Ehud] Barak or [newly elected PM Ariel] Sharon." Rather, he sees the site as "the one place in the world which [would] be owned by everybody, namely by nobody."

Ravitzky said he "must believe that a solution will be found" that will result in peace. "Because sometimes prophecies fulfil themselves."

PURIM PIC:
And they hung Haman from a tree...

by Shayna Cohen, Grade 2, Thornhill.

Greater Toronto Area

Web site decision

Continued from page 3

Lawyer Mark Freiman, representing the CHRC, reviewed Irene Zundel's evidence linking her ex-husband to the Web site, pointing out she testified Zundel sent Rimland $3,000 a month to operate the site and that he edited its content.

Freiman parsed the language on the Web site, arguing "the entirety of the Zundelsite is dedicated to the perpetuation of negative stereotypes, attacking [with] epithets an entire people." The result would be to expose Jews to hatred or contempt, he added.

Freiman argued a Supreme Court of Canada decision in a case involving John Ross Taylor is applicable to the Zundel case. In the earlier case, the High Court ruled Section 13(1) applied to hate messages available on a telephone answering machine. Applying that rationale, he argued "the purpose of Parliament is to prevent functionally what the answering machine was in Taylor [case], the [repeated] communication of hatred or contempt..."

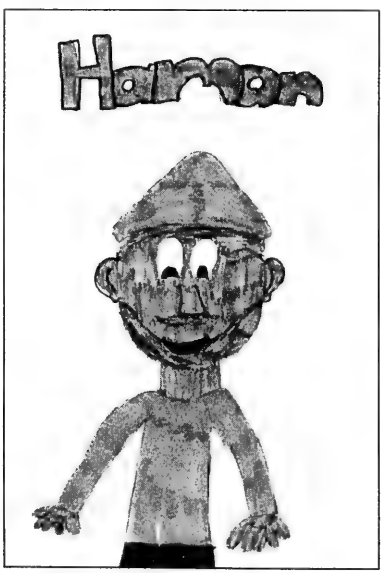
CHRC lawyer Eddie Taylor said although Zundel is no longer present in Canada, a cease and desist order by the tribunal would have the force of a court order. Zundel could be arrested for contempt should he return to Canada without complying with it, Taylor added. The tribunal's decision will also set a precedent that could be applied immediately in an upcoming Vancouver case that involves the promotion of hatred on the basis of sexual orientation, he said.

Congress spokesperson Len Rudner said a decision against the Zundelsite could lead Canadian Internet service providers to drop problematic sites."What is important is that the Internet is not a free for all without any rules," he said.

A ruling in favour of Zundel "would have serious implications on human rights" said B'nai Brith spokesperson Karen Mock. "It behooves Canadians to take action against this kind of hatred."

Fromm told a media scrum the case was an "attempt to grab control of the Internet by the federal government.

"We're trying to protect the Internet and protect maximum freedom of speech in Canada against the goose-steppers who want to take us back to the Inquisition," said Fromm, who was fired from his job as a teacher because of his involvement in white supremacist events.



PURIM PIC: Haman gets his in the end, by Sarah Garber, grade 4.

Financial disclosure for self-employed spouses

Family Matters

by

John Syrtash, B.A. (Hon.), LL.B.

When commencing negotiations on marital separation or when having to prepare for Court proceedings, it is mandatory that both spouses (married or not) give each other full and complete financial disclosure about themselves. If someone "hides" assets or income or if such disclosure is not exchanged, then the legal validity of the agreement or Court order that "resolves" the dispute could be held in question and even overturned by another Court.

Moreover, if one's lies are discovered during negotiations or a Court proceeding, then one's credibility suffers. In Court, when this happens, the liar often suffers huge financial consequences. Judges severely frown on such conduct and then tend to disbelieve what the liar maintains, not only about the facts uncovered, but also about unrelated factual matters. If you've lied about one aspect of your income, the Judge may then conclude that you are probably lying about everything else, even if you're not. Similarly, the Judge will tend to agree with much of what your spouse is requesting on financial issues if your failure to disclose is uncovered.

The consequences of lying

This is no joke. I have seen even a small lie lead to devastating consequences: support orders that are much higher than they normally would have been, and property splits that would normally be considered completely unfair. There are people who have literally committed suicide over Court orders arising from such mistakes.

In Ontario such financial disclosure is made on a particular form used by the Courts, even if spouses have no intention of resolving their dispute through litigation. These forms divide the information into two parts: (a) Property and (b) Income / Expenditures. In addition, each spouse must attach his or her tax returns for the past three years and Notices of Assessment received from the Federal government. If one of the spouses is self-employed, he or she is also expected to attach financial statements for the companies that generate his or her income.

Where does the onus of proof really lie?

The law is supposed to demand that if a spouse wants to prove that the self-employed partner is lying about financial disclosure, then he must prove it, as opposed to the self-employed spouse ***disproving*** it. However, with the way law is actually practiced and applied in the Courts, I wonder whether it is really the opposite: if one of the spouses is self-employed, it is up to him to prove that he is not lying about everything in his statement. In my opinion, ***there is almost a presumption that the affairs of a self-employed spouse must be carefully scrutinized.***

I think a lawyer could be considered negligent if he fails to ask a number of probing questions in certain situations, or at least advise his client that such investigations should be made. Here are a few facts —"tricks of the trade", tips and "talking points" about some of the nuances in completing and relying on such financial disclosure forms.

The spouse who is not self-employed wants to investigate the following (this list is far from being complete).

1. Is there hidden cash income collected "under the table" or inflated "retained earnings" in the company beyond its true financial and financing needs? In one case, a forensic accountant showed that a dentist was understating his income because the amount of money he spent yearly on dental supplies for his office was well in excess of what was needed to generate the low income he was supposedly generating;
2. Is there "double accounting" where the self-employed spouse claims an "expense" (such as a car rental) under his personal expenditures even though the company's financial statement may show that it, and not the individual, is paying for the same expenditure?;
3. Do credit card statements & chits, bank statements and cancelled cheques going back three years that show expenditures demonstrate a lifestyle well beyond one's supposed income from all sources? If one claims a gross income of $60,000 yearly but spends $110,000 without increasing his debts, he could have a serious credibility problem. (If these documents are lost, then copies can almost always be retrieved from the financial institution for a fee.)
4. Do old applications for credit, such as credit cards, house/apartment rentals, car leasing etc., show a stated income in excess of what is being declared? Some people tend to exaggerate their income on these applications and then understate it in their family law financial disclosure. I usually ask to see them or for a signed letter to the creditor to find these old applications.
5. Are advances from parents, other family members or "friends" truly "loans", or are they, in fact,"gifts" that suddenly become "loans" after the spouses separate or realize that they are going to separate? Is there paper documenting the "loan?" Does the original cheque say "loan" on the bank's copy (i.e. the copy that was microfiched)?

These are only a few probing questions that any competent family law solicitor will investigate in the appropriate case. ***The self-employed spouse must always assume that these questions will be raised.*** He should then be completely forthright and provide whatever papers are necessary to document his full and honest disclosure.

Accurate accounting critical

Where self-employed individuals are involved, it is also often crucial to retain a qualified forensic accountant with extensive experience in family law. Such an accountant prepares a list of questions and helps assess the answers received or, when acting for the self-employed spouse, prepares the spouse for such questions before completing his financial disclosure form.

In certain cases, where such a self-employed spouse realizes that he's lied in the past about his income on tax returns, he can file a revised return and pay the interest. This is sometimes preferable to facing the consequences of lying to a Judge.

In many cases, the costs of such probing or preparing to face these types of questions may be overwhelming and unnecessary. In other cases, where appropriate, these "short term" costs are inconsequential compared to the benefit of insisting on such disclosure.

When is such a case appropriate? Ask your lawyer.

John Syrtash is a partner and family law lawyer with the Toronto firm of Basman Smith. Neither B'nai Brith Canada, Basman Smith nor John Syrtash is liable for any consequences arising from anyone's reliance on this material, which is presented as general information and not as a legal opinion. John Syrtash can be reached at (416) 860-1942, or e-mailed at jsyrtash@basmansmith.com. You can also visit www.basmansmith.com and www.spousalsupport.com.

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Greater Toronto Area

Leslie Dan awarded Chevalier Cross of the Order of Merit

By CYNTHIA GASNER
Special to The CJN

TORONTO — Hungarian-born entrepreneur and philanthropist Leslie Dan was honoured recently at the House of Lords in London, England.

The prestigious Chevalier's Cross of the Order of Merit was presented to Dan by The Most Reverend Archbishop Mikhail of the Grand Magistry of the Religious and Military Order of St. Catherine of Sinai at a dinner in Westminster Palace.

Dan was cited for his efforts "to promote the idea of community and brotherhood and... the cause of taking care of one another," and particularly for his recent gift to the University of Toronto for the construction of a new building for the pharmacy faculty, which will allow it to double its number of students. Construction will commence later this year and is to be completed in 2003.

Dan, who spent World War II living as a Gentile, one step ahead of the S.S., came to Canada by way of Germany in 1947 as a young war refugee.

He arrived with little knowledge of English, no family, and only $5 in his pocket. He attended Harbord Collegiate, learned English and caught up on the education he missed during the war years.

Working as a lumberjack and a cocktail waiter to put himself through university, he graduated from the U of T's school of pharmacy in 1954.

In 1956, he established International Pharmacy, a company which translated prescriptions in foreign languages or prescriptions sent to foreign countries and in 1959 received an MBA. Six years later, he founded Novopharm Limited, whose mandate was to produce high-quality, moderately priced pharmaceuticals.

Last year, Dan sold Novopharm to Teva Pharmaceutical Company, which operates worldwide. He remains chair of Novopharm Canada, as well as chair of Novopharm's two Hungarian subsidiaries, Human and Humanpharm Hungary. He is also on the board of Teva Israel.

As well, Dan heads a biotech operation founded in 1990 – originally called Novopharm Biotech but now called Viventia – which is dedicated to finding a more effective medication for cancer.

Leslie Dan receives the Chevalier's Cross of the Order of Merit for his humanitarian efforts.

Dan is well-known for his many contributions to charitable and communal causes in Israel, Toronto and throughout the world. He established the Dan Family Park in Tel Aviv and was one of the donors of Yad Vashem's multi-media educational building in Jerusalem. A supporter of Aish HaTorah, he is a founding member of Toronto's Village Shul.

Since 1985, Dan has been active in an organization called Canadian Medicine Aid Programme (Can-Map), which he founded to provide life saving medicine and other aid to those sick in Third World countries. He has also made a major contribution to the fundraising drive to build a new wing for the Jewish Hospital in Budapest.

Dan's philanthropy has brought him much recognition. In 1995, he was honoured at the 47th annual Negev Dinner.

At the awards ceremony in London, Dan was accompanied by his wife Anna and Torontonians Mary and Tom Beck.

He says he was "thrilled to be honoured at the spectacular affair in a building that is full of history, magnificent paintings of most kings and queens and many charters and historical documents... such an award for a Jewish boy by an organization that is one of the finest religious groups, dedicated to humanitarian causes, is not bad."

The Order of St. Catherine, founded in the sixth century, has a monastery in Sinai. The Order notes that "The spot where the monastery now stands is revered as the site of the Burning Bush."

Canadian Friends of Peace Now co-president puts opinion of Sharon-led government on hold

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Herb (Av) Sohn, the new co-president of Canadian Friends of Peace Now, is taking a wait-and-see attitude toward Ariel Sharon, Israel's incoming prime minister.

"We'll see what kind of a government he forms and what his policies will be," said Sohn, who succeeds Erez Anzel.

"We'll take our lead from Peace Now in Israel," he added. "Hopefully, we can be supportive of what his government will do. We're hopeful we can find ways of promoting peace."

Now 71, Sohn was born in Charleston, South Carolina, and raised in Jacksonville, Florida.

He went to Israel in 1950 to enrol in a Jewish Agency leadership course after studying political science, history and law at the University of Florida.

"I liked Israel and decided to stay," he said.

During his six-year sojourn in Israel, he lived in Jerusalem, on Kibbutz Gal-On and in Tel Aviv.

On the kibbutz, he was a youth leader and an electrician's assistant. In Tel Aviv, he was a purchaser for a company that manufactured commercial pavilions.

While there, he met and married Dit Persofsky of Toronto. They have five children, two of whom were born in Israel, and four grandchildren.

Asked why he left, he replied, "Israel didn't need many BAs in political science and history."

Sohn has been back only once, in the mid-1970s, when he and his wife marked their 25th wedding anniversary.

"We still have lots of friends in Israel, on and off the kibbutz."

He settled in Toronto in 1956 and studied social work at the University of Toronto.

He worked for the Jewish Community Centre when it was known as the Toronto YM-YWHA, and was assistant director of the Ontario Human Rights Commission.

He has been a member of Canadian Jewish Congress and on the advisory committee of the Baycrest Centre for Geriatric Care.

He joined Canadian Friends of Peace Now in the early 1980s.

"I was very much concerned about the strife in Israel," he explained.

As co-president of Canadian Friends of Peace Now, Sohn will work closely with Sheldon Gordon, the political director, and Mintzy Clement, the treasurer.

Frank Guttman of Montreal serves as Peace Now's other co-president.

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Curators may be isolated at work, but not at conference

By FRANCES KRAFT
Staff Reporter

TORONTO — The Jewish museum world is very much alive, according to a Toronto participant at the recent four-day Council of American Jewish Museums conference.

Bonnie Lawrence Shear, who has been working on establishing a Jewish museum in Toronto for the past half-dozen years, said the conference – which was hosted by New York's Center for Jewish History and attended by over 250 people from North America, Israel and eastern and western Europe – was "wonderful and vibrant." She is sad, however, that her own project has had difficulty getting off the ground because of lack of funding.

She feels a responsibility for her generation – she is just turning 60 – to preserve history so her children and grandchildren will know how their predecessors struggled and were successful, she said. Start-up funding would facilitate video recording of older community members. "We're losing them every day," said Lawrence Shear.

Toronto has "such a vibrant, multi-ethnic [Jewish] community," Lawrence Shear noted. "We have [Jewish] museums, but not specifically devoted to the history of Toronto, Ontario or Canada."

In fact, Toronto had over half a dozen participants at the conference, including Dorion Liebgott, curator of the Reuben & Helene Dennis Museum at Beth Tzedec Congregation; Pat Dickinson, museum coordinator of the Silverman Heritage Jewish Museum at the Baycrest Centre; and Robin Gofine, UJA FEDERATION's director of community planning for Jewish Toronto Tomorrow initiatives.

Liebgott, a veteran of at least five of the annual conferences, said most synagogue-based (and, more specifically, synagogue-funded) museums have lower budgets and fewer staff members than their independent counterparts.

"There are definitely issues specific to synagogue museums," she said. Liebgott was able to address those issues with her colleagues as a facilitator at a session on synagogue museums.

For her, the most important and enriching part of the conference was meeting colleagues. With her only other staff member a one-day-a-week assistant curator, she, like Dickinson, admitted to feeling "somewhat isolated" in terms of contact with other Jewish museum professionals.

A previous conference in Mississippi motivated Liebgott to bring *Bagels and Grits*, an exhibit on Jews of the Mississippi Delta to her museum.

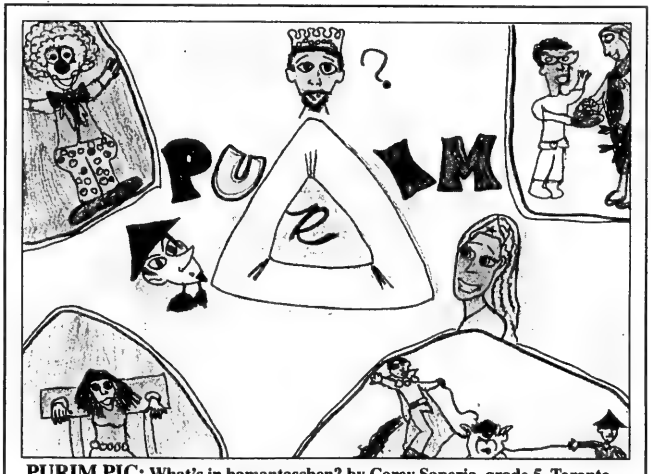
When she runs a special exhibit, she noted, the number of museum visitors (including groups of Jewish and non-Jewish schoolchildren) triples. Her next such exhibit, on Jewish weddings, will open next month. In the works for next year is a major exhibit on the Toronto garment industry.

Liebgott found the theme of this year's conference, The Future of the Jewish Past, thought-provoking and an accurate reflection of museums' responsibility to teach people – now and into the future – about their history.

Speakers included Columbia University professor Yosef Hayim Yerushalmi and author Helen Epstein. Among the issues addressed were genealogy, restitution (including restitution of Holocaust Art) and professional development.

Toronto native Jillian Gould, the 28-year-old director of education at New York's Eldridge Street Project – based at a historic 19th-century synagogue – facilitated a session for young professionals on networking. Issues that emerged included being creative and making one's mark in an established institution.

"There are quite a few [career] opportunities for young people," Gould noted.



PURIM PIC: What's in hamantaschen? by Corey Saperia, grade 5, Toronto.

Mizrachi gets new executive director

Tepperman succeeds Rabbi Gopin

By LEILA SPEISMAN
Staff Reporter

TORONTO — Jerry Tepperman has taken up the position of executive director of Mizrachi of Canada, succeeding Rabbi Menachem Gopin, who made aliyah last year.

Working for Mizrachi is not just a job for the 50-year-old Toronto native. Tepperman is personally committed to the religious Zionist ideals of the organization.

"Mizrachi believes in Orthodox values and traditions, with Torah study as the central part of those traditions. This, then, is bound up with the land of Israel and its future," he said.

"Mizrachi has a long history of making a difference to the Toronto [and the Montreal] communities – I wanted to be involved with such an organization and contribute to it."

Jerry Tepperman

While Mizrachi of Canada is connected philosophically with the various religious Zionist parties in Israel, Tepperman said, its major activity is to raise funds for a whole range of religious institutions, from Bnei Akiva schools in Toronto, to the yeshivot hesder, yeshivas that combine religious study with army service, to technical colleges.

He said that the organization co-operates as much as it can with Emunah Women of Canada, its sister organization. "We have a good working relationship with them, and we hope to expand it, especially in the field of adult education."

Tepperman said that Mizrachi is "conscious of the need to inculcate youth in the values of religious Zionism at an early age." To that end, it supports Bnei Akiva, financially, through mentorship, and by supporting Camp Moshava, its camp near Peterborough.

Mizrachi also tries to foster young leadership with its Yavnah program for university-aged people.

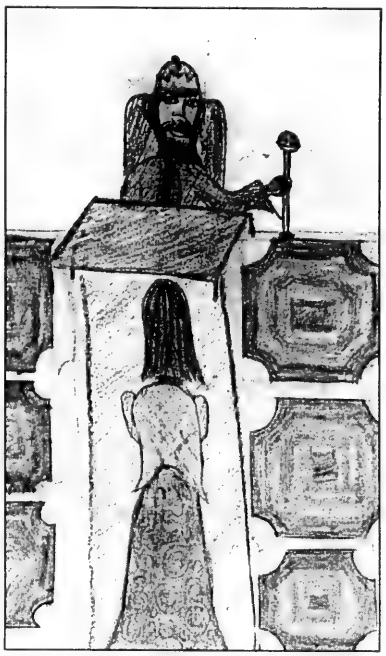
Tepperman wants to give more priority to adult education, such as study opportunities, speakers and working with other organizations to create programs to appeal to a wide range of people.

Mizrachi took part in the recent rally for Jerusalem at Shaarei Shomayim, and sponsors a Yom Hazikaron/Yom Ha'atzmaut service, "to complement the community celebration of Israel's Independence Day."

Tepperman hoped to have a program this year for Yom Yerushalayim as well, but because it falls on the same day as the UJA Federation walkathon, it may be the night before, or scaled down, so as not to detract from the community event.

He praised Kurt Rothschild, world president of Mizrachi-Hapoel Hamizrachi, the parent body, for spearheading a campaign which so far has raised over $50,000 for families that have suffered losses during the recent wave of terrorism.

At the moment, Tepperman said, the position is only part-time, and he is working on his masters degree in Jewish education at York University.



PURIM PIC: Passing judgement, by Jacqueline Soicher, grade 6, Fredricton, N.B.

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  Dietitian, Mount Sinai Hospital.
- **Dieting - Separating Fact from Fiction**
  Implementing a healthy eating plan.
  Dr. Barry Simon
  Division of Psychiatry, Mount Sinai Hospital; Consultant to Diabetic Clinic; Department of Psychiatry, University of Toronto.
- **Healthy Eating, Healthy Aging**
  Linking diet to memory loss.
  Dr. Carol Greenwood
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Hockey guy Lende loves the entertainment business

By PAUL LUNGEN
Staff Reporter

TORONTO — As career paths go, professional hockey coach to event planner/sales co-ordinator is not that much of a stretch.

True, when you're selling space in a magnificent ballroom, you're not likely to send a goon over the boards to rough up your competitor's executive chef. And the chances are remote that you'll call for a measurement of the alcohol content of your opponent's bar menu, though it is possible you might pull the car jockey to put an extra man on the dining room floor.

Still, they are similarities. In both, you've got to be a people person, someone who gets along with everyone, who loves to shmooze and network, who can press the flesh and make new friends at the drop of a hat.

Michael Lende is one of the few to successfully straddle both worlds. A hockey instructor who ran his own hockey schools in the Detroit area, he also served as an assistant coach with the Detroit Vipers of the International Hockey League and later coached the Toronto Marlboroughs midget team.

That was then. Today he's the sales co-ordinator and "the face" behind the Liberty Grand, the opulent entertainment complex currently undergoing a $10 million renovation on the CNE grounds.

In his current capacity, Lende is in charge of booking the mega-facility so that the ambitious project turns a profit for its visionary and founder, Nick DiDonato.

'It's all about relationships...If you know how to service people properly, they'll keep coming back.'

With the Liberty Grand slated to open in June, Lende has been busy working the phones, calling old contacts and meeting with potential clients to showcase the facility. If the building – with its ornate Beaux Arts facade, soaring 27-foot ceilings, 20-foot arched windows, Lakefront view and charming colonnaded courtyard – doesn't sell itself, Lende is there to close the deal.

"It's all about relationships," Lende, 30, explains. "If you know how to service people properly, they'll keep coming back."

Lende brings all the enthusiasm of a rookie tapped for power play duty to his new position. For the past three months, since he took on the job, he rises each morning at 7 am, excited by the day ahead.

"I love this. This is like electricity for me," he said. "I was meant to be in the entertainment industry."

Just a few years ago, Lende was a hockey man through and through. Not only did he coach for a living, but as a young man he was developing a reputation for evaluating talent and improving players' skills.

He had opened a couple of athletic development schools for kids in Michigan which were successful in their own right.

By chance, he was asked by a sports company familiar with his hockey organizational skills to plan an event at a Detroit hotel.

Lende accepted the challenge and arranged a dinner and dance for 500 people.

"I loved it. I loved it all, from booking the band to co-ordinating the dinner," he said.

By 1994, he was co-ordinating weddings, bar mitzvahs and corporate functions while running a couple of hockey schools.

With not enough hours in the day to do both, he hired a professional to run the schools and before long, "I had nothing to do with hockey. The other stuff was more financially rewarding and more enjoyable."

A couple of years ago, Lende returned to Toronto. Marriage and a house along the Bathurst corridor followed along with a decision to go full bore into the event planning business.

His first project was to scout the location for an entertainment venue. The Capital on Yonge street, an old vaudeville house used as a movie theatre, seemed a natural. He contacted his friend Corey Mandell, who put together the consortium that acquired and renovated the old theatre. As director of operations, Lende booked the facility with corporate functions, weddings and, of course, bar mitzvahs.

"I was starting to get a nice reputation as a guy who had vision and who knew how to get a venue up and running," he said.

Within a few months, he was fielding offers to coordinate other events. Before long, he left the Capital to work on four other venues. Everything from marketing to renovations to recommending a wine list came within his bailiwick.

"After a few months, I was so busy, I was going completely meshuge," he said.

Around that time, he heard from DiDonato of the Liberty Entertainment Group. Liberty had gained a reputation for giving new life to old facilities (the Phoenix) and for renovating heritage buildings and making them into the trendy place to be (The Courthouse Market Grille, the Rosewater Supper Club).

Lende met DiDonato, toured the Ontario Government Building at Exhibition Place, and was sold on its prospects as a high end entertainment complex.

Lende signed on as sales co-ordinator.

"I had missed having a home base," he explained. "I'm someone who takes pride in what I'm doing."

The massive government building was erected in 1926, but it had fallen into disuse. Other than 18 days in the summer when it was used as a casino during the Ex, it was largely vacant.

When the renovations are completed, "there's going to be nothing in the city like it," Lende said.

It will feature four main ballrooms, which can accommodate from 200 to 1,400 people, an outdoor courtyard and eventually, a rooftop patio. Included in the 40,000-square foot kitchen space in the lower level will be room for a kosher facility, with food prepared on site.

The Liberty Grand seems to be proving a popular attraction. "In the last month, I booked 41 weddings to 2003," he said.

In the meantime, he hasn't completely given up on hockey. He coaches the Junior Canadians AAA Peewee team with his wife Melissa, who's a teacher by profession. He still loves the game and even though he turned down an assistant coaching position with the Tampa Bay Lightning about three years ago, he doesn't regret the decision. The instability of life as a professional hockey coach could not outweigh the comforts of a solid and stable family life. And selling is way more fun.

Greater Toronto Area

Designer of Berlin Holocaust monument unapologetic about work

Expects vast majority in German city will dislike it

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Architect Peter Eisenman, the designer of a much-heralded Holocaust monument scheduled to be built in central Berlin, claims that the vast majority of Berliners will dislike it.

His project, called the Memorial to the Murdered Jews of Europe, will open in two years from now.

It will occupy a choice four-acre plot near the Brandenburg Gate and will consist of 2,700 gray concrete stones.

In a talk at the Art Gallery of Ontario last week, Eisenman, an American from New York City, said he suspects that 90 percent of Berliners would have vetoed the project had they been consulted.

The memorial, whose approval was sanctioned by Germany's parliament, touches a chord of anxiety, anger and resentment in the hearts and minds of Berliners, he claimed.

"If the project brings back anti-Semitism, so be it," said Eisenman. "It means it's already here."

Eisenman explained that the memorial's purpose is to highlight the enormity of the Holocaust.

"For Germans, it's a very courageous thing to build."

He said the prime movers behind it were Helmut Kohl, the former chancellor, and Michael Naumann, the ex-minister of culture.

"Kohl was very, very emotional about this project."

Eisenman suggested that Naumann's enthusiasm was related to the fact that his father was of partial Jewish origin.

A professor of architecture at The Cooper Union in New York City, Eisenman said he submitted his design with a great deal of trepidation, certain it would be difficult for his psyche.

He said he wanted to produce a monument that imparted various sensations – silence, terror, angst and claustrophobia – and engendered a feeling of time and space.

Raised as a secular Jew, Eisenman observed that the project has changed him.

"I never wanted to be known as a Jewish architect. I'm an architect who happens to be Jewish. But this project will mark me as a Jewish architect."

He added, "I'm doing this project as a Jew, not an architect."

He said he has no idea whether it will be regarded as successful, "though I think it will be what I want it to be."

In his estimation, the site will attract two million visitors a year.

It will not be a theme park kind of attraction, he warned. "To walk into it won't be a pleasant experience. It'll be quite horrendous."

PURIM PIC:

The whole Megillah...

by Sarina Nemirov, grade 6, Downsview, Ontario

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Weinberg was known for acts of charity

By LEILA SPEISMAN
Staff Reporter

TORONTO — Rebbetzen Phyllis Weinberg, well known in Toronto's Orthodox community for her work in education and her many acts of charity, died last month after a long illness. She was 73.

She was probably best known in recent years for her creation of the Shmiras Haloshon Organization, the goal of which was to discourage idle gossip. Some 1,000 women are now involved in the campaign. It has recently spread to New York, Hamilton, Ottawa and Edmonton.

Obituary

Weinberg was born in Tuchin, in Poland, and grew up in Chattanooga, Tenn.

When she married Rabbi Shneur Weinberg, she moved to Detroit with him, and then when he became a principal at Eitz Chaim in 1958, to Toronto. He eventually served as senior principal of the school.

She has been active in Camp Agudah, Bnos Agudas Yisroel, Bais Yaakov, and Eitz Chaim Mothers' Association, which she helped found. She created programs for the Eitz Chaim staff which served to strengthen the bonds between them and to maintain morale.

Weinberg graduated from OISE, and earned her BA., MEd and PhD in psychotherapy. Besides working in private practice, she established the Orthodox Counselling Service, serving as its in-house psychotherapist.

Her daughter-in-law, Rochelle, told *The CJN* that she became interested in promoting "communicating in a positive way, using the tongue for good things," when she ran for school trustee. She wrote articles, poetry and a children's book on the subject.

She performed many acts of kindness and generosity, Rochelle said. "People in trouble came to her, and she took on their burdens."

This even extended to such acts as giving a new coat she had bought the same day to a poor woman who had come to visit her.

Weinberg was awarded the Canada 125 Commemorative Medal and the York Region Champion Award.

Family was very important to her, Rochelle said. She established a cousins club, where all her grandchildren ("no parents allowed!") would spend time with her and her husband.

"She was full of life. All ages related to her."

Weinberg is survived by her husband, Shneur, now an educational consultant; children Rabbi Moshe, Sori, Devora and Chavi; sisters Edith Hochler, Frances Gluckowsky and Lillian Bobrowsky of Toronto, and Rose Feiffer of Brooklyn, as well as 14 grandchildren.

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאגירט פון: אלעק סילווער

מגילת אסתר: די זכיה פון אסתר המלכה

(לכבוד פורים) פון ג. שמן ע"ה

(פון זיין לימוראריישער ירושה)

ס'איז איינס פון די מערקווירדיקע דערשיינונגען אַ פרוי פון ירושלים־ארט־סטאקראטישן אפשטאם, האט זוכה געווען צו אַ באזונדער ספר אין די כתבי הקודש, צו אַ באזונדער ספר אינעם תלמודישן טראקטאט אין צו אַ ספעציעלן ספר אין דער אגדה־ליטעראטור. מגילת אסתר פירט אונדז אריין אין דער ריכקייט און לוקסוס־דיקן לעבן פון פערסישן קעניג אחשורוש. סיזערט געשילדערט די גרויס פון זיין ממשלה; סיזערס דערציילט וועגן דער ריכקייט און פאַרשוועדערישקייט פון אט דעם קעניג, וועמעס האַרץ איז בלויז גוט, וועג ער איז אַנגעטרונקען.

פאַרשטייט זיך, אַז נישט דאס איז דער שריבער פון דער מגילה אסתר געווען. עס קומט צום אויבערפלאַך די שרעקלעכע גזירה, דער דעקרעט פון המן הרשע: „צו הרגענען און אומברענגען אלע יידן, יונג און אלט, אין איין טאג". מרדכי היהודי, מיטן טעריר־זאַך אויף די פלייצעס און מיט אַש אויפן קאָפּ, וויל אפשטיין די גזירה. און דורך וועמען געלינגט עס אים צו באַקעמפן דעם שונא היהודים, המן? דורך זיין קוזינע, די יתומה אסתר, וועלכע איז געווען אַ פּנימער אין קעניגלעכן הויף צו ווערן די פערסישע מלכה.

מרדכי פאַרלאַנגט אסתרס הילף. אַבער ווען זי קוועלקלעכע זיך אַ ביסל צוליב מורא, זאגט ער איר גאַנץ אפן: „אויב וועסטו שווייגן, וועט מיט דער צייט אַ דער־לייכטערונג און אַ רעטונג אויפשטיין פאַר יידן פון אַן אנדער ארט. . .". אסתר, זעערזיך, אז ס'איז נישטא קיין אנדער אויסוועג, גיט זיך אונטער צו מרדכיס פארלאַנג אן שטעלט איין איד לעבן. אזוי ארום טרעט אסתר אויס אין איד הויפּט־רעלע אלס רעטערין פון איד פאַלק.

איידער זי איז געגאַנגען צום קעניג, אומגעבעטע־נערהייט, האט זי געפאַסט דריי טעג. „אויפן דריטן טאג — ליינענן מיר — האט זיך אסתר אנגעטאן אין די מלכות־קלייד־ער אן האט זיך געשטעלט פונקט אַנטקעגן דעם הויז פון מלך". זי האט עובר געווען אויפן אַנדערן. מענעס הויף־קאַדעקס, זי האט איינגעשטעלט איר לעבן. זי האט עס אַבער געטאַן, ווייל ס'איז נישט געווען קיין אַנדער אויסוועג. און די ספּנה פארן פאַלק אין דאָך גע־וען גרויס און מרדכיס באפעל און וואַרענונג איז גע־שטאַנען פאַר איר אויגן. זי איז געגאַנגען דריסט אן מיט בטחון צום קעניג.

שוין זייער בייס קעניג, האט די קלוגע אסתר אויסגענוצט אלע מעגלעכע אינטריגעס צו שאַפן אַ שוואַה צווישן די צוויי מאַנצבילן, אייגער אַ קלוגער רשע, וואס יאגט זיך נאַך מאַכט, אין דער אנדערער, אַ נאַר־שער קעניג, וואס יאגט זיך נאַך תוואה און פאַרגעניגן.

אסתר האט דא געשפּילט אַ גייע ראָלע: אַנצינען אחשורושן, אַריסטאָקראטן בייַ אים אן אייפערזיכט אויף המנען. אן דאס האט זיך איר גאַר גוט אינגעגעבן. ווען דער קעניג איז אויס אין שפּאַציר־גאַנג אין זי געבליבן אַליין מיט המנען, געפאַלן אויפן בעט מיט חתונים . . . גראָד אין יענעם מאָמענט איז דער קעניג אַריינגעקומען, געזען די סצענע און געוואָרן אין כּעס, אויסרופן: „הגם לכבוש את המלכה עמי בביתי" — וויילסט נאַך באַ־צווינגען די קעניגין בייַ מיר אין הויז.

דער פּנאַל איז געקומען ליט דעם סוד אין דער מגילה: המן וועט אויפגעהאַנגען; זייַנע קינדער מיט אים; מרדכי מיט אסתרן נעמען איבער די פירערשאַפט; נייַע בריוו וועלן אַריסטאָקט מיט אַ רוף צו נעמען נקמה אין די שונאים. עס איז דעמאלט באשלאסן גע־וואָרן דאס אלץ צו פאַרשריבן פאַר קומענדיקע דורות. דאס פאַלק האט צוגעקראָגן נאַך אַ פּריילעכן יום־טוב.

מגילת אסתר איז זייער באליבט בייַ פאַלק, וויל אין דער דאָזיקער דערציילונג וועגן די איבער־לעבענישן פון יידן אין בבל־פערסיע, האָבן זיי גענומען דעם גאַנצן גלות־וועג, וואס בלויז אַ דאַנק די שטענדיקע נסים האָבן מען אַ מעגלעכקייט צו עקסיסטירן.

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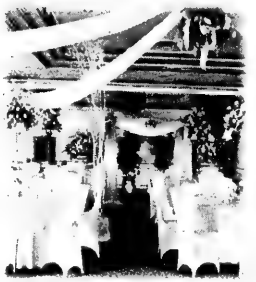
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On Campus

Students get new pro-Israel cyberspace weapon

By DAVID LAZARUS
Staff Reporter

MONTREAL — Israelpride.com, a new Montreal-based Web site, is the latest weapon in Jewish students' pro-Israel arsenal.

The site is to be launched officially on March 8, yet it's been up and running since January and has recorded about 1,500 "hits." Unprecendented in scope, it will serve Jewish students nationwide.

"This really has something for everyone," said 20-year-old Eddie Shostak, a political science student at McGill University who spearheaded work on the site.

Israelpride.com is remarkably slick for an idea that didn't get off the ground seriously until last December, although Shostak said the concept's been "flowing in the air" for several years.

Serving as the catalyst was the intifadah that began last fall, which touched off never before seen levels of pro-Palestinian activities on campuses. Shostak's brother, Rob, designed the site while Eddie and a six-member research team co-ordinated its content.

The bottom line for Shostak and other members of the team was to offer something for everyone, especially the tools to make students more informed on the issues and to counter the anti-Israel impetus.

The "Israel 101" page, for example, is a primer about Israel with 19 links, ranging from history, geography and government to health, science/technology, and music and the arts. A highlighted link at the bottom of the page focuses on Israel-Canada relations. Hit on that and you can look up Canada's position on key issues, Canada's UN voting patterns and other topics.

Shostak said two of the most important pages are called "Current Conflict" and "Take Action."

The first provides links to many of the issues Jewish students need to know to make the Israeli case on campus. "Take Action" has links to subjects like media relations and MIAs and tells students how they can lobby for Israel.

Another major page on the site, called "On Campus News," contains information about the climate and various events on campus as well as a full listing of Canadian universities with a synopsis of each one's situation. It also contains links to materials such as posters and flyers that can be downloaded for use at universities across the country.

The site also has a guest book for comments, humour sections and student trip information. Three Canadian students living in Israel will be emailing bi-weekly reports about the Israeli mood and current goings-on, Shostak said.

One of the key factors to Israelpride.com's success, Shostak said, will be the ability to "maintain" it. The site has a local PR and "communications person" who will "co-ordinate what's coming in." It will be updated every Thursday and Sunday and will depend on students sending in the latest news related to their campuses.

Israelpride.com will also be a major part of a huge initiative to launch a nationwide Jewish student organization called CISPAC (Canada-Israel Student Public Affairs Committee).

The organization, should the project come to fruition, will consolidate all elements of Israeli student activities at a national level.

Jewish civil rights benefits said mixed

By SHELDON KIRSHNER
Staff Reporter

TORONTO — The acquisition of civil rights by Jews in Western societies yielded positive and negative results, says a Presbyterian minister who has been in the forefront of promoting interfaith understanding and reconciliation in Canada.

In a talk titled Jewish Emancipation: Blessings and Curses, Rev. Peter Gilbert concluded that the net result of this historical process was that Jews were able to take their just place in society.

Delivering the annual Catherine Gilbert Memorial Lecture at the Toronto School of Theology, Rev. Gilbert said that emancipation, achieved over two centuries of efforts, offered Jews "a fresh beginning" after one thousand years of constant oppression and discrimination.

Emancipation, the former chair of the Christian-Jewish Dialogue of Toronto said, left Jewish life in a much-improved state and enabled Jews to contribute to the betterment of society at large.

At the same time, he added, emancipation galvanized the forces of anti-Semitism, culminating in the Holocaust, and heightened the prevalence of mixed marriages.

Emancipation arose from the Enlightenment, the guiding principle of which was "the oneness" of human beings.

The emergence of rationalism and mercantilism gave rise to more liberal attitudes in Europe, while the 1776 Declaration of Independence brought the balm of emancipation to the United States, Rev. Gilbert said.

The idea of human equality was advanced by such thinkers as John Locke. But the retention of Christianity as a state religion was an obstacle in the path toward emancipation.

Spurred on by the 1781 Austrian Edict of Tolerance, which granted limited privileges to Jews, Jewish figures ranging from the philosopher Moses Mendelssohn to the poet Heinrich Heine strove to advance the cause of German liberalism in the face of fierce opposition.

In Europe, Rev. Gilbert noted, emancipation did not come all at once. Jews in France were given civil rights after the French Revolution, but Jews in the Russian empire had to wait much longer. By contrast, Jews in Britain and Germany acquired civil rights in 1858 and 1871, respectively.

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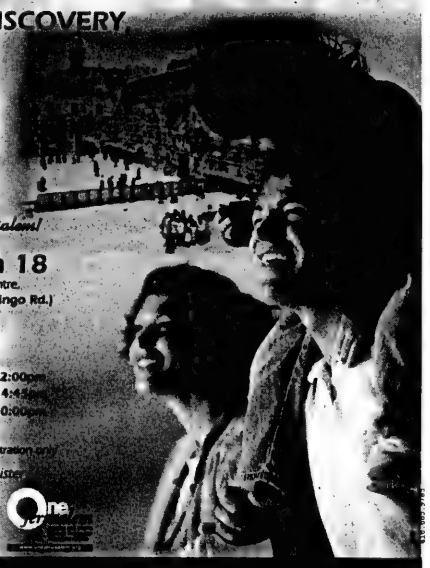

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CJ Food

Kreplach's a Purim tradition for some

By EILEEN GOLTZ
Special to The CJN

Kreplach, a kind of dumpling, can be filled with meat, chicken or vegetables. It is a tradition for some people to eat kreplach on Purim because they believe the hidden filling in the kreplach relates to the fact that God's presence in the Purim story is hidden (but implied).

Kreplach are very easy to make and can be eaten in soups, as a side dish, or even as a main dish for lunch!

EASY KREPLACH

1½ cups cooked chicken
¼ cup chopped onion
2 tbsp. pareve margarine
Salt
Pepper
1 package won ton skins

In a pan sauté the onion in margarine. Sauté until golden and then remove and cool.

Place the cooked chicken in a food processor. Add the cooked onions to the chicken. Add salt and pepper to taste. Process until there are no big pieces, but not to a puree. Place 1 tsp. of meat filling in centre of each won ton skin and fold into triangles. Pinch sides together. It helps to moisten the edges so they will form a better seal.

Let stand on floured surface for 15 minutes to prevent sticking or opening during cooking.

Drop the kreplach into 2 quarts of boiling salted water or soup (one at a time, making sure not to crowd them). Cook for about 15 minutes. These are also good pan fried in margarine or deep-fried. Makes about 15 to 18 pieces. This can be doubled.

VEGETARIAN KREPLACH

2+ cups flour
2 large eggs
Water
½ cup grated onion
1 tbsp. oil
½ cup grated carrot
½ cup finely chopped fresh spinach
Salt
½ cup cooked kasha
1 clove garlic
Salt and pepper to taste

Place the flour in a bowl, make an indentation in the centre and drop the broken eggs in the centre. Add a drip or two of the water into the eggs and mix until the dough is too sticky and firm for the fork. Then, using your hands, knead in the unmixed flour little by little until all the flour is absorbed into a ball of dough.

Add tepid water or extra flour as necessary to keep the dough moist but not sticky. Put the ball of dough in a bowl, cover it with a damp (not wet) towel and set it aside while you make the filling.

Sauté the garlic and onion in the oil over a low heat in a skillet. Mix with a wooden spoon until the onions begin to get soft, then add the carrots, again stirring constantly to keep the vegetables from burning and to vaporize the moisture they release.

Finally, add the spinach. Again continue stirring until the mixture is rather dry (you may have to drain the excess water released by the spinach). Then remove the skillet from the heat and allow the mixture to cool. Add the cooked (cool) kasha, mix thoroughly and season to taste.

While the filling cools, divide the ball of dough into two parts. Set one part onto a floured pastry board and roll evenly flat to a thickness of about 1/16 of an inch (or as thin as possible without tearing).

Cut the sheet of dough into squares about 2½ to 3 inches on a side. Remove excess trimmed dough to the covered bowl. Using a teaspoon, scoop a bit of the mixture into the centre of each dough square. With a finger moistened with the water (not a wet finger), sketch along the cut edges of each square.

Then fold the square into the shape of a triangle and, keeping the mixture tightly contained in the centre of the folded dough, press the two halves with enough pressure to pinch both sides of the dough together. As you work on the second half of the dough ball, let the formed kreplach sit uncovered for about half an hour to dry a little and to secure the sealed dough.

Then, in a large pot of boiling water, cook each of the two (or more) batches separately for about 15 minutes. When the kreplach float for a minute or so they are fully cooked and may be removed with a slotted spoon. Plunge the cooked kreplach in an ice bath to shock the dough and stop the cooking process.

The kreplach can be served in chicken soup, in mushroom barley or split pea.

You can also fry them in a little oil with thinly sliced onions and have them as an appetizer or a side dish. Wash the onions in cold water, pat dry, then dust the kreplach and the very thinly sliced onions with flour before you fry them. The kreplach will brown without sticking and the onions will take on a stiffer, almost crispy characteristic. Makes about 30.

CHEESE FILLING FOR KREPLACH

2 cups baker's or pot cheese, ricotta or creamed cottage cheese, sieved
2 egg yolks
1 tbsp. sour cream (omit if using creamed cottage cheese)
¼ tsp. salt
¼ tsp. pepper

In a bowl blend all the ingredients together until thoroughly mixed. Roll out, cut and fill kreplach dough (use approx. 1 tsp. filling for each), seal, and cook in boiling salted water for 15-20 minutes. Remove carefully with a slotted spoon onto a heated platter. You can pour ½ cup melted butter over the kreplach and serve with cold sour cream. Makes 20-24 kreplach.

CHINESE KREPLACH

Filling:
1 lb. ground veal, turkey, or chicken
1 tbsp. minced scallions
1 tsp. finely minced ginger
2 tbsp. soy sauce
1 tsp. salt
½ tsp. sugar
1 tbsp. oriental sesame oil
1 tsp. cornstarch
2 tsp. white wine
1 egg
⅛ tsp. white pepper
1 tbsp. corn oil
Won ton wrappers

In a bowl combine the filling ingredients and mix until the mixture is light and sticky. Keep the won ton wrappers covered with a damp cloth to prevent drying. Place a wrapper on the counter with one corner pointing toward you. Put ½ tsp. of the filling on this corner. Roll the corner over the filling to form a roll about halfway up the wrapper. Moisten the left corner of the rolled wrapper with water, bring around the right corner and stick it on top of the moistened corner. Press the corners to seal.

Repeat this until all the filling is used. Cover the finished won tons with a moist dish towel to prevent drying. To boil the won tons, bring 2 quarts of water to a boil. Turn off the heat and add the won tons.

Return the heat to high and bring the pot back to a boil. Then lower the heat to a simmer and cook gently for 10 minutes. Transfer the won tons with a slotted spoon to soup bowls or a serving plate.

To deep-fry these won tons, heat a wok or skillet and add the 2 cups of oil. When the oil is hot, cook no more than 10 to 12 won tons at a time. Fry until lightly browned, turning them frequently. Remove and drain.

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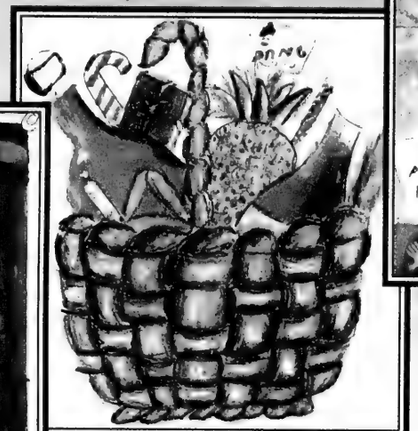

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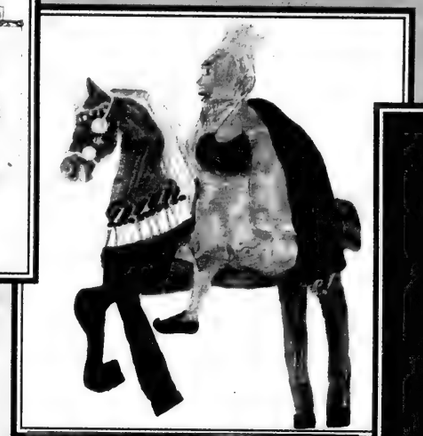

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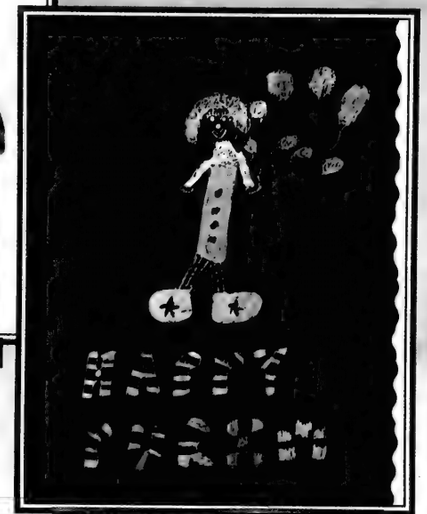

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Zachary
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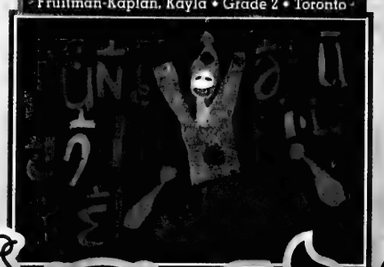
Zionce, Shloime

Spiegel, Ahuva • Grade 4 • Toronto

Segal, Alissa • Grade 3 • Regina

Molko, Sharice • Grade 1 • Toronto



Fruitman-Kaplan, Kayla • Grade 2 • Toronto

Waitzer, Elizabeth • Grade 4 • Montreal

Steen, Jessica • Grade 6 • Regina

PURIM COMICS

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What's New

By Miriam Herman

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DEADLINE REMINDER

Monday, March 12, is deadline for March 22 issue and Monday, March 19, is deadline for March 29. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Thursday, March 8

BARGAINS GALORE

Mount Sinai Hospital Auxiliary Spring Sale, 9 a.m. to 4 p.m. at the hospital. **Cindy Berk** 416-586-8290.

PURIM MANIA

Megillah reading followed by a party featuring **Ronnie Wiseman** and musical group Kedusha, 6:45 p.m. at Anshe Minsk, 10 St. Andrew St., Kensington Market. 416-595-5723.

TEMPLE SINAI PLAYERS

Appearing in *The Vizard of Choz and Other Chozerai* at 8:30 p.m. at the temple.

PURIMANIA: THE SEQUEL

Comedy, live concert, DJ, prizes for the first 50 kids in costume, begins 6:45 p.m. at Chabad @ Flamingo, 8001 Bathurst St. 905-763-4040.

Friday, March 9

ONEG SHABBAT

Pride of Israel Synagogue Singles Group and Intersynagogue Singles Oneg Shabbat for singles 35+. **Rabbi Robert Rhodes** speaks on Do You Know Esther? Services 6 p.m., dinner following. Reserve. **Elizabeth** at Pride of Israel, 416-226-0111, ext. 10, or **Nilly** at Adath Israel, 416-635-5340.

FOR WOMEN, BY WOMEN

Women's Megillah reading at Shaarei Shomayim Synagogue. Shacharit 9:15 a.m., reading 9:45 a.m. **Rebecca** 416-488-8502.

Sunday, March 11

ABOUT AGING

At Beth Tzedec, Memory in Aging and Alzheimer Disease with **Dr. Angela Troyer** of Baycrest Centre. Brunch 9:30 a.m., interactive program 10 a.m.

WOMEN'S CABARET

United Jewish People's Order presents *Esther & Her Shvesters*, a women's comedy cabaret, 7:30 p.m., Winchevsky Centre, 585 Cranbrooke Ave. Reserve 416-789-5502.

DEATH AND BEYOND

Beth David B'nai Israel Beth Am Brotherhood program topic Death and Beyond with **Rabbi Michael Skobac**, 9:15 a.m. Breakfast served.

CARNIVAL TIME

At Beth Emeth Bais Yehuda Synagogue, for the whole family 12:15-2:30 p.m.

PASSOVER UNIVERSITY

Why Is This Wine Different From All Other Wines? with **Ed Sokoloff** at Pride of Israel Synagogue. Shacharit 9 a.m., breakfast 9:45 a.m. lecture at 10:15.

Monday, March 12

LOOKING AT JUDAISM

The Looking at Judaism Philosophically series with **Prof. Kenneth Seeskin** continues with The Beginning of the Torah, 8 p.m., University College, 14 King's College Circle. 416-978-8118.

PURIM CELEBRATION

Musical Purim celebration presented by Shaarei Shomayim Friendship Club and Brotherhood starring **Gedaliah Zweig**, guitar and vocal, 12:30 p.m. 416-789-3213

Tuesday, March 13

TORAH LEARNING

MaTan style of Torah reading at the shiur, The Pit and the Rope: Judah Discovers Joseph, with author/lecturer **Avivah Gottlieb Zornberg**, **Malka Bina**, **Bryna Levy**, 7:30 p.m., Or Chaim lecture hall, 159 Almore Ave. 7:30 p.m.

ARE YOU STRESSED OUT?

Naturopathic doctor **Rebecca Kellerstein** discusses how your

Continued on page 29

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What's New

Continued from page 28

body-handles stress, 7:30-8:30 p.m. at Sephardic Kehila Centre 905-669-7654.

PASSOVER COOKING

Alpha Omega Auxiliary, Pride of Israel Sisterhood and Jewish Family & Child Service Passover Cooking with Zuchter Berk Catering, 7:30 p.m. at Pride of Israel. **Michelle** 905-707-9656.

ARCHEOLOGY IN ISRAEL

Beth David B'nai Israel Beth Am Sisterhood presents **Prof. Carl Erlich** speaking on Archeology in Israel, 8 p.m., at the synagogue.

Wednesday, March 14

MORNING MINYAN

At Kiever Shul, 25 Bellevue Ave., Kensington Market, 7 a.m. Breakfast, speaker **Sholom Graf-stein**, topic Genesis: Judaism's Bible. RSVP 416-593-9956

POMEGRANATE GUILD

Pomegranate Guild of Judaic Textiles presents member **Janis Katz** demonstrating the making of of a trapunto matzah cover. 416-402-7189

WOMEN'S VOICES

Darchei Noam Congregation's series titled Women's Voices in Jewish Literature continues with Fiction and Poetry by Israeli Women: The Personal and the Political with **Ruby Newman**, 8 p.m., 15 Hove St. 416-638-4783.

Thursday, March 15

FLYING SOLO

Toronto Hadassah-WIZO new chapter for single women over 45 (divorced, widowed or never partnered), information meeting at 7:30 p.m. with keynote speaker **Rosalind Romem.** Chapter offers friendship, new skills, programs, connection with Jewish community. 416-630-8373.

MISHMOR NIGHT

Monthly class co-ordinated with USY with **Rabbi Howard Morrison,** Ruth Kelman Centre, 6:30-8:30 p.m. Dinner is served RSVP **Allison** 905-764-5513 or **Jeff** 905-731-8153 or **Jordanna** 905-731-2425.

And What Else Is New

BROADWAY HIT

Associated Hebrew Schools Grade 8 students perform *Joseph and the Amazing Technicolour Dreamcoat* Saturday, March 24, 9 p.m. and Sunday, March 25, 2 p.m. at the Kamin Educational Centre Auditorium, 300 Atkinson Ave., Thornhill. Tickets at the school 416-494-7280 or at the door.

AT THE VILLAGE SHUL

The Village Shul, 1072 Eglinton Ave. W., 416-785-1107.

Series, 613 Commandments, with psychologist **Sarah Chana Radcliffe**, Tuesdays at 10:15 a.m.

Preparing for Passover, a 3-week series begins Monday, March 12. 8 p.m. with **Rabbi Aaron Hoch**, The Laws of the Seder.

TRADITIONAL MINYAN

Shomer Israel Congregation traditional heimish minyan welcomes all non-affiliated. No dues. Shabbat 9 a.m. Shabbat Minchah study class with **Rabbi Sheldon Schwartz**. Sunday morning minyan 8:30 a.m., 60 Rockford Rd. (behind Rockford Rd. public school). **David** 416-256-1600.

AT SEPHARDIC KEHILA

Ongoing programs at Sephardic Kehila Centre, 7026 Bathurst St. 905-669-7654.

Pick up Ice Hockey ages 14 and up, Saturday nights at the Ice Gardens Arena at York University.

High School Learning Program Tuesdays at 7 p.m. Discussion of parshah of the week followed by basketball.

Kids Fun Factory and Kids Funtoons, 8 classes, ages 7-11 or grades 2-6.

JF&CS HAPPENINGS

Jewish Family & Child Service, 416-638-7800. Information/registration, **Shawna Sidney** ext. 215.

MAKETT (Moms and Kids Exposed to Trauma), an early intervention program focusing on breaking the cycle of abuse, a 12-week series begins April 23, 6-8 p.m. Supper provided. **Janice Shaw**, ext. 208.

Adolescents and Divorce: A Trying Time for Teens, workshop for parents. Wednesday, March 21, 7 p.m.

Parenting the Young Child is Hard Work, a 3-session group, starts Thursday, March 22, 7 p.m., Promenade Mall office.

Today's Woman, starts Thursday, March 22, for 4 sessions, 7:30 p.m., 4600 Bathurst St.

YOUR ENHANCED SEDER

Toronto Hadassah-WIZO Enhanced Seder for Women, Monday, March 26, 7:45 p.m., at Beth Emeth Bais Yehuda Synagogue. Presentations by **Daphna Rabinovitch, Sarah Chana Radcliffe, Selma Sage, Rachel Schlessinger**, Reserve by March 20. 415-630-8373.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

SINGERS WANTED

Singers wanted. All voices welcome to join the Bathurst Jewish Community Centre Shalom Singers who perform an array of folk and traditional music. Conducted by **Cantor Esther Ghan Firestone.** Rehearsals Thursdays, 10-11:30 a.m. Prospective members welcome **Dolly Brown** 416-636-9468.

FOR SENIORS

Cranbrooke Friendship Club presents physical therapist **Ashnoor Vally** speaking on Heart Health and Exercise for Seniors at luncheon program, Monday, March 12, 12:30 p.m. at Winchevsky Centre, 585 Cranbrooke Ave. 416-789-5502.

LZA Seniors Cultural Club begins weekly meetings Tuesday, March 13 at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Outings and activities for the LZA Seniors Club resume in April. 416-630-9444.

Holy Blossom Temple Lunch & Learn in Retirement features A Storyteller's Dream with **Alvin Abram**, at noon Wednesday, March 14. Bring your own dairy lunch.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building); March 11 Purim party; March 15, video. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Shaarei Shomayim Friendship Club: Painting classes Wednesdays 1-3 p.m. **Lena** 416-785-5773.

Earl Bales Seniors' Club Sunday, March 11, dance with a live band, 7:30 p.m. 416-395-7881.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Fun with Yiddish, Purim Revisited, Thursday, March 8, 1 p.m.

Parkinson's Support Group Stretch Your Mind session, Tuesday, March 13, 1:15 p.m. **Ruth** ext. 105.

Hearing Aid Checkup with **Barry Katz** Tuesday, March 13, 12:15 p.m.

Healthy Cooking with dietitian/nutritionist **Andrea Sturk,** Tuesday, March 13, 2 p.m.

Israeli Club Etrog for Hebrew speaking persons meets Tuesdays 7 p.m. for movies, lectures, dances, sing-alongs, bingo. March 13, Purim party, March 20, lecture. **Anna**, ext. 110.

Movie, *Armageddon*, Sunday, March 11, 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Downtown Jewish Day School presents a public reading by **Martin Green**, a bissel Yiddish – a maise from the shtetl, on *Foreign Soil – Oyf Fremder Erd* by **Falk Zolf** translated by Martin Green, Sunday, March 11, 11 a.m. **Judy** ext. 216.

Second Night Singles Seder, Sunday, April 8. 8 p.m. Kolel: The Adult Centre for Liberal Jewish Learning and Singles Minded Interactive learning seder led by **Rabbi Neal Loevinger**. Pre-register by April 2. Bloor JCC or Kolel 416-485-7007.

An amateur play reading group, from classics to modern, is starting. **Esther** 416-516-1914.

March Break Fun Days March 12-16 for ages 5-12.

March Break Blue Chip Basketball Camp.

Seniors program Thursday, March 15, 2 p.m. Lecture and discussion on how we can lower our stress levels, with nurse **Marg Hulin**. **Arlene Smith** co-ordinator.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Kallah: A 3-part interactive satellite broadcast lecture series involving all the JCCs of North America. Includes well-known thinkers and scholars. March 11, March 20, March 25. For information, ext. 271 or 352; or **Cheryl Wetstein** 416-924-6211 or 416-485-1778.

Gimme a Break Camp for ages 4-12 runs March 12-16, Register. ext. 178.

Red Cross /Lifesaving Instructor crash course begins March 26. Register. **Graham**, ext. 252.

Golf anyone? Oasis Indoor Golf Centre March 21. For tickets, **Janet**, ext. 259.

Current events discussion led by **Doris Epstein**, Thursdays 1 p.m. Co-sponsored by B'nai Birth Institute for International Affairs, **Janet**, ext. 259.

Free tax returns. Appointments available for March 21, 26, 28. **Janet**.

Tickets on sale for Casinorama, Wednesday, April 18, at Information Desk. **Janet**.

KOFFLER CENTRE

Seder-plate making in ceramics, for 7-10 year-olds, Sundays March 11 and 25, 12:30-3 p.m. Jewish Discovery Place Children's Museum. Instructor, **Lynne Fisher**, ext. 390.

Koffler Centre for the Arts Sunday Kids' Studio, painting and drawing, young potters, clay for kids, sculpture mixed media. Classes start March 26. Register, ext. 269.

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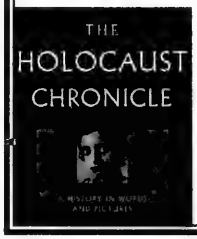
— CORRECTION —
re: The HOLOCAUST CHRONICLE


ORDER FORM
which appeared on Page 26 in the March 1st issue.
The address should be:
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Concord, ON L4K 1G6
Fax: 905-669-1060
or Call: 416-992-4220
email: tgfent@korax.net

Beth Tzedec Congregation
1700 Bathurst Street
בית צדק
Cine-Forum – Movie Night
Der Golem
(1920) A chilling, visually dazzling story of the supernatural, based on a famous Jewish folktale of the 16th century. The Jewish Frankenstein.
Live musical accompaniment with guitarist John Gzowski.
Saturday, March 17, 8:00 pm
Following the movie screening,
Rabbi Aubrey L. Glazer
will lead a discussion on recipes for making a Golem from Talmudic and Kabbalistic sources. This will take place in a café setting – refreshments.
Rabbi Glazer has a passion for cinema. He has written, directed, edited and produced numerous short films that have appeared on CBC and in film festivals in Geneva and Montreal.

Free Admission
Harry & Fradia Topper Annual Programme

Singles Events
is an advertising feature of *The Canadian Jewish News*
Deadline: Wednesday, 4 p.m., 8 days preceding issue date.
For rates or to place an ad, please call (416) 391-8836
The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

SPRING DANCE PARTY!
Free Latin lesson & more. Sat. March 10, 7:30-11 pm, $12. 905-763-1786.

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***GAMES Jewish Singles Play! Sun. March 18, 7:30 pm,** Beth Torah, 47 Glenbrook. Ages 21-39, 40-69. ***We have "Millionaire" game, etc. Bingo** 7:30-8 pm Prizes, refresh, $5. **109 couples have already met!** Free introductions, Mollie, 416-733-3634.

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SINGLES PURIM PARTY
Friday, March 9th at 8:00pm
Hava Nagila, 1118 Centre Street West. Live band, low cash bar. **Just $20** incl. full dinner & soft drinks. Door prizes! All ages welcome!
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Temple Sinai Singles – Ages 35-55 –
You will not want to miss our amazing **Sushi & Karaoke Fest** on **Sun. Mar. 18, 2001,** at **8:00pm.** Snack on fantastic sushi, crackers, cheese and sweets, while sipping wine. Sing alone, sing with friends or simply sing along with **Mr. Karaoke.** A whale-of-a-time that you will long remember, so bring your friends!! $15 per person (includes refreshments and glass of wine) before Wed. Mar. 15, 2001. $20 per person thereafter or at the door. Cash bar. Or, join us after 10:00pm for $10 per person (refreshments extra). **Please call Hilary at Temple Sinai 416-487-4161** – cash, cheque, VISA & MasterCard accepted.

Coast to Coast

Canada urged to beef up fight against terrorism

By RON CSILLAG
Staff Reporter

TORONTO — Canada must do more to battle international terrorists who would use this country as a haven and base of operations, says Canadian Jewish Congress.

Ottawa should step up its fight with better support of its security services, tighter border and immigration controls and improved enforcement of the Criminal Code, Congress says.

CJC last month presented a six-point plan on countering terrorism to five federal departments: immigration, justice, defence, foreign affairs and the solicitor general.

And last week, Congress officials met with representatives of the Canada Customs and Revenue Agency (formerly Revenue Canada) and other departments to discuss impending legislation that would strip charitable status from groups that raise money for international terrorist organizations.

Late last month, national revenue minister Martin Cochon said the bill will ensure that "front organizations" can't pose as charities.

CJC's brief to the government also came on the heels of allegations in a French court that a Montreal apartment served as a base for an international terrorist network tied to Osama bin Laden, one of the most wanted terrorists in the world.

Canada has long been criticized as soft on the fight against terrorism. This country has been accused of providing a haven for members of well-known terror groups and a place where they can go about recruiting new followers and raising money in the guise of charities and social welfare organizations.

CJC's brief did not mention Arab groups in particular, but both Hamas and Hezbollah, and organizations with links to them, have in the past been accused of getting easy access to Canada and its porous border with the United States.

Congress quoted a former director of the Canadian Security Intelligence Service (CSIS) as saying that with the exception of the United States, Canada is home to more active terrorist groups than any other country.

Terrorists, according to CSIS, use Canada "as a very important source for fund-raising as well as procurement of equipment and identification and travel documents, and as a safe haven and support base from which to plan and direct terrorist operations elsewhere," CJC stated, adding the likelihood of Canada itself becoming a target has increased as a result.

With its multicultural and pluralistic society, Canada "is especially vulnerable to terrorist infiltration."

Vigilance must also be increased because more terror groups have at their disposal chemical, biological and nuclear weapons of mass destruction.

CJC's recommendations to the government include:

• Canada's security services (CSIS, the RCMP and the investigations arm of the department of immigration) should be beefed up. This can be done, Congress said, without compromising civil liberties.

• Canada must fulfill its commitment as a signatory to last year's United Nations Convention for the Suppression of the Financing of Terrorism. United States and Britain have outlawed terrorist fund-raising, but Canada has yet to follow suit. "This is all the more surprising," says CJC, "since Canada chaired a United Nations committee on this very issue."

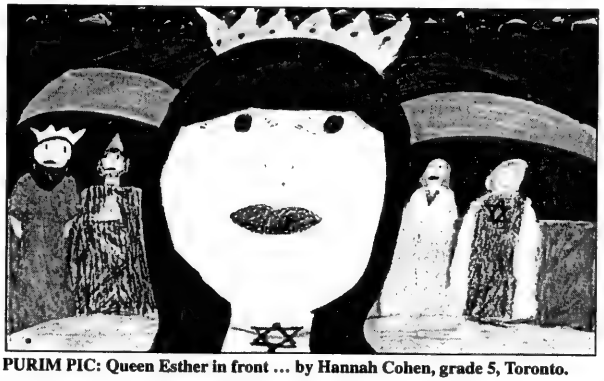
Amendments to the Criminal Code must be a top priority. New legislation should criminalize fund-raising for groups declared to be terrorist and make it illegal for individuals to contribute financial or other material support to such groups.

• Immigration officers should be given greater powers to detain arrivals that arouse terrorism-related suspicions.

• Canada should move quickly to establish with the United States a continental border defense against terrorism.

• Ottawa should press for stronger united stands against terrorism on the international stage.

• Canada should help identify and isolate countries which sponsor terrorism.



PURIM PIC: Queen Esther in front … by Hannah Cohen, grade 5, Toronto.

Montreal Jews, Palestinians stage weekly vigil

By DAVID LAZARUS
Staff Reporter

MONTREAL — Every Friday at noon since Feb. 7, a small contingent of Montreal Jews – joined by Palestinians of like mind – gather for one hour at the Israeli consulate.

Dressed in black and carrying signs displaying such phrases as "End the Occupation" and "A Just and Lasting Peace," they silently protest Israel's occupation of the territories and what they see as the Jewish state's culpability in the cycle of violence that has swept through the region since last fall.

It was this unprecedented level of violence, supporters say, that spurred two groups to be formed locally, although they are largely being ignored at a community level.

The first, called the Jewish Alliance Against the Occupation (JAAO), was formed last November. One of their first letters, to the *Gazette*, was signed by Noam Chomsky, the MIT professor and longtime vocal critic of Israel.

The second, called Palestinian and Jewish Unity (PAJU), took shape about one month later, and includes Jews, non-Jews and Palestinians.

Freda Guttman, a 67-year-old Montreal artist, said in an interview that JAAO was created because "as Jews, we felt appalled" by the turn of events in Israel since last September.

"We felt we wanted to speak out and do our small part in influencing change," she said.

Guttman, the sister of local Peace Now leader Frank Guttman, described the Palestinians as "victims" of Israeli policies that go against the precepts of Judaism, a sentiment also expressed recently by Prof. Lillian Robinson, the director of Concordia University's Simone de Beauvoir Institute.

In an article published just last week, Robinson wrote, "If it is the Jewish mission to combat all forms of racism, it is clearly our responsibility to make sure we are not ourselves guilty of it.

"That means not occupying the Palestinian homeland [Gaza and the West Bank], not responding to children's rock-throwing with automatic weapons, not torturing prisoners, not harassing those crossing boundaries and Israel itself on their daily trips to work, not demolishing homes on bureaucratic pretexts."

PAJU, like JAAO, calls for, among other things, the immediate withdrawal of Israel from the West Bank and Gaza (in other words, to the pre-1967 borders), the end to human rights violations by Israel, and recognition of the principle of the "right of return" of Palestinians to the areas they left after 1948.

PAJU's founders, Rezeq Faraj and Bruce Katz, friends for 25 years and both teachers at the same Montreal CEGEP, said their group was created because the current situation urgently needed to be addressed.

"The idea behind our group is for Jews and Palestinians, and anyone else of good conscience, to work together and create a climate for peace," Faraj said in an interview. "The Israeli people and the Palestinian people have to start their negotiations from an equal footing, and that won't happen until the oppression is stopped.

"You can't negotiate with a boot to your head. You have to be equal."

Faraj, who was born near Bethlehem, described himself as an optimist at heart with an abiding faith that one day, Israelis and Palestinians will be able to live in their own states, side-by-side, in a harmonious relationship.

He does not support a "Jewish" state, but seeks a secular, democratic Israeli state that would live in peace with a Palestinian one. Eventually, he feels, these two states would merge into a harmonious whole.

Faraj had little faith, however, in the leadership of either Israel or the Palestinian Authority (PA), which he said does not represent the grassroots communities.

He also described the PA as corrupt and partly responsible for the deterioration in Palestinian living conditions.

Meanwhile, as authorities bicker, "Palestinians and Jews are getting killed," Faraj said.

Katz, for his part, also sees immediate withdrawal from the territories as the necessary prerequisite for Palestinian-Israeli negotiations "as equals."

Shlomo Avital, Israel's consul-general in Montreal, was aware of the weekly vigils, but had not witnessed one personally.

He said that while he had nothing against people exercising the democratic right to protest, it has been "painful" to see Jewish people, no matter how marginal their numbers, feeling that Israel is in the wrong.

In Avital's view, the groups' arguments are based upon the false premise that Israel "occupies" the Palestinian people.

In fact, he said, "90 percent of Palestinians live under Palestinian rule," with Israeli furnishing the PA police with arms.

"What occupier does that?"

Both the leadership of JAAO and PAJU said their groups would be seeking to elicit more support and to raise Jewish and non-Jewish public awareness as time goes on.

Their plans include a campaign to make a black ribbon the universal symbol for Palestinian oppression. PAJU is also considering staging a fund-raising auction to benefit Palestinian refugee camps and a local communal Passover seder for supporters.

New human rights group formed

MONTREAL — Mount Royal MP Irwin Cotler has teamed up with Senator Lois Wilson to found the Parliamentary Human Rights Group (PHRG).

Cotler and Wilson, who serve as co-chairs, describe the PHRG as the first all-party, joint House-Senate group of its kind.

"It is inspired by the view that the involvement of Canadian parliamentarians in the struggle for human rights is an expression and example of our Canadian legacy and our commitment to a culture of human rights," they said in a joint statement.

"It is particularly concerned with the distinguishable – if not distinguished – role that Canadian parliamentarians can exercise, linking domestic and international concerns."

Developed as a means for humanitarian intervention in situations that threaten world peace and security, the PHRG will insist that Canada implements domestically the international human rights treaties to which it is a party. According to its mission statement, the PHRG will also promote the ratification by Canada of recognized international human rights treaties such as the American Covention on Human Rights.

The PHRG is intended to give parliamentarians and representatives of civil society organizations the opportunity to "effectively input into the periodic reports presented by Canada to the United Nations treaty bodies and assess recommendations made by Canadian and international human rights bodies on Canada."

It is expected the PHRG will work with counterpart parliamentary groups and non-governmental organizations, both nationally and internationally, through such activities as public forums, expert briefings, joint letters and meetings with government officials.

Cotler and Wilson say the PHRG will not duplicate the work of the Standing Committee on Human Rights and International Trade, or any other committee of the House of Commons or Senate.

Other executive members of PHRG are: MPs Bill Blaikie (New Democratic Party), Francine Lalonde (Bloc Québécois) and Monte Solberg (Canadian Alliance), and Senators Raynell Andreychuk and Noel Kinsella, both Progressive Conservatives. The treasurer is Montreal-area Liberal MP Raymonde Folco.

At its inaugural meeting, professor Guy Goodwin-Gill discussed the plight of refugees in Canada. A witness testimony was given by Saado Abdi, who was recognized by Canada as a convention refugee in 1991, but has yet to receive any identity or travel documents.

Cotler, a law professor on leave from McGill University, had a 25-year career as a human rights lawyer before being elected to Parliament in November 1999.

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Potato Pudding
Carrots Tzimmes
New Dills, Cole Slaw
Banana Cake
Sponge Cake
Macaroons
Seder Plate
$245.00* for 10 people

MENU #2
Gefilte Fish & Horseradish
Chicken Soup & Matzo Balls
Roast Chicken
Roast Brisket of Beef
Apple Farfel Pudding
Pan Roast Potatoes
Carrots Tzimmes
New Dills, Cole Slaw
Lemon Roll
Chocolate Cake
Macaroons
Seder Plate
$275.00* for 10 people

MENU #3
LOW FAT MENU
Gefilte Fish & Horseradish
Cabbage Borsht
Whole Roast Turkey (precarved)
or Baked Chicken Breast
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Ethics of euthanasia addressed at Aish lecture

By MYRON LOVE
Prairies Correspondent

WINNIPEG — When it comes to medical ethics and issues such as euthanasia, Halachah keeps abreast of the latest medical and scientific technology, says Aish Hatorah Rabbi Shimon Lesserson.

Lesserson, who is associated with Winnipeg's Herzlia-Adas Yeshurun Synagogue, was describing the rules related to euthanasia as part of a new Aish Hatorah luncheon lecture series created by lawyers Abe Anhang and Cary Reiss. The luncheons are held in the boardrooms of leading downtown Winnipeg law firms.

The first in the lectures series featured Harry Walsh, one of Winnipeg's most brilliant and experienced legal minds, discussing capital punishment. The session on euthanasia was held on Feb. 12, in the boardroom of Fillmore and Riley in the Trizec Building.

While Jewish religious law is set firmly against speeding a person's death, there are also admonitions against delaying a person's dying, Rabbi Lesserson said.

According to Rabbi Moshe Isserles in the Shulchan Aruch, "It is forbidden to cause the dying to die quickly, even if someone is on his deathbed for a long time... but if there is something that delays his death, one may remove it, for this does not involve any action at all, but rather the removal of a preventative agent."

As an example, Rabbi Lesserson used the idea of a respirator temporarily unable to work. If the patient cannot breathe without it, then it would be permissible not to re-start it. If the patient can still breathe but with difficulty, than it should be re-started.

Similarly, Rabbi Lesserson noted, while one is not allowed to give a dying patient a lethal injection, one can give the patient ever-increasing doses of morphine, for example, to ease the pain even though the painkiller may hasten death.

"While the principles aren't changeable, the applications are," he said.

Representing the secular point of view was University of Winnipeg philosophy professor Arthur Schafer, who believes that euthanasia is a matter of easing human suffering. He spoke at length about the Latimer case where a Saskatchewan farmer took the life of his severely disabled 12-year-old daughter and received a hefty prison sentence.

"In Sweden or Switzerland, the Latimer case would have been considered 'compassionate homicide' and Latimer would have received a lesser sentence," Schafer said. "There have been at least seven prior cases of non-voluntary euthanasia in Canada and no one has served any prison time for them."

When an adult of sound mind asks to have his life terminated, it is a different matter. Schafer recalled that 25 years ago, people used to talk about "passive" euthanasia, when a doctor pulls the plug on a dying patient and removes life support, and "indirect" euthanasia, when ever-higher doses of painkillers hasten death.

"Today," he said, "we no longer talk about 'passive' euthanasia. We have palliative care centres where the dying receive 'appropriate' care. Aggressive medical treatment is mainly in the past now. The question now is should we take the next step and legalize physician-assisted suicide as they have done in Holland?"

Schafer talked about the Dutch legislation and philosophized on the value of life when an individual has lost all consciousness or sense of personality.

Rabbi Lesserson was critical of the Dutch law on euthanasia, saying that it allows anyone over 15 to choose death. When an individual suffering from depression asked a physician to help him with his suicide, the doctor was tried, but the courts supported him and the charges were dropped.

Following his lecture, Rabbi Lesserson was asked about the Jewish view of what comes after death. One version, he said, is that the individual after death sees his life flash before him while another screen shows what his life might have been.

"That's hell," he said, "to see how you could have lived your life better."

CJC urges promotion of French language

By DAVID LAZARUS
Staff Reporter

MONTREAL — The French language should be promoted and should dominate Quebec's public face, Canadian Jewish Congress, Quebec region (CJC-Q) says in its brief to the Estates-General on Language to be presented in mid-March.

But, the organization warns, Quebec's French Language Charter should be enforced in a spirit of fairness and open-mindedness."

This principle is "sometimes ignored," CJC-Q brief continues, particularly when complaints are investigated.

"The sometimes heavy-handed application and enforcement of the Charter undermine its intent, put into question this expressed spirit of fairness and open-mindedness and, on occasion, the discernment of those responsible for investigating complaints.

"Unfortunately, these occurences lead many to question whether the intent of the Charter is to promote French or to undermine the presence of languages other than French."

The brief criticizes the system of investigating anonymous complaints that turn out to be unwarranted, such as those filed against the Jewish Public Library and a business whose Hebrew lettering – an allusion to the Berson Monument case – was alleged to have not been conforming to Charter regulations.

"...[T]here was widespread sentiment in the Jewish community that the Office [de la langue française] was unfairly targeting a Jewish institution," the brief says.

Congress goes on to argue that the vitality of French can be fostered and that the language can be publicly predominant in Quebec "while co-existing with other languages."

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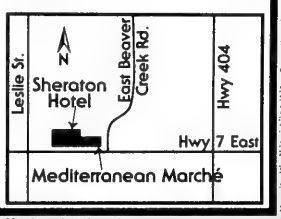

New charities bill may pose problems

Scene in Ottawa

By G.K. SIMCOE

One of the aspects of the Jewish people that most powerfully moved Mark Twain was their tendency towards philanthropic activity. We are reliably informed that in Canada alone, there are literally thousands of Jewish charities – each collecting monies to advance some noble endeavour in healthcare, education, religion or social services.

These organizations operate within the larger institutional framework established by the government that regulates charitable activity. There is a change coming to that framework. In the coming weeks, you'll be hearing about it.

The change is in the form of new legislation that seeks to address the problem of charities fronting for enterprises that are anything but noble. Specifically, the bill, which has not yet been tabled, aims at ending the practice of terrorist groups raising money in Canada (under the guise of charity) only to use the money for terrorist activities "back home," wherever "home" is.

Jewish groups have long claimed that certain Canadian-based Muslim organizations connected to Hezbollah and Islamic Jihad raise or launder money in Canada and then channel it back to the Middle East to finance terrorism and terrorist recruitment. Similar allegations have been levelled by others against Sikhs, the Tamil Tigers and even the IRA.

When the idea of such legislation first arose, Jewish organizations offered their support to Lloyd Axworthy and Andy Scott (the then Minister of Foreign Affairs and Solicitor General respectively). Groups like the Canada Israel Committee reportedly still support such an initiative – and properly so.

But the Jewish community should be careful about how much additional discretionary power the legislation will grant the Canadian Customs and Revenue Agency (CCRA). If the legislation only triggers an investigation based upon credible intelligence from CSIS, there is little to worry about.

However, if the proposed bill empowers CCRA to launch de-certification proceedings against any charity it regards as problematic, it could render numerous Jewish charities vulnerable to harassment and worse.

This is especially true with respect to Canadian-based charities that operate in Israel. Would, for example, various IDF-related charities come under suspicion or those affiliated with particular political parties or organizations?

Before it gives the as-yet unseen legislation its "hechsher," Jewish organizations had better ensure that it solves a problem rather than creates one.

Mazel Tov

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A hearty mazel tov to Earl & Esther Parnes who are celebrating their 60th wedding anniversary. Best wishes from family, relatives and friends.

Mazel tov to Kay & Lawrence Sandy celebrating their 60th anniversary. Love from family and friends.

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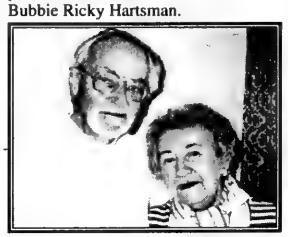

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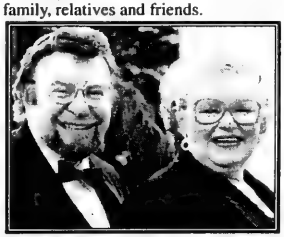

Mazel tov Norem & Ruth Litvak on their 50th anniversary. Love Patti, Sheldon, Shaun, Lauren, Jodi, Robin, Judy, Michael, Corey, James, Evan, Noah, Emily, Shayne.

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Shas gets Interior Ministry from Sharon

By YOSSI VERTER
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister-elect Ariel Sharon's representatives initialed a deal with Shas last Sunday, bringing the party into the coalition and giving Sharon a 64-seat majority in the Knesset.

At that point, the coalition included 23 MKs from Labour, 19 from Likud, 17 from Shas, four from Yisrael Beitenu, and MK Dalia Rabin-Pelesof from the now defunct Centre party. Negotiations with Yisrael b'Aliyah were under way as of this writing and could bring the total majority in the Knesset to 68.

In addition, Sharon was still seeking to widen the coalition base before presenting the government on Wednesday, partly because not all Labour MKs were expected to vote in favour.

Likud, therefore, planned to seek an agreement Monday with the National Religious Party, which has five MKs, United Torah Judaism (UTJ), which has five, and Gesher, which has three.

Also seen as likely to join the coalition were Dan Meridor and Roni Milo, MKs from the Centre party.

At least two current MKs will not be members of the next Knesset: Uri Savir and outgoing tourism minister Amnon Lipkin-Shahak, who are leaving parliamentary politics. They were to be replaced by Nehama Ronen, a protege of Rafael Eitan, and former Likud MK David Magen.

MK Yitzhak Mordechai, if acquitted of the sexual harassment and abuse charges he faces, will also likely join the coalition, but if he is convicted, he is to be replaced by Yehiel Lasri, a former Likud activist.

The Shas deal with Likud, said party chair MK Eli Yishai, "closed the circle. We got everything we fought over with the Barak government" – the Interior Ministry (which Yishai will head, in addition to being deputy prime minister), full authority for a deputy minister in the Education Ministry over the Shas school system and full control over the Religious Affairs Ministry.

In addition, the party will get the Labour and Social Affairs Ministry, the Health Ministry and a new Ministry for Jerusalem. Furthermore, the party has received permission, within the context of the Religious Affairs Ministry, to establish a third broadcasting channel, as a way of legitimizing their pirate radio stations.

As for the Shas battle against a change in the election law that would bring back the one-ballot system, Likud and Shas agreed that the vote on the issue would not break the coalition, and Shas received permission to vote against this, when the issue comes up.

Another issue that could still stymie the entry of Shas into the coalition – and has, for the moment, blocked the UTJ faction from beginning full-fledged negotiations to join the coalition – is the question of freeing yeshiva students from national service in the army.

MK Salah Tarif, who was nominated by the Labour party on Friday to serve as a minister without portfolio in Sharon's government, will be the first non-Jewish minister in the history of the State of Israel.

The Arab population responded to Tarif's appointment with mixed emotions, with reactions ranging from happiness for his personal achievement to criticism of the fact that the Druze MK would have to sit in a cabinet that included extreme right-wing politicians.

Tarif, 47, is a resident of the village of Julis in the Galilee. He is the grandson of Sheikh Amin Tarif, the spiritual leader of the Druze community who died about six years ago. Friday, Tarif went to the grave of his grandfather and vowed to work toward more co-operation between the Druze population and the state, achieving peace in the region and turning Israel into a "country of all its citizens."

IDF: violence cannot be eradicated

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister-elect Ariel Sharon has raised objections to the Israel Defence Forces' plans regarding measures to be taken in the territories, which Chief of Staff Shaul Mofaz delivered to him last week.

Sharon has informed Mofaz that after he takes up the Prime Ministerial post, he will ask the army to review and then revise the plan, which is based on the assumption that violent confrontations on the West Bank and in the Gaza Strip will persist. Sharon's office refused last night to comment on the report.

The IDF's plan, which was submitted to outgoing Prime Minister Ehud Barak at the same time, summarizes five months of conflict with the Palestinians, a well-placed source in Jerusalem said. As the IDF sees it, violence cannot be brought to a full stop in the territories, since Islamic organizations, local militia groups and critics of Arafat associated with Fatah will continue to wage an armed campaign against Israel. Even if efforts to calm tensions and contain the fighting are made, the army estimates that violence will continue at 30 percent of the peak intensity reached over the past months of clashes, the source said.

The IDF has apparently recommended that it should continue to maintain closures on Palestinian towns and villages and make selective strikes against Palestinians who are implicated in terror plans and other activities against Israel.

In addition, the IDF supports the continued application of economic pressure, including the withholding of financial remittances owed to the PA.

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Iraqi Jews recall expropriations

Continued from page 1

money and property," he said. "It should be used as a wash against the Palestinian claims."

Mayer believes most of the descendants of the Iraqi Jews who fled their homes have given up on the chance of restitution. "There is no mechanism to transfer it and few Iraqis even know about the property their families had," he said. "I personally say it should go to Israel, though some may want the money for themselves or their families."

Naim Dallal, a native of Baghdad who fled in 1951, agrees the claims of Iraqi Jews should be included when Palestinian demands are considered.

"If there is a settlement with compensation for the Palestinians, Israel should get into the consideration the Jewish property, not to leave us behind. The only ones who could do it is Israel. Iraq should pay us compensation," said Dallal, an officer of Canadian Jewish Congress.

Dallal's extended family lost property – mostly real estate and cash – valued at about $450,000 U.S. in 1951 dollars. "The hope is very low" that his family, or that of any Iraqi Jews, would ever be reimbursed for the property taken from them, he said.

Asad Muallim, a Toronto veterinarian, was also born in Baghdad, but his family remained in Iraq long after most of the country's Jews fled. His family had interests in a brick factory and owned close to 20,000 dunams of farm land as well as two subdivisions of residential properties.

All that was confiscated in 1969. With the ascension to power of the Ba'ath Party in 1963, the situation turned into "hell on earth" for the country's Jews, he said. Restrictions were imposed, Jews were interrogated and tortured and coerced to sell their properties, and in 1969, 15 were hanged as Israeli spies.

Muallim's family eventually settled in Israel, though they were "financially decimated." Muallim would like to see Iraqi families compensated for their losses, but he doesn't believe their losses should be balanced against Palestinian claims. The two situations should not be linked, he said.

Vivian Roumani-Denn believes there is more to the situation than simply monetary claims. Roumani-Denn, national executive director of the American Sephardi Federation, said about 40 percent of Israel's population consists of Jews with origins in Arab lands. The Jews who found refuge in Israel lost not only their tangible possessions but "they also lost their culture, a sense of being, the loss of their family in a cultural way."

> *'There is more to the situation than simply monetary claims'*

Jews were dislocated in a cultural sense, while Palestinians, whose situation is also tragic, at least were able to retain their cultural identities and a sense of continuity, she said.

Roumani-Denn, whose family fled Benghazi, Libya, said compensation "is an individual issue, but the world needs to understand that the Jews who lived for centuries in Arab countries were uprooted and had to find a solution with Israel's help.

"Israel bore the responsibility of accommodating Jews from Arab lands and they are now being asked to help the Palestinians," she said.

Even before creation of the State of Israel, Iraqi Jews faced state-sponsored discrimination. Once Iraq gained independence in 1932 from the post-World War I British Mandate, the government acted against its Jewish citizens.

"Many Jewish officials were dismissed and obstacles were continually placed in their way," states the *Encyclopedia Judaica*.

"During World War II, Hitler's doctrines were propagated throughout the country. The atmosphere of hostility reached its climax during the riots of Shavuot 1941, which was at the time of Rashid Ali al-Jilani's rebellion against the British. For two days, hundreds of Jews were cruelly tortured and murdered by incited mobs with the knowledge of the government; their property was looted, synagogues were profaned and only the entry of the British saved the situation," the *Encyclopedia* states.

Martial law was imposed on the day Israel declared independence in May 1948. The situation that followed was chaotic. Many Jews were brought into court on trumped up charges while in Basra, a prominent Jewish businessmen was publicly hanged, Mayer recalled.

In July 1948, the criminal law was amended to include Zionism as an offence, along with Communism, each punishable by seven years imprisonment, or even death.

In December 1949, martial law was cancelled and Jews were allowed to register for departure, though they had to agree to surrender their Iraqi citizenship. In March 1951, the property confiscation law came into effect.

From 1948 to 1951, a series of bombing incidents targeting Jews included attacks on a synagogue, a restaurant and a Jewish-owned car dealership. Those attacks speeded up the Jewish departure, Mayer said.

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Canada

Feb. 26

• The central committee of the Labour Party voted 67 percent to 33 percent to join a unity government under Prime Minister-elect Ariel Sharon.

Feb. 27

• After a meeting in the West Bank between Palestinian Authority President Yasser Arafat and Fatah leaders, the leaders announced they would continue the uprising against Israel.

• Police arrested three men with some $2 million (US) worth of Judaica believed to have been stolen in Israel and Europe. The three residents of Bnei Brak were detained when they tried to sell the ornaments to a Tel Aviv store.

Feb. 28

• The IDF is looking into ways to legally arrange security patrols being conducted by settlers. Since the IDF lacks the practical ability to prevent all such patrols, it is preferable, the IDF said, that the patrols be co-ordinated with the army.

March 1

• Security forces exploded a bomb left near a falafel stand in downtown Tel Aviv.

• The military wings of Hamas and Hezbollah are among 21 groups labelled as "terrorist" by Britain. The list is part of the country's anti-terrorism legislation.

• One person was killed and nine injured when a van exploded in an apparent terrorist attack in the north.

March 2

• The Likud plan of putting together a coalition comprising only itself, Labour and Shas ran into difficulties when the party failed to reach an agreement with Shas negotiators on two key issues. Sharon may not be able to present his government on Wednesday, as he had hoped.

Files from JTA

The media's obsession with Israel

According to Reports

In a recent editorial on Israel, *The Economist* intoned that "Israel, a tiny democratic state of five million Jews and one million Arabs gets the coverage of a front-ranking nation." If we take front-ranking nations like Britain, France, Germany, and Japan, *The Economist* is wrong because Israel often gets more attention than any of them, and, at times, even more attention than all of them combined.

The Economist also wrote that "Israel and the Palestinians attract disproportionate attention." This is misleading because the disproportionate attention given to the Palestinians is only a function of the world's obsession with Israel.

So when the magazine continues with the observation that "the Palestinians…are a hard-done-by minority but no more than, say, the Kurds" (about whom a scant word has been said for many years), we are reminded of what *The New Republic* wrote almost a year into the first Intifadah, and a few months after Saddam Hussein had gassed 5,000 Iraqi Kurds – men, women and children – in Halabja in March 1988:

"The Israelis have been the object of more international opprobrium for their use of tear gas than the Iraqis have for their use of mustard gas. This wild asymmetry cannot be put down to the low expectations international opinion has for those who rule Baghdad…The Kurds' historical and moral case certainly is older and stronger than that of the Palestinians. But they have not been fortunate enough to have the Jews as their enemy."

The Economist, which mostly ignores the plight of the Kurds, never stops to reflect why this is so. Only part of the explanation rests with the ever-present fact of convenience: Israel, being the sole democracy in the entire Middle East, is the only country that allows the media free and unfettered access to a hot story involving the Palestinians, and must endure the media microscope set on high magnification. The Kurds, suffering in "closed zones" away from the glare of the media, receive virtually no attention.

But that is only part of the story. More on this next week.

Prepared by Paul Michaels of the Canada-Israel Committee.

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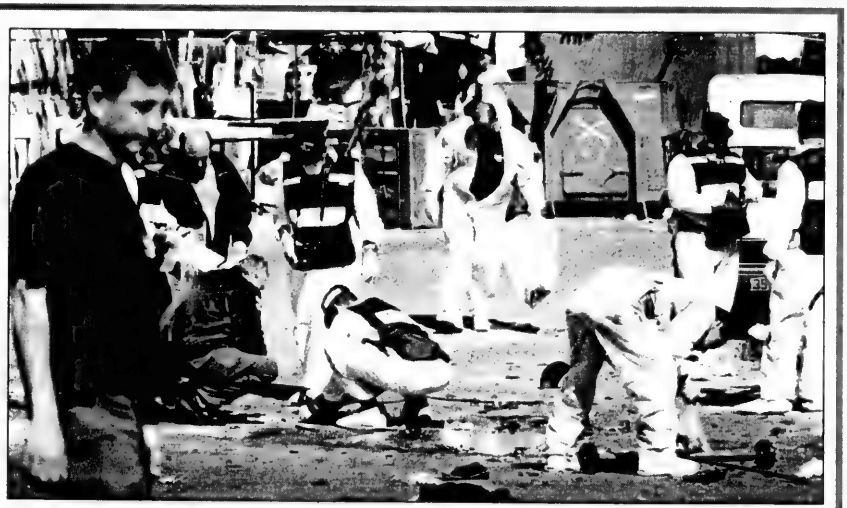


BLOODY SUNDAY: Police look for evidence among the debris left after a suicide bomber killed three people and wounded 67 others on Sunday morning in Netanya. The murderer was carrying a small bag containing the explosive and triggered the device as he walked into a crowd of people opposite the central bus station. He had been refused entry onto a bus when the bus driver saw the package in the terrorist's hand. [Isranet photo]

Terror is a test of Israeli society

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

Analysis

Palestinian terrorism inside the borders of Israel should not be seen in isolation as the work of Hamas or Islamic Jihad, which are at one with Fatah, the Tanzim and various members of the Palestinian Authority (PA) security services, in their aim to break Israel's spirit and force concessions.

The terrorist actions are winning broad support from Palestinian society, according to various public opinion polls. This is a general offensive timed to coincide with the arrival of Ariel Sharon's government and the Arab summit at the end of the month. Right after the Arab summit comes Land Day, and the PA is hoping to drag at least some of Israel's Arabs into demonstrations and a general strike.

According to this analysis, the Palestinians will be making special efforts to increase terrorist activity inside Israel. It is a preliminary offensive, before Sharon's government is installed and before they have heard if he has any suggestions for ways to continue negotiations.

Sharon is being tested by Yasser Arafat. Arafat posed a difficult challenge for Sharon even before the latter was to be installed in the prime minister's office. But it is also a test of Israeli society. Within a few days, Sharon will have to prove he can fulfil his promise to restrain the terrorism and guarantee security for Israelis.

The latest terror incidents ostensibly fall within the responsibility of the outgoing government of Ehud Barak, but they are meant mostly as a "hot reception" for Sharon. He is getting real time briefings on security incidents, but it is clear that any unusual Israeli military steps at this time would need both Sharon's and Barak's approval.

A similar terror offensive in 1996, when Shimon Peres was prime minister, resulted in a suspension of the negotiations with the Palestinians and eventually to the Sharm el-Sheikh summit. They also forced an end to the Wye Plantation talks between Israel and Syria. Now they threaten only the possibility of the negotiations resuming once Sharon takes office.

The main burden falls on the shoulders of the Israeli public. The public's ability to withstand the pressure is at stake. So far, Israeli society has stood up under the pressure in an extraordinary way.

The immediate response is to let no more Palestinian workers, without exceptions, into Israel, because of the dangers associated with doing so.

But we are still at the stage where terrorism creates extremism and the demand for revenge and hatred. The events last Sunday in Netanya, when a Palestinian worker was savaged by an Israeli mob after the bombing, can testify to that.

The growing extremism is also being felt inside the army, among both draftees and reservists. The question is: What might things look like when the war continues and gets worse?

PA a terror group, chief of staff says

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Chief of Staff Shaul Mofaz recently blamed the leadership of the Palestinian Authority for ordering attacks against Israel and adopting terrorism as a policy.

In a meeting with the Jewish Agency's Board of Trustees at the Sheraton Plaza in Jerusalem, Mofaz said "the Palestinian Authority has turned into a terrorist entity. The terrorist attacks against us are not only being carried out by unofficial bodies, but official levels are also playing an active part."

Mofaz gave an overview of the violent events of the five months of the Al-Aksa Intifadah. He said a significant escalation in violence has been evident in the last four weeks and believes it is the Palestinians' way of presenting a challenge to the new Israeli government and trying to draw other countries into the uprising.

The chief of staff gave three principal reasons for the continuing violence:

- Official Palestinian bodies and individuals joining in the uprising
- Incitement against Israel and the Israel Defense Forces
- The harsh conditions in the territories.

Mofaz said the Palestinian leadership must now take a strategic decision to reduce the level of violence. He said the PA has broken all agreements it signed with Israel since 1993 and has stockpiled anti-tank missiles, large quantities of ammunition and other weaponry, all of which are now being turned on Israel.

Finding a place in the Orthodox world

By JULIE WIENER
Jewish Telegraphic Agency

NEW YORK — When 1,500 modern Orthodox Jews gathered to affirm their distinctive identity in 1999, one author described it as the day modern Orthodoxy "climbed back up from its knees."

But last month, as 1,100 people gathered in New York for the second biennial conference of Edah, a group whose motto is "the courage to be modern and Orthodox," it was not clear just how far the liberal wing of American Orthodoxy had climbed.

Edah was formed largely out of concern that Orthodoxy had become dominated by right-wing and separatist elements and that modern Orthodox Jews – who embraced secular as well as Jewish learning, who supported Jewish pluralism and who wished to advance the status of women – were a timid and dying breed.

Some of this year's participants praised Edah for provoking thought, fostering a sense of community and lessening the feeling of "extinction" among modern Orthodox Jews.

"There's been a heightened consciousness of the strength of the modern Orthodox community," said Rabbi Saul Berman, Edah's director.

But others complained that modern Orthodox Jews, particularly outside Israel, still "look over the right shoulder," seeking the approval of more fervently Orthodox Jews.

Some expressed concern that Edah is not growing, building enough grassroots support or making bold enough strides.

"There has to be a lot of grassroots stuff going on beyond the conference and a lot of community organizing," said Rabbi Daniel Lehmann, headmaster of the New Jewish High School of Greater Boston and a speaker at the conference.

"I'm not sure people are really understanding that," he said.

This year's conference attracted a smaller crowd and less controversy than the 1999 one.

Then, several Orthodox leaders condemned the conference, with Rabbi Moshe Tendler, a prominent Yeshiva University professor, calling Edah "outside the pale of Judaism."

This year there were no public condemnations before the conference.

Rabbi Zvi Grumet, associate principal of the Torah Academy of Bergen County in New Jersey and a member of Edah's advisory board, interpreted that silence as an "acceptance that Edah and what it stands for is real, exists and is not a threat to anyone."

But Tendler, reached by telephone after the conference, said his criticism "is only sharper today."

Asserting that modern Orthodoxy is an "oxymoron," Tendler said his main objection to Edah is that its leaders confer "legitimacy" on the non-Orthodox streams of Judaism.

He also criticized many Edah leaders' support for prayer groups in which women read from the Torah, something he said violates Jewish law.

Titled "The Quest for Holiness," this year's Edah conference focused more on spirituality and ethics than the more controversial issues taken on last time.

The conference also included sessions on Orthodox feminism and the future of women's prayer groups.

But the mood in the prayer groups session was gloomy, with several women lamenting the hostility such groups have faced from rabbis as well as the apathy the groups seem to face from younger women.

Some plenary speakers, like Moshe Kaveh, president of Israel's Bar-Ilan University, endorsed liberal and controversial moves, such as allowing women to be judges on certain halachic matters and allowing marriages to be annulled in cases where recalcitrant husbands refuse their wives a Jewish divorce.

Those suggestions were greeted with a smattering of applause, but did not receive a groundswell of support.

For the most part, participants felt that – with the exception of a new modern Orthodox rabbinic seminary and the creation of Edah's online scholarly journal – little has changed among Edah's adherents in the past two years.

Lehmann urged Edah to do such things as create new prayer books and establish leadership training programs for young people that reflect the movement's ideology.

But asked whether there are enough people to support such projects, Lehmann said he did not know.

Mark Charendoff, vice president of the Andrea and Charles Bronfman Philanthropies and a speaker at the conference, also called for those involved to be more proactive and less concerned about criticisms from the haredi community.

"I don't want to apologize to haredim that women in my synagogue take a more active role – I want to celebrate it," he said.

While some were impatient with the lack of on-the-ground progress in championing the cause, others said the movement's focus on spirituality was an important way of dispelling criticisms that its ideology is simply a religiously diluted version of fervent Orthodoxy.

Naomi Mark, a psychologist who led a conference session on "ethical challenges in mental health practice," said in an interview that when she was growing up she went through a phase of preferring haredi Judaism because "of the passion and the excitement that modern Orthodoxy didn't seem to have."

By focusing on ethical issues, said Mark, Edah is creating "a movement where there is a passion."

Saddam, champion of intifadah

By GIL SEDAN
Jewish Telegraphic Agency

JERUSALEM — While U.S. Secretary of State Colin Powell was journeying across the Middle East trying to shore up support for sanctions on Iraq, a look at the West Bank and Gaza Strip could have shown him how popular Saddam Hussein has become to many ordinary Arabs.

And nowhere in the Middle East does Hussein enjoy so much popularity as in the West Bank and Gaza, perhaps not even in his own country.

As Powell shuttled between Middle Eastern capitals, Palestinian demonstrators took to the streets waving Iraqi and Palestinian flags. Through megaphones, they urged Powell to go home "and tell the killer" President Bush "that our people will not kneel and will continue to fight."

Similar demonstrations were held in Amman and Beirut. Since the 1950s heyday of Egyptian President Gamal Nasser, it appears, no leader has managed to focus the Arab masses' anti-American frenzy as has Saddam Hussein.

Attempting for a decade to throw off United Nations sanctions and defy Western attempts to destroy his military machine, Hussein has found the perfect vehicle in the Palestinians' recent intifadah.

While more moderate Arab leaders like Egyptian President Hosni Mubarak and Jordanian King Abdullah dampen talk of war, Hussein – unfettered by the politesse of an international community that largely shuns him – has been trying to whip up Arab support for a broad attack to eradicate the "Zionist entity."

In a show of force meant to intimidate Israel, Hussein moved troops several times this winter to the border with Syria. Ranks of volunteers were formed to join a jihad against Israel.

Lionized in the Arab world for his missile attacks on Tel Aviv during the 1991 Gulf War, Hussein threatened to fire a Scud a day on Israel. He urged Arab leaders, whom he called too cowardly to take up arms, to make room for his army to pass on the way to liberate Palestine.

Most practically, at a time when the Palestinian Authority is unable to pay salaries and its cheques to families of intifadah "martyrs" are bouncing, Hussein is diverting funds from his own beleaguered nation to pay $10,000 to the family of each Palestinian killed fighting Israel.

With public support for PA President Yasser Arafat falling – one recent opinion poll showed that only 35 percent of Palestinians still support him – Hussein is emerging as the Palestinians' new hero.

Other Arab states have failed to deliver on their pledges of financial support for the Palestinian uprising, primarily because of fears of rampant corruption in the PA. Iraq, however, is believed to have funnelled almost $1 billion to the Palestinians.

Hussein is also believed to have supplied the PLO with rocket-propelled grenades, anti-tank missile launchers and Russian-made anti-aircraft guns. Such grenades struck a Jewish settlement in the Gaza Strip last week.

In addition, Hussein hosted Arafat advisers in January, ostensibly to discuss Iraqi support for the Palestinian uprising. In fact, according to *Jane's Foreign Report*, the real purpose was to explore the possibility of evacuating the senior Palestinian leadership to Baghdad if the conflict with Israel heats up.

Just as the Palestinians need Hussein, so, too, he needs them. Heating up the region serves his purposes, because Arab anger at Israel gives cover to his re-armament efforts.

Just as he did after the 1990 Iraqi invasion of Kuwait – when he said he would withdraw his occupation forces only if Israel were forced to evacuate the West Bank and Gaza Strip – Hussein is trying to establish a link between his growing standoff with the Bush administration and the Israeli-Palestinian conflict.

Last week, for example, Iraqi officials said they would allow UN arms inspectors to return to Iraq only if they inspected Israeli facilities as well.

Iraqi Jews — preserving rich heritage

By SHARON KANON
WZPS

It is hard to imagine what it must have been like to take a stroll down a street in Baghdad, or sit on the shores of the Tigris or the Euphrates. It is also hard to imagine that Iraq, formerly Babylon, was once home to a flourishing and fiercely Zionistic Jewish community – the largest Jewish community in the world – with a highly developed network of educational, religious and cultural institutions.

An excellent way to experience the drama of the first Diaspora and recapture the vitality and charm of the large Jewish Quarter in Baghdad 50 years ago, is to visit the Baylonian Jewish Heritage Centre, located in Or Yehuda near the site of Israel's first transit camp.

A replica of a street in the Jewish Quarter includes a typical coffeehouse, and shops belonging to a silversmith, a goldsmith, a cloth merchant, an embroiderer, a shoemaker and a spice dealer. At the end of the street is a reconstruction of the Great Synagogue of Baghdad (one of 60 synagogues in Baghdad in the mid-20th century), which at the beginning of the 20th century contained more than 70 gold and silver-encased Torah scrolls.

The heritage centre recently organized its first event to attract the children of Iraqi Jewish immigrants to Israel and increase awareness of their cultural and historical roots. Laughter and tasty ethnic food were the irresistible inducements, drawing more than 200 young Israelis of Iraqi descent and their spouses to an hour-long performance highlighting the changes in family life in Israel in the '50s and '60s.

Platters of delicious *kuba, sambusak* (a crisp pancake filled with pureed chickpeas), *bebe* (a cookie with dates) and *halqun* (Turkish delight – sugar-coated squares containing hazelnuts, gelatin and rosewater) were served with wine, while a comedienne impersonating an old-fashioned new immigrant Iraqi mother scolding her teenage daughter in typical fashion had the audience roaring with laughter: "It's shameful. A girl can't go out alone."

Over 120,000 Iraqi Jews immigrated to Israel in operations Ezra and Nehemia, co-ordinated by the Jewish Agency between 1950 and 1952. The en masse return of the oldest Jewish Diaspora brought with it traditions from centuries of flourishing culture, which had evolved over a period of 2,000 years. Rich in history, song, folklore, customs and dress, and infused with a strong Zionist spirit, the Iraqi-Jewish legacy pulsates with life.

Walking through 2,700 years of history, the centre's museum takes visitors back to the rivers of Babylon where the Jews "sat and wept when they remembered Zion" (Psalm 137). It was from this same Fertile Crescent that Abraham emigrated.

A lovely illuminated painting in blue and white stained glass sets the scene. Nebuchadnezzar besieged Jerusalem in 598 BCE and forced his captives into exile. Among them were the teenage king of the tribe of Judah, his court, the nobility, his army, and 1,000 craftsmen and their families. Twelve years later, despite the warning of the prophet Jeremiah, the Jews rebelled, prompting the sacking of Jerusalem and the exile to Babylon of 30,000 to 40,000 additional captives.

The Jews in Babylonia held tenaciously to their identity, yet, at the same time, managed to establish a comfortable way of life. Many faced a dilemma when Cyrus the Great of Persia conquered Babylonia in 539 BCE and decreed that the Jews could go back to Jerusalem and rebuild the Temple. More than 42,000 returned with Ezra. Those who stayed sent financial support.

After the destruction of the Second Temple in 70 CE, Babylonian Jewry became the spiritual centre for far-flung Jewish communities. Great academies of learning were established at Nechardea, Sura and Pumpedita, headed by outstanding *geonim* (literally excellencies, the leaders of the academies). (The museum houses a diorama of an academy.) The Babylonian Talmud, or Oral Law – the basis of Jewish law, philosophy and the Jewish way of life, was produced by Babylonian Jews.

The golden age of the *geonim* paralleled the days of splendour of the Arab caliphate (mid-seventh century to mid-11th century). For over a thousand years, the Jews had their own administrative head, the exilarch or *rosh galuta*, who at one point governed more than two million Jews.

To make the past come alive for the young Iraqi descendants at the heritage centre, live actors and actresses in traditional dress dramatized personal roles in the saga. Dressed in a turban and robe typical of a scholar, one actor took the part of a Babylonian Jew who recalled that his grandfather had brought ashes from the Temple in Jerusalem in a sack.

Tolerance and tyranny were the lot of Iraqi Jews after the Middle East Ages. During the Mongol period (13th to 15th centuries), the larger yeshivot were closed down. But by the end of the 18th century, Baghdad had once again become a centre of learning.

By the 19th century, Jews controlled Iraq's commerce and exerted influence in government circles, and as early as 1919, got on the Zionist bandwagon. In addition to Zionist organizations, the community had active sports clubs, teams and parades. A topographical replica of the Jewish Quarter of Baghdad in 1948 shows more than 60 institutes – yeshivot, schools, synagogues, medical institutions and administrative bodies.

Tradition played a major role in the life of Iraqi Jews. In the Life Cycle section of the museum, one can see examples of jewelry for babies, which was used to ward off evil spirits. These include *jinijel*, (usually gold) anklets with hanging bells – also useful for tracking a crawling baby, and an amulet chain (*slahli*) comprising several amulets, which was worn by the child like a weapon from the age of one month at an angle from the shoulder to the waist.

A renowned Iraqi marriage broker dramatized his traditional vital role in the betrothal process, lamenting that many dispensed with his services when the Jewish Agency came in and started teaching Hebrew and the horah. Dancing the horah together, he claimed, provided young men and women with the opportunity to make their own matches.

File photo of Mordechai Ben Porat speaking to community leaders in Baghdad in 1948 before the Jews started to leave.

Systematic persecution of the Jews throughout history by the Assyrians, Babylonians, Persians, Arabs, Mongolians and Turks, as well as by the Iraqi government, which peaked with the Shavuot riots in June 1941, gave impetus to the underground movement of ardent Zionists and their dramatic en masse exodus in operations Ezra and Nehemia.

Even if you don't get a chance to feast on typical Iraqi Jewish delicacies, it is well worth a stroll through the Babylonian Jewry Heritage Centre to learn more about the oldest and most resilient of Diaspora communities.

For more information: E-mail: babylon @babylonjewry.org.il

Eye on Arts

By Bill Gladstone

THEATRE LOVERS WANTED FOR PLAY-READING GROUP

Some play lovers seek to start an amateur play-reading group at the Bloor JCC. The group will be reading and discussing well-known plays from classic to modern, from the 1940s, 1950s, 1960s and beyond, just for the fun of it. No acting is expected. If you are interested, phone Esther at 416-516-1914.

* * *

Purim Celebration: The United People's Order (UJPO) presents *Esther and her Shvesters*, a "women's comedy cabaret" to celebrate Purim and mark International Women's Day. Performers include **Ali Eisner**, **Shoshana Sperling** and **Stella Walker**.

Winchevsky Centre, 595 Cranbrooke Ave. (five blocks north of Lawrence at Bathurst). $8 members, $10 non-members. Sunday, March 11, 7:30 p.m. 416-789-5502.

* * *

Arts Briefs

• **Vivian Felsen**, translator of Israel Medres's book *Montreal of Yesterday*, reads at Israel's 897 Eglinton Ave. W. Sunday, March 11, 7:30 p.m. Refreshments and no admission charge.

• *An Acre of Time*, a new play by **Jason Sherman** based on a book by **Phil Jenkins**, opens this week at the Tarragon Mainspace. The play, which focuses on the history of an acre of land near the Ottawa River, marks the playwright's fifth opening at Tarragon since 1994. $16 for previews (to March 11); $23 to $29 until April 29. 416-531-1827.

• *The Shpeelers*, consisting of **Leslie Train**, **Les Aaron**, **Marty Zatzman**, **Josh Charlat** and **Shayne Train**, perform "with a touch of Klez" at the Shaarei Shomayim Congregation, 470 Glencairn Ave. Sunday March 18, 8 p.m. $10 person, $18 couple. Proceeds to Jews for Judaism. 416-789-3213.

• Kids' troubadour **Raffi** performs at Roy Thomson Hall, March 31, 1 p.m. $22.50-$18.50. 416-872-4255.

* * *

A Case of Mistaken Identity: Ruth Gruber, an American freelance journalist based in Italy, is well known as a contributor to the *New York Times*, the CBC and the *Jewish Telegraphic Agency*, and for her books on Jewish heritage in post-war Europe, including *Jewish Heritage Travel: A Guide to East Central Europe* (Jason Aronson, Inc., 1999).

Despite her best efforts, people still often mistake her for the other **Ruth Gruber**, the distinguished World War II-era journalist and author whose story was told recently in *Haven* on TV.

"When Ruth and I get together, as we did last year, we sit and trade stories and laugh about it," the Rome-based Ruth Gruber said recently.

Gruber was not laughing, however, after a recent exchange with a representative from the Montreal Holocaust Memorial Centre, who had tracked her down to invite her to speak at the Jewish Book Month next November. Although she had spoken there previously, she was still suspicious that he was seeking the other Ruth Gruber instead.

"I asked him right away if he was sure that I was the Ruth Gruber he wanted, and he assured me that I was," she says. "He said he had even called my brother in Syracuse, who also went through this ID question with him. He was sure I was the right one. He assured me they knew of my work, and he seemed enthusiastic about my new book, *Virtually Jewish* (coming out in the fall with University of California Press).

"That clarified, I accepted the invitation," she says, adding that fees and arrangements were also discussed. Unfortunately, her initial suspicions proved well-founded. In late February, citing a mix-up in identity, the official cancelled the engagement, simultaneously offering a personal apology and the possibility of a future booking.

Gruber admits she was miffed. "To track me down in Italy, to speak to my brother, to certify that I was indeed the speaker they wanted, to talk fees and arrangements and then turn around and say 'oops' does not speak at all well for that institution," she says.

Film series highlights 1,000 years of Yiddish

By BEN ROSE
Special to The CJN

TORONTO — A film series called The Golden Age of Yiddish Cinema in Poland in 1937 is the latest offering of Congregation Beth Tikvah, which is celebrating 1,000 years of Yiddish.

"This is our contribution to a knowledge of our roots, of becoming a whole Jew," said Heather Shapero, immediate past president of the synagogue.

About 250 people have come to the synagogue for the Yiddish film series, which ends March 18 at 7 p.m. (admission is free, as in all the programs), with a showing of *The Jolly Paupers*, starring the inimitable comedy team of Dzigan and Shumacher.

"We have a relatively young membership and we thought this was a way for them to become familiar with their Yiddish roots," said Shapero, who with Gerald Zeidenberg and Raizie Jacobson headed up the committee.

The costs for the film series were underwritten by the two children and six grandchildren of synagogue members Katie and Joseph Klasner, in honour of their grandparents.

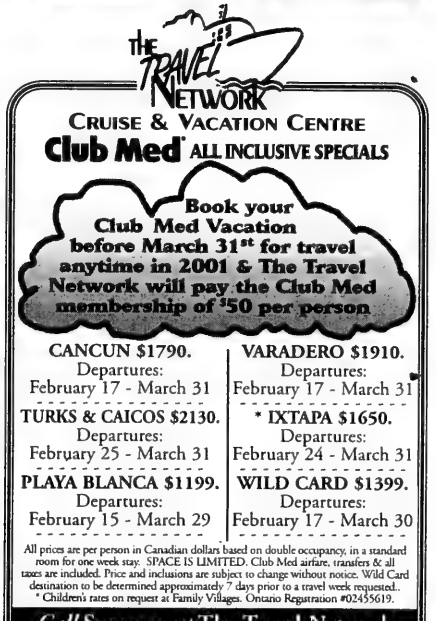
"I've seen these films many times and always they remind me of my childhood," said Joseph Klasner, 72, who came to Canada at the age of 11. He was recently honoured in Ottawa as a Holocaust survivor.

"Most of our members do not speak Yiddish but about half the audience for the films do," said Shapero, whose father, Rubin Frankel (recently retired at age 91), had his three children read and understand the headlines in a Yiddish daily. "As a result, I can read Yiddish, but I speak it only a little," she added.

"I believe the popularity of the films is partly due to the interest in 1,000 years of Yiddish." Some Beth Tikvah members are also attending Yiddish classes sponsored by UJA FEDERATION, she said.

"I think the popularity of the Beth Tikvah film series is due in part to the revival of Yiddish, and also I think the timing is right," said Shlomo Schwartzberg, a Toronto Jewish film director, who serves as guest host to introduce the films and answer questions.

"Although a number of characters in them are stereotypes, this is the way Jews saw themselves, unvarnished and as they were in real life. Certainly the films were made for a Jewish audience," Schwartzberg said.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Teen actress gets royal treatment at Disney World

By KATHRYN KATES
Special to The CJN

TORONTO — At 14, Lauren Collins has a list of acting credits that rivals many a seasoned veteran.

The unaffected Grade 9 student at Thornlea Secondary School has co-starred with a who's who from the world of entertainment.

Currently, Collins can be seen playing Brooke on the new Disney series, *In A Heartbeat* on the Family Channel, Sunday's at 8:30 p.m.

"The show is about teens saving lives by volunteering as emergency medical technicians at an emergency medical station," explains Collins. "I play a younger sister who helps out at the station."

Lauren Collins

Recently, Collins was flown down to Disney World and honoured at a ceremony where she placed her hands in cement outside Graumann's Chinese Theatre at the MGM Studios. The event was capped off with a motorcade ride, in which Collins was perched atop a convertible sharing the spotlight with none other than Mickey Mouse.

"It was so exciting and overwhelming, I had a great time with Mickey Mouse, even though he was not allowed to talk," she adds.

A highlight of Collins' work was when she starred as Lucy in the CBC telefilm *Virtual Mom,* alongside Sheila McCarthy and Debbie Reynolds.

"When Debbie Reynolds walked on set, I couldn't believe it because when I started doing musical theatre, I watched old [Reynolds'] films," Collins recalls. "I must of have seen *Singin' in the Rain* a million times.

"Debbie Reynolds is very funny, she looks like this sweet, innocent older lady, but she's so cutting edge," states Collins.

Another feat from her less than four years as a professional actor, was sharing a stage with Donny Osmond in *Joseph & The Amazing Technicolour Dreamcoat.*

Collins' has also made numerous appearances on television and in movies, including the role of Susan Lucci's daughter in the telefilm, *Blood On Her Hands* and a role in the movie *Baby,* with stars like Farrah Fawcett, Keith Carradine and Jean Stappleton.

She has appeared in a number of commercials, most recently for McDonalds and many youngsters will know her as Lindy May from the YTV series, *I Was A 6th Grade Alien.*

Collins' penchant for singing, dancing and acting in community theatre dates back to when she was nine.

"A teacher at my school suggested I join an after school acting group," Collins says.

"The woman running it, Shari Quallenberg… spoke to my mother about me doing professional work. At first my mother wasn't sure but after some convincing, I started professional acting and Shari is still my agent. She's amazing, she just saw something in me when I was in the chorus and knew my potential."

Collins continues to participate in community theatre with local groups including Quallenberg's company of players, CharActors Theatre Troupe

She will be kicking her heals in CharActors' next production, *A Chorus Line* on April 21st at the Yorkwoods Library.

Collins lives with her mother and father, Sari and Stan and older brother Anthony, 19. The family belongs to Beth Emeth synagogue.

Collins plans to major in theatre when she goes to university. For now, she will continue to act, although after graduating, she says there are a number of other entertainment related jobs that interest her, such as casting, writing and directing.

The teenager stays grounded by not dwelling on her acting life when out with the girls.

"The most important thing to me is to stay a real kid," she says. "My friends all know that I act because they see me on TV. I don't mind talking about it, but when I don't have to, I choose not to."

New Sherman play filled with contemporary Canadian characters

By BEN ROSE
Special to The CJN

TORONTO — Although Jewish immigrants were cut from *An Acre of Time* in the expanded two-act version, Jewish playwright Jason Sherman says it is not a future omen, and he will continue to write plays about Jews, as he has in the past.

"The Jewish characters were cut, along with a number of French-Canadian ones who were not relevant to the enlarged play," he said.

An Acre of Time, based on a book by Phil Jenkins, is about the people who lived in LeBreton Flats, a real piece of land, an area as familiar to Ottawans as the Parliament Buildings just across the Ottawa River.

In real life, controversy swirls around the area, as the National Capital Commission (NCC) mulls over plans for what is now flat and unused, since its working class homes were demolished in 1965.

"This is a play about the memory of Julia, a surveyor," Sherman said. "We're not taking on the NCC over LeBreton Flats. The main characters are not NCC wonks [policy makers]. I understand that right now a plan for mixed use – homes and office buildings – is in favour, but that's not the point of the play."

Julia is assigned to the job, and she does go there, but she doesn't want to, because she has horrible memories of a fateful camping trip on the flats, from which her daughter never returned. She has fantasies, including a vision of Samuel de Champlain who first recorded the location in 1613, when he was trying to find a spice route to the Far East.

The play includes aboriginals who once lived there; early settlers; the original 18th-century surveyor, John Stegmann; its first expropriator, Lord Dalhousie; and merchants and

Continued on page 44

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ANSWERS TO CROSSWORD PUZZLE ON PAGE 51.

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70 E	L	S	E	■	71 S	K	Y	■	■	72 S	A	B	I	N

A vibrant Jewish community in a delightful city

Savannah synagogue is the oldest Reform congregation in America

By DIANE KOVEN
Ottawa Correspondent

SAVANNAH, Ga. — For a city with a total Jewish population of only 3,000, Savannah has an extremely well organized and active Jewish community.

When I contacted the local Jewish Educational Alliance to enquire about "things Jewish" that might be of interest, I was referred to local tour guide Sharon Galin, a retired educator with a great love of her adopted city. Having moved to Savannah over 40 years ago from her native Atlanta, Galin specializes in showing visitors the city's Jewish historical sites.

Before my "official" tour of the city, however, Galin invited me to accompany her to her synagogue, an invitation I happily accepted. We attended services at Agudath Achim, a Conservative congregation, where I was struck both by a feeling of familiarity and by the congregation's particularly Southern twist.

The members were warm and friendly with faces and names that one could find in any congregation in North America. The service was the same, the melodies familiar. When the rabbi spoke, however, it wasn't about the weekly Torah portion or about events in Israel. He spoke of something newsworthy and important to his local congregation: the controversy about whether to continue flying the Confederate flag on public buildings in spite of the opposition of Georgia's Black community.

At the kiddush following services, I listened as people reminisced about their experiences growing up while segregation was still legal. The conversation brought to life a subject I had only read about before.

Savannah also boasts two other active congregations: B'nai Brith Jacob, an Orthodox congregation, and Mickve Israel, a Reform congregation.

Mickve Israel was the first congregation established in the South and is also the oldest congregation in America now practising Reform Judaism. It is also the third oldest congregation in America, following New York's Spanish and Portuguese Synagogue and Touro Synagogue in Newport, Rhode Island.

In 1733, when English settlers established the colony of Georgia, 42 Jews of Spanish, Portuguese and German descent arrived by ship and formed the nucleus of what was to become a thriving and ongoing congregation.

In 1876, after meeting in various buildings over the years, the congregation built the present synagogue, believed to be the only synagogue of English Gothic architecture in the country.

In the synagogue's museum, one can see photographs, artifacts and letters of historic significance, including the original Torah, written on deerskin, which was brought with the settlers in 1733.

In addition to its three synagogues, Savannah has a Glatt Kosher retirement residence known as Buckingham South where, I am told, a visitor could arrange to have a kosher meal. The city also has a Jewish day school, the Rambam School, and an afternoon school shared by the Orthodox and Conservative congregations. A very large and beautiful Jewish community centre, called the Jewish Educational Alliance, boasts an indoor pool and other modern facilities.

Savannah also offers many delightful and interesting sites for history buffs. The historic section of the city, beginning with River Street along the banks of the Savannah river, is easy to walk. The city is organized around town squares as in the original plans and can be easily navigated with a city map.

Buses and trolley tours take visitors to see such sites as the Juliette Gordon Low House (named after the founder of the Girl Guides of America) as well as the Mercer House, the home of Jim Williams made famous by the book and subsequent film, *Midnight in the Garden of Good & Evil*.

Easily accessible for anyone travelling south to Florida by car and perfect for lovers of warm weather and beautiful scenery and new places to explore, Savannah is certainly worth the trip.

A debate between left and right at the heart of *Clout*

By BEN ROSE
Special to The CJN

TORONTO — "My central belief is that people who own the world should govern it," says arrogant right-wing newspaper magnate, Lionel K. Biggar, a caricature version of Conrad Black in *Clout*, the Necessary Angel Theatre production directed by Richard Rose.

There is no doubt that playwright David Young had Black in mind, but a more interesting question is why *Clout* chooses to make the left-wing journalist, Trent, the fall guy in this drama.

Theatregoers who expect Biggar to be taken down a peg or two will be disappointed, but highly entertained, by R.H. Thomson's portrayal. If anything, Biggar comes off best in the debate between left and right, which is at the heart of the play.

Both Thomson and Eric Peterson (Trent) do their parts well, and their arguments, both physical and verbal, with their relevance to Canadian situations, make good theatre. Initially, Trent, a cancer patient and morphine addict, seems to be winning, but in the end Biggar outlasts and outwits him, getting most of the good lines, such as, "My definition of a loser is some one who is born at third base and thinks he's hit a triple to get there."

Those who want to hear a case made for right or left in Canadian politics will get a lot to chew over, though the writer's views come through strongly, namely that the left, at least in Trent's case, comes off second best.

Trent is pictured as a hypocrite. While professing alarm at society's ills and prescribing socialism as a cure, he is himself a philanderer who got a woman pregnant while at university and ran away from his responsibilities.

To add zest to the debate, the playwright introduces an eco-terrorist (Waneta Storms), who kidnaps Biggar and Trent, lasers them into submission, and handcuffs them together so that they can continue to argue.

In the course of the drama, she becomes Renee, the student whom both Biggar and Trent crave; Eve, a nurse Trent wants to seduce; and also the daughter Trent left behind.

Playwright Young ties the left-right debate and the different stations in life of Biggar and Trent to their rivalry over Renee, which is climaxed by a hilarious scene in which the magnate delays making love "because I need to tidy up a little."

I believe *Clout's* author went off the deep end in his ghoulish portrayal of Trent and the whippings Trent gave to Biggar during their imprisonment, violence that Biggar answered in kind.

Clout, a co-production with the National Arts Centre in Ottawa where the play was staged first, runs at the Factory Theatre until March 25.

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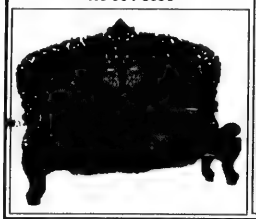

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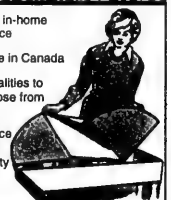

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Arts & Travel

Comedian may get his own series

By KATHRYN KATES
Special to The CJN

TORONTO — Comic Michael Gelbart, 31, isn't just a stand up – he sits down to write his wit, and runs around diligently signing contracts to bring his total entertainment package to the public.

A taste of his talents can be seen in a new half-hour network television special *Comedy Now*, airing at 9 p.m. on March 11th on The Comedy Network and at 10 p.m. April 7th on CTV.

So impressed are the folks at The Comedy Network, that even before his latest special airs, there have been talks with the Montreal-born, Toronto-based single comic about developing his own 13-week series.

After a six month self-imposed hiatus from stand up, Gelbart was summoned to Toronto's Masonic Temple to tape his special, which contained original material, most of it never before heard or even tried out in a club – unheard of in comedy and very bold on his part.

"I started off earlier in my career talking about pop culture. Then I developed self-confidence to speak more about my thoughts, rather than focusing on shallow things. My act is constantly changing and evolving. I'm trying to make my act more about human behaviour and hope it inspires people to think. A lot of my material requires abstract thought."

Gelbart's fresh approach to his craft was recently enhanced by a trip to Asia. "I was taking the appreciation of my career for granted and then when I got to this Buddhist meditation retreat in Thailand, I took an 11 day vow of silence – no talking, reading or listening to music.

"When the monks would give a serious talk on meditation and touch on anything funny, everyone there would burst out laughing. That made me realise how important it is to be able to make people laugh."

Gelbart moved to Toronto with his family as a teen. While attending Thornlea Secondary School in Thornhill, he began doing comedy as an outlet for his creativity. Most of his teachers laughed at his humour and encouraged him to pursue it.

In fact, over 50 classmates attended his premiere amateur night performance at a Toronto comedy club. "I continued to go to amateur nights at comedy clubs and worked as a comic throughout college on weekends. It allowed me to buy a convertible while still in school, and I did not have to bother my parents for money."

At Seneca College, Gelbart studied broadcasting, but did not want to be delegated to a career as a weatherman broadcasting from a small market television.

Instead, he continued to work the clubs. In 1996, just as he was considering a career move to law, the CBC invited him to write and star in his first network television special as part of their series *Comics*.

Michael Gelbart

"After the special, I started acting in movies-of-the-week filmed in Vancouver, but didn't enjoy them because I was never given a chance to have an opinion on anything. I divided my time with contracts that I got as a result of my stand-up material. This allowed me to contribute opinions."

As a writer, Gelbart has penned three Gemini Awards broadcasts and a number of programs for CBC, YTV, Life Network and Fox Family Channel. He has also produced, written and hosted two new Internet infotainment specials *Make It Funny* and *Comedy Clinic* available at tvradio.com and www.michaelgelbart.com.

Gelbart plans to move to New York to continue his work as a stand up comedian and comedy writer on a much broader scale. He hopes this career move will evolve into producing and appearing on his own show south of the border.

While in the United States, he'll be shopping around two of his film scripts, one of which as already had option offers in Canada.

"I get to do a lot of cool things in my career – appear on network specials, be on movie sets, write award shows or perform in the clubs," he says.

"To make people laugh is great. So far, the writing has been the most lucrative, but if not for stand up, I don't think I would have the opportunity to do all these other things.

"Stand up has helped me stand out. I know a lot of unemployed writers and a lot of unemployed actors. I've never been either of the two and it's directly because of stand up. It has been an excellent advertisement for what I'm capable of doing."

Acre of Time is filled with characters you can identify with

Continued from page 42

traders and generations of citizens. Cast members play multiple roles.

You don't have to be from Ottawa to enjoy the play, says Sherman, any more than you have to be living in Moscow to enjoy the play *Three Sisters*.

An Acre of Time is filled with contemporary characters in Canadian history that most people will identify with and enjoy. Sherman has made a name for himself in Canadian theatre, having written *The League of Nathans*, *Reading Hebron*, *Three in the Back, Two in the Head*, *The Retreat*, *Patience* and *It's All True*.

He won both the Governor General's Literary Award and the Chalmers Award. A collection of six of his plays is due shortly from Playwrights Canada Press.

The author gives credit to Jenkins, a bon vivant and storyteller in Ottawa, for inspiring him to write the play. Jenkins, when he isn't writing about Canadian history, is a tour guide for LeBreton Flats.

"I've talked to him many times. He is so well known in Ottawa that people have stopped to talk to him when we're walking together. He liked the first production by the Great Canadian Theatre in Ottawa last May which ran for three weeks and did sold-out business."

An Acre of Time was originally commissioned by Brian Quirt's Nightswimming. It opens at Tarragon Theatre on March 13 and closes on April 15. Previews begin on March 7.

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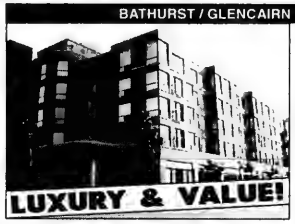

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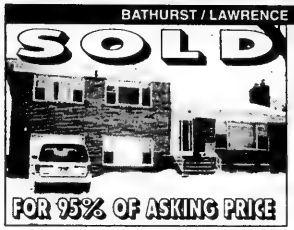

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EHRLICH, Dr. Barry (Baruch) Suddenly, on Friday, February 23, 2001, at the age of 65, as the result of an automobile accident. Beloved husband and best friend of Tamar. Loving father of Richard (Barbara Campbell), Miriam (Frank Hansen) and Alan (Kirsten Larsen). He will be sorely missed by his sister Mady Sternberg (Moshe), aunt Berta Ehrlich, sister-in-law Roni Flandres (Michael Fuchs), and many other relatives, friends and patients. Services were held on Sunday, February 25 at Steeles Memorial Chapel. If desired, memorial donations may be made to The Simon Wiesenthal Foundation or The University of Toronto Faculty of Medicine, c/o Shirley Worth, designated for the Dr. Barry Ehrlich Scholarship.

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LET'S TALK
Attractive, professionally employed female, 5' 1", slim, with brown hair, and eyes, friendly, outgoing. Enjoys walks, movies, and spending time with her dog. Seeks a professional male, with similar qualities **AD#1109**

ROMANTIC AT HEART
Widowed Jewish female, 53 yrs, warm, sincere, creative, outgoing, romantic, down to earth, strong family values, intelligent, good sense of humour, enjoys movies, the theatre, nature, art, travel, seeks male with similar qualities **AD#1111**

DREAMING OF YOU
Single Jewish female, professional, traditional, attractive, enjoys movies, the theatre, travel, arts, seeks male, professional, Jewish, 39-48 yrs, warm, kind and sincere **AD#1253**

LOVING AND CARING
Single mom, 47 yrs, slim, attractive, kind, gentle, enjoys reading, long walks, family life, seeks male, stable, sincere, loving, 45-55 yrs, for possible long term relationship. **AD#1501**

LOOKING FOR LOVE
Retired widow, charming, affectionate, elegant, education, enjoys life to the fullest. Seeks male, 58-69 yrs, for a committed relationship **AD#1490**

LOVES PETS
Single female, attractive, university educated, long red hair, brown eyes, brown eyes, 5' 6", honest, sincere, good sense of humour, enjoys travel, the outdoors, & loves dogs. Seeking male, non smoker, intelligent, positive attitude **AD#1211**

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COMPANION AND MORE
Jewish professional male, 57 yrs, 5' 10", 165 lbs, recently retired, handsome, lot of integrity, warm and caring. Seeking Jewish female, 50-60 yrs, non-smoker, traditional values, good sense of humour, enjoys theatre, dining, with similar qualities, for companionship, leading to long-term relationship. **AD#1027**

SEEKING SOULMATE
A single Jewish male, 40 yrs, professional, 6' , 200 lbs, enjoys all outdoor activities, seeks Jewish female, 26-37 yrs, kind, affectionate, warm hearted, for loving, long term relationship. **AD#1653**

GIVE ME A CALL
Divorced male, no dependents, employed, author, wide variety of interests, seeks female, similar for friends 1st relationship. **AD#1342**

ROMANTIC PROFESSIONAL
Single Jewish male, professional, non smoker, handsome, fit, good sense of humour, positive attitude, enjoys sailing, skiing, dining and dancing, the theatre, cooking seeks female, 36-48 yrs, over 5' 6", with similar qualities and interests. **AD#1013**

FUTURE MARRIAGE
Single Jewish male, 46 yrs, 5' 11", young looking, professional, employed, well mannered, devoted, special, enjoys dining, dancing, movies, good music, hiking, nice parks, and nearby travel, seeks attractive Jewish lady, 32-42 yrs, kind, young looking, for friendship, leading to lasting relationship. **AD#1371**

SHARING & CARING
Single Jewish female, blonde hair, blue eyes, slim, attractive, seeks male, Jewish 60-63 yrs to share and enjoys ideas with. **AD#1119**

LIFE IS PRECIOUS
Widowed female, senior, tall, attractive, New York born, enjoys dining and dancing, the theatre, outdoor activities. Seeks male, non smoker, independent, semi retired, good sense of humour, enjoys life **AD#1281**

SPRING ROMANCE
Single female, young, Eastern European, enjoys sports, skiing, nature, travel, music, the theatre, photography, seeks male, reliable, generous, secure, with similar interests. **AD#1613**

CALL ME
Divorced female, Philipino, 46 yrs, no children, seeks male, 46-54 yrs, for long term relationship **AD#1207**

I'M YOURS TO DISCOVER
Single female, in late 50's, living a single life for the 10 years. I'm a good listener and a lousy speaker " The rest is up to you to discover A Jewish man should know how to do so **AD#1570**

SEEKING RELATIONSHIP
Single mom of 1 child, employed, self-sufficient, seeks male, fun loving, down to earth, loves children, for serious, long-term relationship **AD#1319**

SERIOUS INTENTIONS
Single female, very attractive, intelligent, caring, honest, kind, easy going, educated, non smoker, good morals, strong family values, seeks male, 55-68 yrs, compassionate, polite, sincere, for long term relationship **AD#1177**

HEART TO HEART
Divorced grandmother of 5, attractive, enjoys movies, dining and dancing, long walks, loves pets, kids, seeks male, good sense of humour, and similar interests **AD#1394**

SEEKING SOULMATE
Single female, Jewish, easy going, non smoker, polite, good values, quiet life style, enjoys long walks, dining and dancing, seeks Jewish male, to be my best friend and life partner. **AD#1628**

LOOKING FOR YOU
Single male, Scorpio, 32 yrs, 6' 2", seeks female, 20-40 yrs, spontaneous, sensual, no head games, please leave your description and phone number. **AD#1206**

LIFE IS BEAUTIFUL
Single, nature loving, non-smoking, professional male, enjoys candle light dinners at home, and walks in the country. Seeking female, 45-55 yrs, to share time together. **AD#1496**

LIVE, LAUGH, LOVE
Single Jewish male, 35 yrs, 5' 10", brown hair, blue eyes, medium build, enjoys the outdoors, movies, dining and dancing, seeks Jewish female, for possible long term relationship **AD#1483**

GOOD TIMES AHEAD
Single white male, 21 yrs, 5' 7", 135 lbs, very good looking, enjoys going out, movies. Seeking a very nice female to talk to, have some fun and a good time. **AD#1382**

BEST FRIENDS AND LOVERS
Single male, 36 yrs, 5' 5"-5' 6", 160 lbs, goatee, brown eyes, curly black hair, enjoys long walks, movies, museums, art, galleries, reading, not into bars. Seeking female, warm, easy going, considerate, not materialistic, soulful, to share hopes, dreams, and aspirations. **AD#1275**

THE WHOLE PACKAGE
Divorced, father of 3 boys, 43 yrs, 5' 10fi", 210 lbs, solid build, good looking, brown eyes, balding brown hair, clean shaven, sincere, humourous, outgoing, enjoys sports, outdoors, camping, and movies. Seeks a nice, compassionate, warm, friendly, and funny white female, 28-45. **AD#1511**

ARE YOU THE ONE
Divorced Jewish female, 45 yrs, 5' 8", large size beauty, olive skin, short brown hair, brown eyes, loves animals, dogs, outdoors, hiking, bike riding, theatre, movies, dining, and travelling. Seeking Jewish male, with similar interests, to complete almost perfect life. **AD#1243**

HONESTY A MUST
Single mom of 2 children, Irish decent, 39 yrs, professional, employed, 5' 6", fun loving, cuddly, curvaceous, long blonde hair, brown eyes, loves music, dancing the theatre, pets, seeks male, single Dad's okay, established, honest, strong family values, good sense of humour. **AD#1114**

SINGLE MOM
Single mom of 2 children, Jewish, 40 yrs, 5' 4", 135 lbs, dark hair, dark eyes, olive complexion, enjoys cooking, family life, seeks male, slim, healthy, 40-55 yrs, professional for long term relationship. **AD#1310**

FRIENDS 1ST
Single female, divorced, petite, slender, youthful, bright, warm, professional, good values, enjoys movies, music, the theatre, travel, seeks, male, 50-60 yrs, handsome, secure, established. **AD#1536**

TAKE CARE OF ME
Female, 41 yrs, long red hair, green eyes, pretty, vivacious, zustic, enjoys dancing, prancing, entertaining. Seeks older, wiser, retired, widowed or divorced mensch, 45-80, gray/balding/no hair, okay, mentor benefactor, big hearted, who'll take me shopping and shower me with gifts. **AD#1309**

IT TAKES 2
Single Jewish female, retired, professional, attractive, intelligent, kind, loving, enjoys reading, music, nature, travel, the theatre, seeks male, Jewish 69-75 yrs, kind, honest, educated. **AD#1558**

SPEND TIME TOGETHER
Slim female, 5' 8", adventurous, creative, caring, intellectual, enjoys the arts, nature, music, travel, dancing, and more. Seeks male, who's emotionally and physically fit, to share interests. **AD#1100**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, professional, enjoys, sports, movies, working out, long walks, non smoker, kosher, household, seeks female, 26-36 yrs, non smoker, for long term relationship. **AD#1488**

LET'S TAKE A RIDE
Single male, 36 yrs, 5' 6", brown eyes, black hair, goatee, employed, enjoys art galleries, museums, movies, music, riding, his motorcycle and much more, easy going, seeks female, with a bit of a wild side, and similar qualities and interests. **AD#1671**

A TRUE GENTLEMAN
Single Jewish male, 32 yrs, 5' 6", handsome non smoker, brown hair, blue eyes, energetic, romantic, secure, creative, open minded, eclectic tastes, seeks female, for friends first relationship, divorced or older ladies welcome. **AD#1455**

GIVE ME A CALL
Single white Jewish male, 33 yrs, outgoing, religious, enjoys movies, music, dining and dancing, travel, seeks female, similar qualities and interests. **AD#1106**

ROMANTIC AT HEART
Single white male, 58 yrs, self employed, enjoys travel movies, good conversation, quiet romantic, evenings seeks female, with similar interests and qualities. **AD#1117**

YOUNG AT HEART
Divorced with 3 children, visit with them every other weekend, 43 yrs, 5' 10fi", 200 lbs, balding, brown hair, brown eyes, good looking, enjoys movies, sports, dancing, and having fun. Seeking female, to go out with casually and see where it goes. **AD#1589**

LIFE PARTNER
Female, 61, easy going, polite, non-smoker, quiet lifestyle, and good values Seeks male, to be best friends, and life partner. **AD#1441**

CARING AND SHARING
Single Jewish female, attractive, slim, curvaceous, caring, sharing, enjoys music, movies, books, and lectures, seeks male, who's emotionally stable warm and kind, for friendship first. **AD#1633**

ROMANTIC AT HEART
Widowed Jewish female, 50'ish, caring and sharing, romantic, passionate, honest, down to earth, good sense of humour, enjoys movies, music, cooking, dining and dancing, seeks male, with similar qualities and interests **AD#1393**

LET'S HAVE COFFEE
Single female, attractive, slim, curvaceous, caring and sharing, enjoys movies, music, books, lectures, seeks male, emotionally stable, warm and kind. **AD#1654**

FUTURE DEVELOPMENTS
Widowed female, 50'ish, attractive, 5' 7", 122 lbs, professional, blonde hair, green eyes, emotionally, and financially secure, independent, adventurous, world traveller, enjoys the arts, reading, dining and dancing, seeks male Jewish, tall, educated, handsome, good sense of humour. **AD#1127**

LET'S HAVE COFFEE
Single female, attractive, professional, 50'ish, sensitive, smart, serious, outgoing, good sense of humour, seeks male, warm, witty, wonderful, to share life's highs and lows. **AD#1189**

ROMANTIC AT HEART
Single white female, 37 yrs, 5' 3", heavy build, honest, intelligent, romantic, long brown hair, blue eyes, enjoys movies, music, long walks on the beach, seeks male, non smoker, over 35 yrs, for long term relationship. **AD#1239**

WAITING FOR YOU!
Single female, 39 yrs, pretty, fit, enjoys movies, music, theatre, dining and dancing, seeks male, professional, handsome, good sense of humour, high energy, with similar interests. **AD#1098**

SOFT LIPS, SHARP MIND
Attractive single Jewish male, 39 yrs, seeks an adventurous, serious female, for romantic dates and steamy nights. **AD#1166**

FUN LOVING
Single Jewish male, 6' 2", 180 lbs, slim, muscular build, seeks female, sensual, spontaneous, fun loving. **AD#1180**

LOOKING FOR YOU
Single male, "Harry", seeks a lady he met on November 13th, you were originally from the Montreal area and now lives in Spadina & Bloor area. Was too shy then, but hopes to find you now. **AD#1069**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, movies, dining and dancing, and much more Seeking female, 30-35 yrs, professional, sensitive, attractive, honest. **AD#1252**

BE MINE
Widowed Jewish male, youthful 50's, 5' 7", fit, slim, lawyer, international entrepreneur, physicist, world/life explorer, fearless, aerodite, omnipotent, exciting and cultured, seeks highly intelligent, compassionate, gracious, non-conformist, educated, slim, fit, adventurous, youthful female, who's seeking a fascinating man. **AD#1142**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing, country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 46 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship. **AD#1534**

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ROMANTIC AT HEART
Single female, 47 yrs, attractive, petite, fun loving, honest, sincere, passionate, good natured, enjoys tennis, working out, reading, dining and dancing, movies, music, seeks male, 40-55 yrs, with similar qualities, and interests. **AD#1566**

HEART OF GOLD
Single Jewish female professional, attractive, slender, caring warm, romantic, educated, good values, seeks male, Jewish 40-50 yrs, romantic good sense of humour, positive, giving, warm, kind hearted **AD#1564**

MR. WONDERFUL
Attractive single Jewish female, 5' 5", brown eyes and hair, kind, sincere, creative, and lots of fun Seeks Jewish traditionalist, over 45 years young, handsome, around 6' , genuine, kind, intelligent, non-smoker, financially stable, and humourous, to share in life's dreams **AD#1541**

SEEKING SOULMATE
Widowed Jewish female, caring, sharing, romantic, passionate, open, honest, outgoing, easy to talk to, down to earth, good sense of humour, enjoys movies, dining and dancing, cooking, seeks male, with similar qualities, and interests. **AD#1510**

SERIOUS COMMITMENT
Attractive slim female, 38 yrs, 5' 6", brunette, enjoys reading, movies, dancing, and sports. Seeking a good natured, hard working male, who wants a committed long-term relationship. **AD#1112**

EASY GOING
Hebrew male, easy going, humourous, romantic, caring, seeks female, with similar qualities. **AD#1583**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests. **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enjoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook. **AD#1551**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat, sense of humour, and eclectic tastes, holistic and spiritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in every way with similar interests. **AD#1061**

GIVE ME A CALL
Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 18-44 yrs, with similar interests. **AD#1582**

A SPOONFUL OF SPICE
Male, 43 yrs, handsome, genuine, sincere, romantic, seeks female, to serve up a red ribbon recipe, with a spoonful of spice, with a dash of sizzle, rounded out with a large cup of tender loving care. **AD#1593**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship **AD#1282**

FINE WINE
Single attractive female, Jewish, 37 yrs, 5' 8", with a passion for life, tennis, and fine wine, strong family values, seeks single Jewish male, 30-45 yrs, caring, intelligent, good sense of humour **AD#1478**

LOVE ME TENDER
Single mom of 2 children, tall, attractive, compassionate, and loving, moderate, traditional, enjoy cooking, music, dining and dancing, movies, long walks, seeks male, with similar qualities and interests **AD#1563**

LOVES & LAUGHTER
Single female, 57 yrs, attractive, seeks male, 55-65 yrs, handsome, non smoker, good sense of humour **AD#1479**

HONESTY A MUST
Single female Jewish, 31 yrs, attractive, educated, outgoing, enjoys outdoor activities, working out, and going to synagogue Seeks male, 5' 10", or taller, warm hearted, outgoing, sincere, honest, down to earth **AD#1126**

DANCE WITH ME
Attractive youthful female, 5' 5", 135 lbs, intelligent, adventurous, comfortable to be with, enjoys travelling, dancing, dining, movies, communicating, and the stock market. Seeks an intelligent male, who expresses needs and feelings, to share life's adventures, be best friends and for companionship. **AD#1474**

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LOVING AND CARING
Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities **AD#1636**

LOVE & LAUGHTER
Single male, passionate, romantic, sincere, good sense of humour, educated, enjoys outdoor, activities, and life, special experiences, seeks female for casual, non committal relationship. **AD#1470**

LOVING & CARING
Single male, 5' 10", 178 lbs, handsome fit, medium build, affectionate, passionate, easy going, enjoys movies, sports, dining and dancing, outdoor activities, travel, seeks female, similar qualities, and interests, no head games, down to earth, passionate. **AD#1228**

ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys. **AD#1418**

EASY GOING
Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship. **AD#1125**

Have Questions?
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Eating disorders explored at Israeli conference

JERUSALEM — How does one explain that humans are the only living creatures who starve themselves to death voluntarily?

That is the challenge that faces researchers and medical practitioners in trying to cope with eating disorders – deviance from normal eating to the point of death in extreme cases.

A national Israeli eating disorder conference, sponsored by the Hebrew University of Jerusalem faculty of medicine, the Canadian Friends of Hebrew University and Hadassah University Hospital and supported by the Canada-Israel Institute for Sports and Health Education, was held this week at the Hebrew University to delve into the latest findings relating to the causes, prevention and treatment of various forms of eating disorders.

The conference featured leading specialists in the field, mainly from Canada and Israel. Conducted in both Hebrew and English, it met under the theme: "From the Classroom to the Clinic: Education, Intervention and Prevention."

Statistics vary, but anorexia, a form of self-starvation, is thought to affect between 1 to 2 percent of all teenage girls worldwide. Bulimia (bingeing and purging), which tends to affect people from the late teens on, may affect as many as one in six students. Overall, it is believed that more than 50 percent of all teenagers experience some form of eating disorder through their maturing years.

Israel is not exempt from this problem. Experts say that eating disorders are rising sharply among Israeli teenage girls, but awareness and treatment of the condition is far less developed than in North America. A study conducted in the mid-1990s indicated that the hospitalization rate for anorexia in Israel is 29 patients per 100,000 people, similar to the figure in the United States.

Prof. Elliot M. Berry of the Hebrew University-Hadassah medical school and the department of human nutrition and metabolism at the Braun Hebrew University-Hadassah school of public health and community medicine, was chair of the organizing committee for the conference.

Berry has developed a hypothesis, based on experiments with food-deprived mice, that when essential amino acids and fatty acids are missing from the diet because of excessive undereating, brain function is affected to the extent that normal behaviour is disrupted. This leads to the assumption that people who begin voluntary starvation may become irrational in relating to normal eating or in the way they perceive their own bodies.

The solution could be to administer the missing acids to patients as a preliminary step to psychological rehabilitation. This becomes complicated, however, because of the patients' refusal to accept such treatment. Anorexics, apparently, do receive some compensation instead of food.

Under conditions of semi-starvation, the body produces substances that might cause an "altered state" or "high" enabling anorexics to put up with such feelings as hunger and cold in a manner differently than under normal conditions.

Socio-cultural factors are also considered an important element, particularly in the initial stages of eating disorders. Especially affected are girls and young women who are subjected to societal pressures extolling the pursuit of thinness. These factors are also being studied, Berry said.

It is essential to raise the awareness of eating disorders through education, particularly among young women, "in order to prevent their self-destruction," Berry says.

Among the guest lecturers were Dr. Paul Garfinkel, chair of the psychiatry department at the University of Toronto; Dr. Allan Kaplan, head of the program for eating disorders at Toronto General Hospital; and Dr. Marsha Marcus, head of the behavioural medicine and eating disorders program at the University of Pittsburgh school of medicine.

Heart disease affects women

The symptoms of heart disease and the signs of a heart attack are different. In addition, women's experiences with heart disease can differ from men's. The Heart and Stroke Foundation of Canada is urging both men and women to study the warning signs and take quick action.

Heart disease and stroke is the number one cause of death for Canadian women, causing four out of every 10 deaths. Eight times more women die from heart disease and stroke than from breast cancer.

Women may be more likely to experience "atypical" symptoms such as vague chest discomfort. Some risk factors such as hormones and diabetes can significantly increase the risk of heart attack among women. Some diagnostic tests and treatments for heart attack may not work as well on women.

In the past, heart disease among women was not treated as aggressively as men and fewer women were referred for treatments such as bypass surgery and balloon angioplasty following a heart attack.

Early warning signs of heart disease in women

If you experience any of these feelings, seek medical advice.

- Pain or discomfort in the chest that comes on with physical activity and goes away with rest.
- Shortness of breath, breathlessness, or unusual tiredness with physical activity.
- Physical activities that used to be easy or normal have become difficult.

Warning signs of heart attack in women

If you experience any of these feelings, tell someone right away or call for emergency help.

- Vague chest tightness, discomfort, pain or a crushing radiating chest pain.
- Heaviness, pressure, squeezing, fullness, burning or pain that may begin in the centre of the chest and spread to the neck, jaws and shoulder.
- Unusual pain that spreads down one or both arms.
- Shortness of breath, paleness, sweating or weakness.
- Nausea, vomiting and/or indigestion.
- Feelings of extreme anxiety, fear and/or denial.

For more information, call the Heart & Stroke Healthline at 1-800-360-1557 or visit their Web site at www.hsf.on.ca.

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Moms hit the ice in Thursday morning ritual

By NEIL BECKER
Special to The CJN

TORONTO — She shoots, she scores!

It's become a Thursday morning ritual. After seeing their husbands and kids off to work and school, approximately 22 women dash over to Forest Hill Arena where they don skates and pads for a vigorous workout followed by a game.

Officially called the Mothers Hockey League, or MHL for short (although you don't have to be a mother to join), the four-year-old league is the brainchild of Susan Leston.

"At the time, everyone in my household was playing hockey, even my daughter," she said. "I was actually with a couple of women when I said I wouldn't mind playing some hockey."

The first step towards making her vision a reality was recruiting teammates, women bold enough to take on an adventure by learning to play a new game.

"We put up ads all over the Eglinton area," Leston said.

The response was overwhelming. Many of the women, who at first were apprehensive, have now become addicted to the sport.

"Some of the women who have never played before are now playing twice a week," she said. "Some even rearrange their work schedule so that they can always play on Thursday mornings."

The regime calls for the women to take to the ice every Thursday morning at 9:30 for a half-hour lesson in hockey fundamentals under the supervision of a qualified instructor.

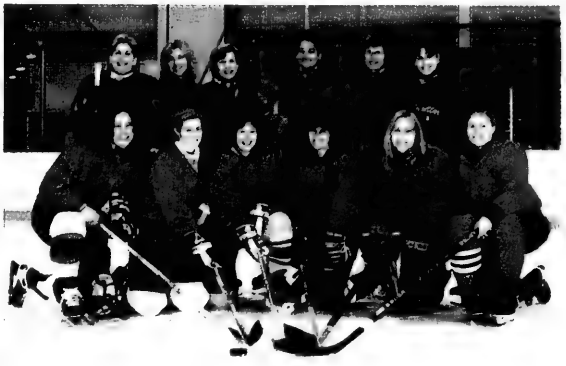
"We learn something different every week. We work on skating, stick handling and shooting the puck. We hired the instructor, who works with us every week before we play our games and then acts as referee during the game," Leston said.

Once the clock strikes 10, it's time to put those new skills to the test as the puck drops at centre ice for a game.

Red and blue teams were set early in the season and the two squads have built a friendly rivalry.

"We play 22 games in a season; 11 before Chanukah and 11 after. We never keep score. The purpose is to have fun and to get some exercise. We have a full program right now. We decided to cut off enrolment early this year to make sure that the women got sufficient ice time," Leston said.

An exception, however, is allowed for goaltenders, who are in short supply. Although the MHL would prefer experienced netminders, beginners are also welcome.



Ruth Garbe (left, above) and Joanne Esakov face off prior to joining the rest of the MHL for a pre-practice photo.

Although the season concludes at the end of March, the MHL is considering a spring and summer activity. In early June, Forest Hill Arena is turned into a roller blade facility and there is talk in the MHL of forming a spring and summer rollerblading league.

One veteran member who has benefited greatly from this hockey program is Jane Rendely.

"I feel more fit," she said. "Watching my son have so much fun on the ice inspired me to play."

At the end of the season, the women, who have battled each other for weeks on the ice, get together for an end of the year banquet.

These women have proved that if there is something you really want to try, you never know what might happen.

RAPTORS GIVE BOOKS TO YOUNG CJN TICKETHOLDERS: As part of a project promoting literacy, Raptors team members presented books at the beginning of last Tuesday's winning effort against the Cleveland Cavaliers. The lucky youngsters were Hannah and Sarah Dodick, Daniel Gelberger, Moshe Gerber, Lane Gold, Elliot and Harris Kaufman, Ben and Mark Snaper, and Alex and Jay Wexler.

CJN Raptor Night Contest winners Harris Kaufman, second from left, and Avihayil Genesove were presented with basketballs autographed by Morris Peterson and Antonio Davis. Flanking the winners are *The CJN*'s Janice Atkinson, left, and Pam Wiles of Maple Leaf Sports & Entertainment.

[Frances Kraft photos]

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Recommended Reading

Fiction and Poetry

• **From a Sealed Room**, *by Rachel Kadosh*, Berkley Books, $19.99 SC.

A brilliant and passionate debut novel about the lives of three Jewish women representing three generations. Widely acclaimed, including praise by Toni Morrison and Elie Wiesel.

• **A Conspiracy of Paper**, *by David Liss*, Random House, $37 HC.

A suspenseful and well-researched historical novel set in 18th-century London.

• **Glottal Stop — 101 Poems**, *by Paul Celan*, translated by Nikolai Popov and Heather McHugh, Wesleyan University Press, $37.95 HC.

These translations of the work of Paul Celan, widely recognized as the greatest postwar European poet, are described by Yehuda Amichai as "perfect in language, music, and spirit."

The remarkable story of Gunther Goldschmidt and Rosemarie Gumpert, musicians who struggled to perform under the Nazi regime and fell in love, is beautifully told by their son, National Public Radio senior commentator Martin Goldsmith. According to Ted Koppel, it is a "fascinating insight into a virtually unknown chapter of Nazi rule…"

• **The Last Minyan in Havana**, *by Betsy Heisler-Samuels*, Chutzpah Publishing, $25.95 SC.

A moving and informative account of life in Cuba for Jews who escaped Hitler's Europe until the Castro revolution. By the publisher of *Entre Nosotros*, a Spanish-Jewish magazine popular in Florida and South America. (Well done from a journalistic point of view, although it should have been edited better for grammar and spelling.)

Non-Fiction

• **False Papers – Essays on Exile and Memory**, *by Andre Acimar*, Farrar, Strauss and Giroux, $39.95 HC.

Profound, beautifully written essays by the author of *Out of Egypt*, three of which were chosen for the *Best American Essays* collections.

• **The Jewish Confederates**, *by Robert N. Rosen*, University of South Carolina Press, $65.95 HC.

A fascinating introduction to the community of southern Jews of the 1860s, demonstrating their extreme patriotism and loyalty to the Confederate cause. A must-read for students of Jewish or American history.

• **Torah of the Mothers – Contemporary Jewish Women Read Classical Jewish Texts**, *edited by Ora Wiskind and Susan Handelman*, Urim Publications, $49.95 HC.

A refreshing and inspiring collection of commentaries by highly accomplished women Torah scholars. Includes reminiscences of Torah greats who taught and greatly influenced them; i.e., Nechama Leibowitz, Rav Joseph Dov Soloveitchik, Rabbi Aryeh Kaplan and Rabbi Menachem Schneerson.

• **The Inextinguishable Symphony – A True Story of Music and Love in Nazi Germany**, *by Martin Goldsmith*, John Wiley & Sons, Inc., $36.95 HC.

Youth

Ages 7 and up

• **The Day the Rabbi Disappeared – Jewish Tales of Magic**, *retold by Howard Schwartz, illustrated by Monique Passicot*, Viking, $22.99 HC.

A lovely and enchanting collection of international Jewish holiday tales by an award-winning storyteller. Includes interesting historical detail and valuable information on each holiday and on a few great Jewish personalities such as the Baal Shem Tov, founder of the chassidic movement. Enjoyable for adults as well!

Ages 4 and up

• **The Boy Who Stuck Out his Tongue**, *by Edith Tarbescu, illustrated by Judith Christine Mills*, Barefoot Books, $22.95 HC.

An adorable Yiddish folktale set in a small Hungarian village.

Ages 11 and up

• **A Breath of Fresh Air and Other Stories**, *by Chaya Baila Weinfeld*, Israel Book Shop, N.J., $18.95 SC.

An anthology of heartwarming short stories compiled from the author's weekly column in the newspaper *Yated*.

Recommended Reading appears monthly. The list is prepared by Atara Beck of Israel's Judaica Centre.

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Vinaigrette:
2 tblsp semi-dry red wine
1/2 cup balsamic vinegar
1/8 tsp. salt
1/8 tsp. ground black pepper
1/4 tsp. sugar
1/4 cup olive oil

Salad:
8 cups mixed salad greens
1 med. red onion, thinly sliced

Toasted Farfel:
1 cup farfel
2 tsp. olive oil
1/4 tsp black pepper
1 tsp. chopped fresh herbs (oregano, basil, garlic or chives)

Vinaigrette: Whisk all ingredients *except* olive oil together in med. container. Slowly add olive oil in a steady stream, whisking until dressing is well blended. Place in large salad bowl.
Salad: Add greens to bowl. Top with sliced onion. Cover and refrigerate.
Toasted Farfel: Preheat oven to 375°F. In large bowl, mix farfel with oil, pepper & herbs. Bake until golden brown.
To serve, toss salad and top with toasted farfel.

About Teens

Dear Karilani,

I have gone to summer camp for many years and enjoyed it very much. This summer, most of my friends are going back to camp. My parents would prefer me to stay in the city and attend summer school. I am not a strong student and they think next year will be easier for me if I have a smaller number of classes during the school year. I understand their logic, but I know how much I would miss camp and my friends. Do you have any advice?

Uncertain

Dear Uncertain,

It is very important for you to determine how badly you want to go back to camp. If it is absolutely necessary for you because you feel as though you will be missing a very important and enlightening experience, you should sit down with your parents and rationally explain to them how much this means to you.

It is very important that you approach your parents maturely, because if you whine and complain, they won't take you seriously. If you plan out your argument before you sit down with them, they will know you are serious about this.

On the other hand, it may be beneficial for you to take classes during the summer. It will make your work a lot easier next year, enabling you to do better and have a more relaxed school year.

Staying in the city during the summer is not always bad. If you are here this summer, I'm sure you'll find a lot of fun things to do and people to be with.

Although it will be hard not to be with your camp friends, you can still stay just as close to all of them, by writing and visiting. You may even feel closer to them after not spending the summer with them because, after all, "absence makes the heart grow fonder."

If you are in the city for the summer, not only will you be able to maintain those friendships, but you will also be able to make new friends.

This situation seems very unfair right now, but your parents just want what's best for you. So, even though this might be hard, try to make the best of the situation and look at the positive effect it could have on you.

Dear Karilani is written on a rotating basis by three high school students. The drawing is a composite. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

Crossword Puzzle

The Canadian Jewish news

"All Mixed Up"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

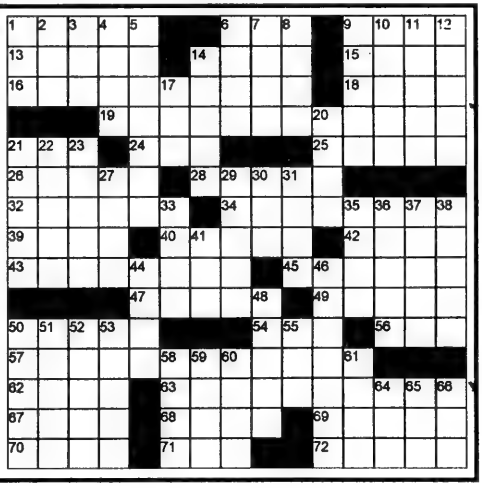
Across

1 Puzzle
6 Part of an Israeli city
9 Samuel Gompers foe
13 Ticked off
14 Don't buy retail
15 "___ Ever Wanted" ("Prince of Egypt" song)
16 Einstein's was powerful/Assassination victim of '95
18 Philly ringer
19 Kind of killer Berkowitz was/The Promised Land
21 Marshall Holman target
24 It has nine digits: abbr.
25 Makes shekels
26 "It's ___ bet"
28 Aquarium fish
32 Turnip cousin
34 Synagogue/Unlike the Negev
39 Colleague of Siskel and Maltin
40 Plus-column entry
42 How many times Richard Dreyfuss has won Best Actor
43 Israeli port/Mark Spitz competition
45 Knesset sounds
47 ___ acid
49 Paris's water
50 One way to be taken
54 Actor Tayback
56 H.S. degree alternative
57 Kirk Douglas, to Michael/Infamous banquet of 1883
62 Peace Prize city
63 *Heder* classmates, say/former P.M.
67 *Tuches*
68 Erstwhile kind of shop
69 Jew, often in history
70 The other choice
71 Ending of many Jewish surnames
72 Polio conqueror

Down

1 Baby wear
2 Act like a klutz
3 Airline watchdog org.
4 Singer Redding
5 Beginnings, biblically
6 Elat neighbor
7 Viktor Frankl subject
8 Nazi filmmaker Riefenstahl
9 Native
10 Exonerate a la Dreyfus's name
11 Burns's go-with
12 Friend of ___ (Ira Magaziner, for example)
14 ___ Paul (Mayor Norm Coleman's hometown)
17 Monopoly acquisitions, for short
20 Close up, as a deal
21 Winter coat
22 Singer of fiction
23 Horowitz colleague
27 Mossad docket
29 What to do at a *tisch*
30 Start of many Malamud titles
31 Sex Dr.
33 Ahad ___
35 Ear part
36 Take apart, as a sailboat
37 Bit of *The Dybbuk*
38 Cut
41 Feynman's field, broadly: abbr.
44 Fail tool
46 Wallenberg facilitated many
48 In the open
50 Prior to, poetically
51 Site of Herzl's congress
52 Cartographer's tome
53 The dishes, e.g.
55 Unknowns
58 Tire measurements: abbr.
59 Hard wood
60 Depend (on)
61 Twice tri-
64 Adam's is famous
65 Hebrew word spoken by Jesus on the cross
66 Boxer, e.g.

(Answers are on page 42.)



jewish Toronto

Spectacular Close

UJA FEDERATION officially closed **Campaign 2001-The Campaign For Our Children** - in a festive fashion on February 21, at the Toronto Centre for the Arts. The evening's keynote speaker was Hadassah Lieberman, wife of Senator Joe Lieberman, Al Gore's running-mate in the recent U.S. presidential election.

Lieberman praised Toronto's Jewish community for its commitment to improving the lives of young people locally and abroad.

The campaign closing celebration, which was attended by over 900 community members, included live musical entertainment and tributes to campaign chairs **Ron Frisch** and **Ed Sonshine**, vice-chairs, **Judy Engel** and **Harry Krakowsky**, and Women's Campaign & Advocacy chair, **Dodi Weill**.

UJA FEDERATION president **Alan Sandler** also announced the chairs for Campaign 2002- **Michael Bregman** and **David Koschitzky**, and **Lesley Binstock Offman**, chair of Women's Campaign & Advocacy.

Harry Krakowsky and Judy Engel, vice-chairs of Campaign 2001- The Campaign For Our Children

Ron Frisch (l) and Ed Sonshine, chairs of Campaign 2001-The Campaign For Our Children

Fred Steiner (l) and Stephen Diamond, Campaign closing chairs, shown with Lieberman

Lesley Binstock Offman, Women's Campaign & Advocacy chair, Campaign 2002

Michael Bregman, co-chair of Campaign 2002

Hadassah Lieberman, keynote speaker

David Koschitzky, co-chair of Campaign 2002

Dodi Weill, chair of Women's Campaign & Advocacy for Campaign 2001 – The Campaign For Our Children

Alan & Rebecca Simpson

Leslie & Anna Dan

Meir Romem, Israel's Consul general, with his wife Dr. Rosalind Romem

Irving & Ruth Frisch

Bruce & Lianne Leboff

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This Week

Greater Toronto Area

Orthodox rabbis angry at ad that attacks Israel. *Page 3*

Police called for bomb scare at Sephardic Kehila Centre. *Page 6*

Zundel's departure seen as victory against racism. *Page 12*

From Bay Street to Seaton House: A portrait of a homeless Jew. *Page 18*

Passover Food Ideas

It's time to start thinking about what to prepare for next month's holiday. *Page 26*

Coast to Coast

Internet hate report released in Vancouver. *Pages 34*

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Israel's new prime minister

After a month of coalition bargaining, Ariel Sharon's unity government was approved last week in the Knesset by a vote of 72 to 21. Six parties comprise the government. The Knesset also voted to repeal direct elections for prime minister. *[Isranet photo]*

CJC names executive

TORONTO — Keith Landy, current chair of Canadian Jewish Congress, Ontario region, has been acclaimed incoming national president of CJC, Goldie Hershon, chair of the CJC nominations committee and a former CJC president has announced.

At the close of the nominations deadline on March 7, there was also a full slate of national officers, Hershon said.

"I am pleased now to officially confirm that this slate will be the final one presented to the upcoming CJC plenary assembly to be held at the Inn on the Park in Toronto on May 6 and 7.

"Congratulations to Keith Landy as the incoming president, and to his new officers, who will lead the organization that is the Jewish community's national voice on public affairs. I am confident that CJC can look forward to continued effective representation of the Jewish community of Canada in the 21st century," said Hershon.

Landy, born in England and raised in South Africa, is a senior partner in the Toronto law firm of Landy, Marr and Associates. He will succeed Moshe Ronen as president of CJC at the close of the plenary.

Continued on page 38

'Zionism is racism' resurfaces

By RON CSILLAG
Staff Reporter

TORONTO — Canada is not ruling out boycotting a controversial United Nations conference on racism that is threatening to resuscitate the Zionism-equals-racism issue.

A Foreign Affairs Canada official was careful last week to counter what he said was a media report that misrepresented the government's stand.

The report stated that Canada would attend the conference in Durban, South Africa, in August even if it was clear the Zionism issue would be up for debate.

"No decision has been taken yet," stressed François Lasalle. "We have to evaluate everything."

Canada may boycott UN 'polemic fest'

Canada's "general policy," Lasalle told *The CJN*, is that boycotts, like sanctions, "are not always the best way to go.

"But at this point, we are not discounting anything, including the option of not attending."

In the meantime, Canada will work to influence the conference's agenda as much as possible. "Our position is that we oppose any efforts to reintroduce Zionism-is-racism into any forum, whether it's the UN or otherwise," Lasalle said. "We act on that core position."

The Zionism debate is already threatening to derail the UN World Conference Against Racism. The U.S. State Department said recently there is a good chance it will boycott

Continued on page 40

Greater Toronto Area

Shabbat Parah: Ki Tisa
Candlelighting: 6:06
Havdallah: 7:11

European Union increases pressure on Arafat — please see page 39

The News in Brief

Canada

Media Awards

TORONTO — The 26th Annual Media Human Rights Awards of B'nai Brith Canada's League for Human Rights will be presented March 19 at the Jane Mallet Theatre in Toronto. This year's recipient of the Special Media Human Rights Award is Canadian cartoonist Lynn Johnson, creator of *For Better or For Worse*.

Israel

Population Forecast

JERUSALEM — Palestinians will outnumber Israelis in Israel, the West Bank and Gaza Strip by the year 2050, according to a recent United Nations report. The report noted that there are currently more than six million Israelis and 3.2 million Palestinians living in those areas. Because of a higher birthrate, the Palestinian population is expected to number 11.8 million by 2050, while the Israeli population is expected to be 10.1 million.

Gun Requests

JERUSALEM — Requests for gun permits have risen 300 percent in Israel since Palestinian violence erupted in late September, Israel Radio reported. The greatest increase has been in the environs of Jerusalem and around the West Bank's Ariel settlement.

Pardon Sought

JERUSALEM — A right-wing women's group has launched a petition to secure a presidential pardon for a woman convicted of complicity in the 1995 assassination of Yitzhak Rabin. Margalit Har-Shefi is set to be jailed on charges of failing to notify the authorities of her friend Yigal Amir's plan to kill Rabin. The Women in Green say Israeli officials knew of Amir's intentions in advance.

World

Community's 'Shame'

NEW YORK — Jonathan Pollard's Toronto-based wife slammed Israel and the American Jewish community for lobbying harder for a pardon for fugitive financier Marc Rich than for her husband, who is serving a life sentence for spying for Israel. Esther Pollard told a dinner here last week that the "deep involvement of the American Jewish leadership and the government of Israel" in former president Bill Clinton's rush of last-minute pardons "has become a source of embarrassment and shame for the Jewish community."

Presidential Apology

WARSAW — Polish President Aleksander Kwasniewski intends to apologize on the anniversary of a wartime massacre of Jews in the small Polish town of Jedwabne. The town is the focus of a new book that details how local Poles allegedly herded up to 1,600 Jews into a barn on July 10, 1941, and then burned it down. The book has sparked national debate among Poles.

Jew Released?

TEHRAN — Iran last week released one of the 10 Iranian Jews imprisoned for allegedly spying for Israel, according to the country's state-controlled news agency. However, U.S. Jewish activists monitoring the case have been unable to confirm whether Ramin Nematizadeh was in fact released. Nematizadeh, 24, was sentenced to two years, the shortest term of the 10. Another three prisoners may soon be paroled, according to activists.

Black Lashes Out

LONDON — Canadian media magnate Conrad Black lambasted a columnist at one of his publications for an anti-Semitic column. Black, who owns the *Spectator* in London, wrote, in a column of his own, that Taki Theodoracopulos had issued a "blood libel" against Jews "almost worthy of Goebbels" with a piece that said, in part: "The way to Uncle Sam's heart runs through Tel Aviv and Israeli-occupied territory," and described Israelis as "those nice guys who attack rock-throwing youth with armour-piercing missiles." Black, who also owns the *Jerusalem Post* and half the *National Post*, also accused the British Foreign Ministry and major British media of endemic anti-Semitism.

Life Sentence

PARIS — The highest-ranking Nazi believed still alive has been sentenced in absentia by a French court to life in jail. The verdict against Alois Brunner was for deporting 345 Jews to Auschwitz. Brunner, believed to be living in Syria, was Adolf Eichmann's personal secretary during World War II.

Jewish Studies in Former Communist States

BUDAPEST — Jewish communities in four former Communist states have established a scholarship grant for students in Jewish studies at the Central European University (CEU) here.

"It marks the first time that Jewish communities in east-central Europe co-operate in such a way," said sociologist Andras Kovacs, director of the Jewish Studies Project at CEU.

Jewish communities in the Czech Republic, Slovakia, Hungary and Poland contributed a total of $2,000 to endow the Central and Eastern European Jewish Communities Jewish Studies Support Research Grant.

The CEU, set up in 1990, is a regional university promoting educational development and policy-making in central and eastern Europe and the former Soviet Union.

Funded by the Soros Foundation, it provides post-graduate education for students from nearly 40 countries.

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Anti-Israel ad angers mainstream Orthodox Jews

By PAUL LUNGEN
Staff Reporter

TORONTO — Mainstream Orthodox Jews are seething over an ad that describes Zionism as "heresy" and claims that the existence of the State of Israel is a violation of the Jewish religion.

"It was very disgusting," said Rabbi Dovid Schochet, chair of the Vaad Harabonim of Toronto, the city's Orthodox rabbinic council.

The ad represents "an extreme, fanatic, anti-Zionist point of view," said Rabbi Moshe Stern of Toronto's Shaarei Tefillah Congregation.

"I suspect it is a perverted communiqué to the non-Jewish world to gather against the State of Israel and annihilate it," said Rabbi Chananya Berzon, president of the Rabbinical Council of Canada, Eastern region.

"I was very aggravated by the ad," said Kurt Rothschild, president of the Canadian Zionist Federation.

The ad that has so angered mainstream Jews appeared last week in the *National Post* and the Montreal *Gazette*, after appearing earlier in the *New York Times*. The ad was placed by the Central Rabbinical Congress of the U.S.A. & Canada and it included a contact address and phone number in Brooklyn, as well as a phone number in Montreal. A call to the New York office was directed to the Montreal branch, while requests from the Montreal office for a comment were ignored.

The ad is headed, "Why are we against the Israeli government and its wars?"

Citing a chapter of the Talmud, the ad argues that since the destruction of the Jerusalem Temple, "the Jewish people have been forbidden by the Creator to exercise sovereignty over the Holy Land prior to the Messianic era.

"For over 2,000 years, the Jewish people accepted their exile as Divine decree… Zionism by its very nature rejects the concept of a Divinely imposed exile. In addition, it has been consistently indifferent to the sufferings and dangers which it and its embodiment, the State of Israel, have inflicted upon Jew and gentile. Zionism represents a total and radical break with the beliefs and practices of the Jewish people throughout history."

The ad appears to be the work of the anti-Israel Neturei Karta, Rothschild and Rabbi Berzon said.

The group, founded in 1938, is fervently anti-Zionist and it has been embraced by

Continued on page 38

OOPS!! We inadvertently published this winning drawing in our Purim Poster Contest by Kayla Fruitman-Kaplan upside down. Sorry. The editor

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Greater Toronto Area

Wondrous musical legatee

From the editor's desk

There is a famous archival photograph of the members of the Israel Philharmonic Orchestra (IPO) – men wearing suits and women in long skirts – clustered around the sides of a bus that is stuck on an upward incline in a rock-strewn field. The orchestra members are pushing the bus forward, helping it advance along an uncertain path.

The photo was taken during a time of war, July 1948, merely weeks after the State of Israel had been declared. The bus was stuck on the famous "Burma" Road, the road to Jerusalem hastily engineered to relieve the siege of the city and bring supplies of food and water to its starving people.

It was a treacherous road travelled during treacherous times. But it was obvious in the hearts of these brave musicians that music was also desperately needed by the people of Jerusalem.

"The orchestra of this land, ever old and ever new, has before it not merely the task of aiding, by means of strengthening their cultural life, the inhabitants of Eretz Israel in the work of upbuilding; its aim should also be to prepare the ground for a musical culture, which may, should the times again be propitious, present mankind with a mighty creator of music."

Thus spoke Bronislaw Huberman, the renowned Polish-born violinist, who founded the Palestine Symphony Orchestra twelve years earlier, in December 1936, in one of the many seminal, farsighted acts involved in the re-establishment of the Jewish state. Huberman's vision ultimately became the guiding ethos of the IPO.

Despite the severe economic, social and military hardships of the early years, a musical culture did indeed arise in Israel. It flourishes there to this day.

One of these "mighty creators of music" to spring from that culture is Pinchas Zukerman.

Born in Tel Aviv in 1948, Zukerman began violin studies when he was eight years old at the Israel Conservatory and at the Academy of Music in Tel Aviv. His teacher was Ilona Feher. At the age of 14, he travelled to North America to study at the Julliard in New York. His mentors at the time were Pablo Casals and Isaac Stern. Five years later, at the age of 19, his solo career would be launched after he won first prize in the prestigious 25th Leventritt International Competition.

Pinchas Zukerman

Zukerman has been described as a musical genius. Concert publicists have written that "his prodigious technique has long been a marvel to critics and audiences, and his exceptional artistic standards continue to earn him the highest acclaim. Equally respected as a violinist, violist, conductor, pedagogue and chamber musician, Zukerman is indeed a master of our time."

Zukerman's achievements, appointments and awards are legion. Since April 1988, he has been music director of the National Arts Centre Orchestra in Ottawa. He is also artist-in-residence of the Milwaukee Symphony Orchestra, music director of the Ilona Feher Music Center in Holon, Israel and chair of the Pinchas Zukerman Performance Program at the Manhattan School of Music.

Recently, when the winds of winter froze the nighttime and the streets of downtown Toronto, Master Zukerman bestrode the stage at Roy Thomson Hall to warm the hearts of an enthusiastically appreciative audience.

As performer and conductor, Zukerman led the Toronto Symphony Orchestra in an emotional, wide-ranging performance of works by Mozart, Shostakovich and Schumann.

Along with Andrew Burashko on piano, Zukerman was the featured soloist in Mozart's Sonata for Violin and Piano in B-flat Major. His left leg fully extended and his right leg slightly flexed at the knee, Zukerman commanded the stage. The deep, full, rich tones that emanated from the knowing draws of his bow filled the hall with a pulsating, pleasurable sound. The ensuing musical "dialogue" between violin and piano was an auditory delight, a comforting, enchanting start to the evening.

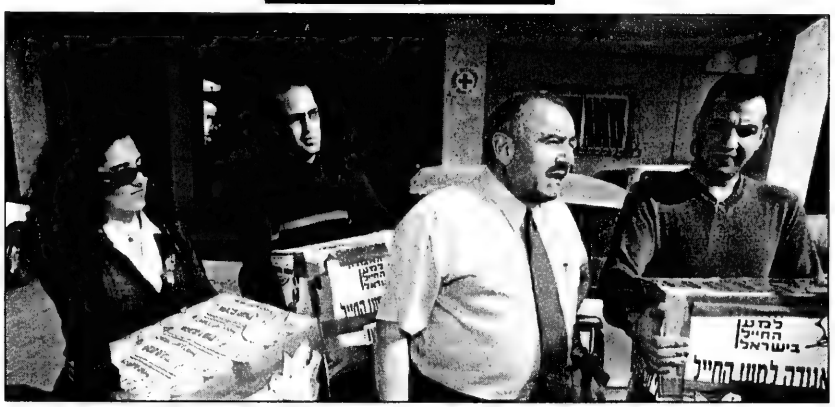
Zukerman then put down the violin and picked up the baton, conducting Burashko and trumpeter Andrew McCandless as the soloists in Shostakovich's complicated Piano Concerto No. 1 in C Minor.

The concert concluded, again with Zukerman on the conductor's podium, with the full symphony magnificently performing Schumann's Symphony No. 2 in C Major.

As the master took his final bows, the image of that archival photo of the IPO on the Burma Road popped into my mind. How happy I was to have been able to see and hear Zukerman perform. How proud I felt that so wondrous a legatee had inherited Israel's musical culture for the benefit of the entire world.

—MBD

SEE JN



TRYING TO REACH OUT TO MIAs: A member of the International Red Cross, second from right, recently visited Israel to discuss the fate of the Israeli MIAs. Family members of Adi Avitan, one of the MIAs kidnapped in October from northern Israel, deliver supplies to the Red Cross in the hope that their brother and his captive colleagues will receive them. **[Israel Sun photo]**

The Israel you don't see on the nightly news.

Photo: Itamar Grinberg

Photographed at the Baha'i Gardens, Haifa, on March 6, 2001

The new Baha'i Gardens of Haifa are attracting vacationers from every continent to view Israel's "eighth wonder of the world."

Tourists are drawn to the splendor of Jerusalem's Tower of David, as they've always been.

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Sephardic centre evacuated in bomb scare

By RON CSILLAG
Staff Reporter

TORONTO — The third bomb scare in as many weeks directed at Jewish institutions in the Toronto area, resulted last Thursday night in the evacuation of some 600 people from the Sephardic Kehila Centre in Thornhill, and the detonation of a suspicious package.

York Region Police evacuated the building after the congregation had just completed the reading of the Purim Megillah, and sealed off Bathurst Street just north of Steeles Avenue, after a small package was found around 9 p.m.

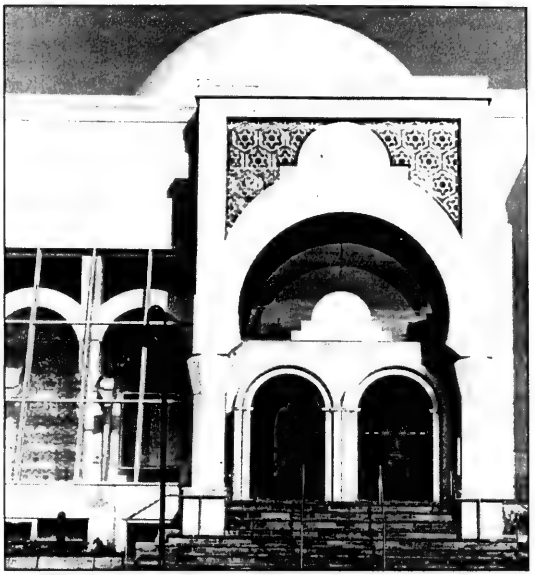
The bomb squad was called in to deal with the package, which was discovered by security guards along an outdoor wall.

York Region police described it as having wires and a battery wrapped around some pipes.

PC Armstrong of York Region's 4 Division told *The CJN* the package "was nothing of a threatening nature. It was just a prank."

A centre spokesperson, who declined to be identified, said the evacuation was orderly and no one was hurt. People were asked to wait in the rear of the building while the bomb squad was called.

A bomb squad robot later fired a shot into the package but nothing exploded.



The Sephardic Kehila Centre

In the past few weeks, two other bomb threats were directed at Jewish schools: one last month at the United Synagogue Day School campus at Beth Tikvah Synagogue, where a sniffer dog was dispatched, and one at Community Hebrew Academy of Toronto (CHAT). Both involved threats that were telephoned in but nothing was found in either incident.

It's not known whether the bomb scare at the Sephardic Kehila Centre was preceded by a telephone call. At the time *The CJN* went to press, there were no arrests.

The centre houses a synagogue, a hall, a mikvah, Ohr Haemet Sephardic School, and Zareinu, a school for students with special needs.

Rumours that the bomb scare was a Purimshpiel – a prank played on a holiday on which jokes and levity are encouraged – were downplayed by Canadian Jewish Congress.

"I would hate to think that any member of our community would have such poor taste that this would be a Purimshpiel," said Len Rudner of CJC Ontario region's community relations committee.

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Rabbi Elyse Goldstein

Rabbinic mission to Israel planned

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The Toronto Board of Rabbis and the Ministry of Tourism for the State of Israel are co-sponsoring the first ever rabbinic mission to Israel.

"Our hope is to bring together as many rabbis as possible [from April 29 to May 3], from across the country and from across denominations, in a show of support for Israel, and a strategic show of support for tourism to Israel," said Rabbi Elyse Goldstein, president of the Toronto Board of Rabbis.

Although the Canadian government has approved tourism to Israel and there is no official policy warning people not to go, she said, tourism to Israel has dropped drastically.

"This decline has caused thousands upon thousands of lay-offs and hotel closings, and Israelis are feeling a critical sense of isolation," she said.

Rabbis on the five-day mission will meet with top level Israeli government officials.

"We want the rabbis to come back to their congregations with eye-witness reports and with information from the government officials. We want them to bring their congregants a hands-on-sense of what is going on in Israel."

'We want representation from all denominations'

It is also important for Israelis to see that the rabbis have organized this mission, said Rabbi Goldstein.

She arranged the mission, she said, after hearing a talk by Arie Shevy-Shibi, the Israeli Government Tourist Office's tourism director for Canada.

"He gave us the numbers. There has been a radical cut back in Jewish groups going to Israel, and I felt there was something we could do right away. I spoke to him about it, and in one day the mission was arranged."

Rabbi Goldstein has faxed letters to all members of the Toronto Board of Rabbis, Toronto rabbis who are not members, and all Reform and Conservative rabbis from across the country. "I have also made strategic contacts with Orthodox rabbis. We want representation from all denominations."

For information on the rabbinic mission to Israel call Rabbi Goldstein at 416-485-7007.

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Unity: an unequivocal message

Despite the public expressions of regret by some hard-core partisan ideologues within the political spectrum, the decision by Prime Minister Ariel Sharon to cobble together a unity government in Jerusalem is to be highly commended.

The message it sends is unequivocal as is the need to send it.

To the people of Israel it is a source of inspiration and of confidence; to the Palestinians, it should be a signal of Israeli resolve and determination; to the people of the world, it should be proof of the vibrancy and flexibility of Israeli democracy; and to the Diaspora, an example.

In unity, we know, there can always be government. But in the unique proportional, parliamentary democracy that is Israel's government, can there be unity? That is the question whose answer will unfold over the course of the next few months. Already there are signs that "unity" will have a looser rather than a tighter definition.

Cabinet portfolios have been allocated – like precious candy among quibbling siblings – to ministers with obviously different political philosophies. Sharon, for example, has decreed there will be no negotiations with the Palestinian Authority (PA) until it stops the violence. Yet his foreign minister, Shimon Peres, draws distinctions between "negotiations" and "dialogue," the latter, presumably, not being barred by any level of Palestinian violence.

And it does not appear that the violence will end in the near future; nor does it seem that Yasser Arafat even wants it to end, assuming, that is, he has the power to bring it to an end.

Last week, Arafat addressed the Palestinian legislative council in Gaza for the first time in over five months. But he could not bring himself to publicly renounce the resort to violence. Instead, he uttered the same, non-credible, tired platitudes about his commitment to the "strategic path of peace," and then effectively contradicted himself by reemphasizing the sanctity of the Palestinian refugees' right to "return" to their homes. All Israelis – and Palestinians too – understand that as the code word for the destruction of Israel.

Arafat also called on the Sharon government to resume peace negotiations with the PA based on the "understandings reached in previous negotiations." In this, he showed himself to be utterly non-comprehending of the nature of democracy in general or of Israel's democracy specifically.

The new unity government of Israel owes its very existence to the fact that the vast majority of Israelis rejected the "understandings reached in previous negotiations." Moreover, by having preferred violence to negotiations, maximalism to compromise, and prevarication to probity, Arafat himself was the midwife in the birth of the new Israeli unity government, a government resolved to seek peace but determined not to surrender to terrorists, thugs and murderers. It would help his own cause, if Yasser Arafat understood this.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade. **AND** Elchanan Tannenbaum, kidnapped.

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The Dutch-Paris Underground

I would like your readers' help in collecting stories about the rescues of Jewish families during World War II.

I learned that Jews in France were helped not only by Jewish organizations and themselves, but also by the Dutch-Paris underground, the Seventh Day Adventists seminary in Collonges-sous-Saleve and the Society of Friends (Quakers). With regard to the Dutch-Paris underground, some 400 people were involved between 1939 and 1943 in smuggling refugees into Switzerland, Spain and other safe destinations, until the Gestapo broke the ring and executed about 150 of the brave souls who were involved, forcing the rest to flee.

I would like also to document the activities of the Dutch-Paris underground, and ask that anyone who has information, contact me at my home, by telephone or by fax 416-658-3610.

Ron Graner
Toronto

* * *

Networks distort worldview

Only one head of state in the entire Middle East (comprising many nations) has been democratically elected and is accountable to his people. No nation on earth has the right to condemn any other nation, especially Israel, for doing all it can to protect the lives of its citizens. Sadly, too many of us are held captive and paralyzed by the iron grip of the world's media, fed a daily diet of distortions and half-truths.

The media has already judged him, Ariel Sharon, as a war criminal.

Our world view is coloured and often grossly disfigured by networks that manufacture the news. Who will speak of the true horrors in today's Middle East? Human shields, honour killings, holy war, mutilation of women and children, brutal dictatorships, human slavery, suicide martyrs, mob lynchings, hostage-takings, religious persecution. Our media, however, insist upon focusing obsessively on the ethical nuances of every Israeli decision while ignoring the murderous context of life in the region.

The final merger and takeover of CNN lends a chilling new meaning to the old cliché: Time will solve all problems. Let us dream of and work for a future when bridges between the peoples can lead to genuine peace agreements. Clearly, though, that time is not now.

Rabbi Irvin Brandwein
Town of Mount Royal, Que.

* * *

Israel will journey on

With Israel once again finding itself at a crossroads in its path of history, and Jews searching for seemingly impossible solutions, I am reminded of the work by Edward Flegg, *Why I am a Jew*, written with such insight and wisdom in 1927 for his unborn grandson. (It was published in 1943.)

The turning point in the author's search for identity was the Dreyfus affair of 1894, where a French soldier was wrongly condemned and convicted because he was a Jew.

As quoted by Flegg: "Alas, Israel is not a people of saints! The Jew knows his faults and his vices; he caricatures them to exaggeration in those 'Jewish stories' which he himself hawks around; they make him laugh, but they make him suffer, for nothing is more painful to him, nothing more difficult for him to pardon, than a Jewish stain on the family honour of Israel."

He concludes: "And I say to myself: From this remote father right up to my own father, all fathers have handed on to me a truth which flowed in their blood, which flows in mine; and shall I not hand it on, with my blood, to those of my blood?

"Will you take it from me, my child? Will you hand it on?...But, whether you abandon it or whether you follow it, Israel will journey on to the end of days."

The debate on the sovereignty of Israel, the rights of the Palestinians and the bartering for peace will continue, as will the temptation for assimilation which is so prevalent in North America, but the essential Yiddishkeit in a strong Jewish home and Jewish education will ultimately reign supreme in the survival of the Jewish people and the State of Israel.

Colin Romain
Vancouver

* * *

Trip to Israel

We have just returned from a five-week trip to Israel which sped by much too quickly. We travel there several times a year because we love to, and because our children, grandchildren and great-grandchildren live there.

Since the present intifadah started in October, people have been reluctant to travel to the country. Western governments do not help matters by dissuading travellers from going.

But why wouldn't people go? Israel has the most beautiful hotels with the greatest ambience. It has wonderful restaurants serving kosher ethnic foods. The Tel Aviv opera is magnificent as is the ballet; new artists appear frequently and Israelis and visitors enjoy them with great delight. Scientific discoveries are made daily. We have snorkelled in many spots in the world, but the most amazing snorkelling is in Eilat. The coral and the fish are awesome; when I snorkel there I feel that God has created flower gardens under the sea.

Thank God while we were there many travellers came: the Birthright groups, solidarity groups from Ottawa, Montreal and Toronto, and many visitors from the United States, Canada and Europe. I believe they felt safer in Israel than they would have in many other parts of the world.

May God give the Israeli people endurance and long life.

Gitel Rosensweig-Weinberger
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

In search of a new Zionism

The following is the first of two articles. Part 2 will be published next week.

By DEREK PENSLAR

Classical Zionism – the Zionism of Theodor Herzl, David Ben-Gurion, Vladimir (Ze'ev) Jabotinsky, as well as the State of Israel in its early decades – was largely secular. It was based on two principles: first, that the political security and cultural vitality of the Jewish people could be ensured only in a Jewish State; and second, that it was incumbent upon all Jews to either live in such a State or devote themselves to nurturing it from abroad.

Over the past two decades, Israelis have developed a distinct national culture that does not depend upon Zionist ideology. It is also often divorced from the Jewish religious heritage. As a result, secular Zionism has been replaced by a visceral ethnicity, which, however heartfelt, is poorly equipped to maintain a dynamic Hebrew culture or to provide relief for the enormous stresses and strains placed upon the Israeli population.

The Palmach Generation, led by David Ben-Gurion.

Secular Zionism is in need of renewal, but that renewal will come only through an infusion of enlightened Judaism as well as profound changes in Jewish historical self-understanding.

The Zionist movement of a hundred years ago was a revolution, a thoroughgoing change in political and cultural relations among Jews, and between Jews and the gentile world. When the revolution was fulfilled – that is, when the State of Israel was founded – secular Zionism was bound to ebb, although religious Zionism was guaranteed a longer lease on life.

All secular ideologies claim to solve the human condition in this world. If they succeed, as was the case with liberalism in the modern Western world, people lose interest in continued public activity and grow apathetic. If they fail, as was the case with communism in Eastern Europe, people grow embittered and either overthrow the system or stand at the sidelines when it runs out of steam.

Religious world views, on the other hand, postpone gratification to the world to come and read human history in a purely allegorical way, as a series of signs pointing to eternal truths in a higher sphere. Thus the revolution can be sustained for a far longer period of time.

During the period of Israel's struggle for independence, Zionism inspired collective sacrifice on behalf of the land. To coin a phrase, Kiddush HaShem, martyrdom in the name of God, was replaced by Kiddush hasham, sanctification of earthly existence in the land of Israel.

For example, in the great Labour Zionist poet Nathan Alterman's classic work *The Silver Platter*, two Zionist youths, a young man and woman, die in battle on behalf of a faceless throng, giving them "the silver platter upon which you will have the State of the Jews." The poem's youths display not only heroism but also elitism and even resentment, as they fight to carry out the ultimate sacrifice for the passive crowd, symbolizing Diaspora Jewry during the Holocaust.

Secular Zionism has been, since its inception, in a constant state of generational rebellion, its content changing over time depending on each generation's characteristics. There have been four rebellions in all. The founders of the State (Ben-Gurion, Katznelson, et al.) rejected their Diaspora Jewish fathers, only to be challenged in turn by their Palestinian-born children, referred to as "The Palmach Generation," named after the elite fighting force drawn from kibbutz youth during World War II. Whereas the founders sought to retain European Jewish culture within a new secular framework, their children cultivated a tough, indigenous (*tsabar*) identity, defined in opposition to the Jewish past.

The children of the Palmach Generation, in turn, rebelled against the rough-hewn sabra culture; this was the setting for the emergence in the late 1960s of the critical, anti-militaristic literature of the young Amos Oz and A.B. Yehoshua and, in the wake of the Yom Kippur War, of the Israeli peace movement.

This generation was still, for the most part, distinctly Zionist, displaying a fierce attachment to the Israeli State and a proprietary attitude towards Hebrew culture. But in the 1980s, these critical Zionists came under assault by a new wave of rebellion: a depoliticized, individualistic and universalistic post-Zionism. Although some aspects of post-Zionist Israeli society are quite encouraging, such as the powerful sense of homeland, of "Israeliness" (*yisre'eliyut*) which cements many Israelis to the country, rampant consumerism and Western popular culture are powerful solvents that have eroded many of Israel's distinct national qualities.

Secular Zionism's élan depended on constant opposition. It is a staple of modern nationality theory that the nation defines itself in terms of its putative other. Adversarial relationships, no matter how traumatic and exhausting they may be, bear a constructive dynamic. The collapse of generational rebellion within Zionism weakens the secular Zionist project, which cannot survive without an opponent against whom to battle.

The 'pioneering ethos' in the field. **[Photos courtesy Keren Heyesod/UIA]**

This conceptual tool helps us to understand the relationship between secular Zionism and rabbinic Judaism. The former distanced itself from, denigrated, and yet drew sustenance from the latter.

Generations of Zionist statesmen and writers widely employed Judaic language to express their secular Zionist sentiments. Searching for a meta-political significance for their actions, the Zionist Jacobins spoke the language of the ancien régime. Ben-Gurion frequently discussed Zionist ideology in biblical language, referring to Zionism's *hazon* (vision) or to Israel as the "Third Temple." Moshe Dayan did the same during the Yom Kippur War, writing that "the fate of the Third Temple is at stake."

The founders of the State of Israel struggled against rabbinism precisely because they were desperately dependent upon it. Early Israeli culture, even at its most secular instance, was imbued with religious language and sentiments. No sooner was statehood declared in 1948 than a battle erupted over the young State's official symbol, the menorah (representing the temple cult), versus Herzl's envisioned seven stars, representing the seven hour working day in his utopian Jewish state. As is well known, the menorah won out.

To be sure, there is a strong religious rhetorical impulse in much of 20th-century Western society, particularly with reference to war. Israel is hardly the only country to evoke religious motifs in its commemoration of its war dead or in its myth of the fallen soldier as sacrificing for the nation. But such language has been far stronger in Israel due to the proximity of Israeli culture to the Jewish religious tradition (at most a few generations distant) and the Hebrew language's own youthful state, in which it was, until quite recently, dependent on religious language. To this day, the linguistic channels of the Hebrew liturgy affect the way powerful feeling is expressed.

In addition, most of Israel's memory sites are part of its religious heritage: the Galilee, and all the more so the central part of the country, have ancient Judaic roots.

Underneath secular Zionism's anticlerical bombast was a "guilty conscience," a sense that the rabbinic Jewish past was more authentic than Zionism and so must be preserved. Thus Ben-Gurion's legitimization of Orthodoxy in the notorious status quo agreements of 1947 and his 1952 meeting with the Hazon Ish (Rabbi Yeshiyahu Kerlitz), in which Ben-Gurion tried to convince the rabbi of Zionism's legitimacy.

Similarly, Ben-Gurion was unwilling to proclaim a constitution in which the extent of secular state authority would be clearly laid out.

Despite secular Zionism's break with Judaic tradition, its acts of rebellion actually cemented it into that tradition. The Hebrew Bible may have been read as a national epic rather than a source of revelation, yet its constant stress on return and redemption could not help but invite transcendent as well as worldly readings.

Conversely, the secular pioneering ethos of Labour Zionism fed directly into transcendent, quasi-religious world views. Even for much of the Zionist left, the State of Israel became the servant of the land of Israel. Such was the view of Alterman, who zealously championed Israeli settlement in the entire land of Israel following the Six Day War.

Orthodoxy, in turn, was mobilized by Labour, which imbued it with the activist world view of pioneering and militarized religious faith. Thus we account for the post-1967 settler mentality, in which military actions endow a religious myth with enhanced, even central, meaning. Signs of this way of thinking emerged even earlier, at the time of the Israeli invasion of the Sinai in 1956, when Chief Army Rabbi Shmuel Goren said, 'The machine gun and the spirit of Judaism depend on one another."

Derek Penslar is the Samuel Zacks professor of Jewish history at the University of Toronto.

Whose Jerusalem?

In the ongoing debate over a united Jerusalem some extreme arguments have been advanced. One of them is the claim that Jews never had any relationship with Jerusalem at all, and that all the records to that effect are falsifications.

Rabbi Gunther Plaut in Toronto

Yet what about the Bible, and especially the Psalms, that proclaim our eternal adherence to the dream of a Jerusalem that will reflect the glory of God and the hopes of His people? Our prayers have, for untold ages, reflected the poet's promise: "If I forget thee, O Jerusalem, may my right hand wither if I remember thee not."

I am glad to note that among those who have come to our assistance are Christians who live in Israel. Recently, however, their numbers have diminished rapidly, especially under unrelenting Arab pressure to disregard the biblical promise.

Not surprisingly, there is no Christian unanimity on the issue of Jerusalem's governance and especially on whose sovereignty should prevail. Still, when some weeks ago, Christians around the world were polled, many signed a significant resolution. The quarterly journal *Christians and Israel*, published in Jerusalem, has reported on the findings:

The petition was signed by more than 100,000 individuals, as well as by leaders representing more than 14 million Christians from 117 countries, and was presented to Jerusalem's mayor Ehud Olmert during the annual Sukkot celebration at the International Convention Centre in Jerusalem. The festivities had been organized by the International Christian Embassy Jerusalem and the presentation was made by the embassy director and co-founder of the organization, Johann Lückoff.

"We, the undersigned," the statement reads, "support Israel's exclusive claim to sovereignty over a united Jerusalem as the capital of Israel. We commend Israel for its exemplary record in guaranteeing access to the biblical sites in Jerusalem and throughout Israel, and support the continuation of Israel in this role.

"Palestinian Authority Chairman Yasser Arafat has demanded that, as part of any permanent settlement with Israel, he be given control over eastern Jerusalem, including the Muslim, Armenian and Christian quarters of the ancient Old City and the Temple Mount. That would place in Palestinian hands the Church of the Holy Sepulchre, traditional site of Jesus' burial and resurrection.

"Arafat has proclaimed himself the guardian of Christian holy places – a claim rejected by the Vatican."

As is obvious from the above, we Jews are not the only ones who are worried about the ongoing debate over the unity of Jerusalem. Hopefully, some new and vigorous Christian input – which in the past was rarely favourable to Israel – will help restore some sanity to the debate.

Bullets fly in hillside neighbourhood

With winter fast receding and spring imminent, dusk in Jerusalem no longer falls in the afternoon. Soon the clocks will jump forward, further prolonging daylight well into the evening. This year, like never before, residents of the city's southern Gilo neighbourhood are especially sensitive to the light outside.

Robert Sarner in Jerusalem

Since last October, when Arab gunmen from the neighbouring village of Beit Jala began their violent campaign against Gilo as part of the current Palestinian uprising, beleaguered residents have greeted the darkness with trepidation. Most attacks they've suffered have occurred after nightfall.

By now, after nearly half a year of such attrition, the scenario is depressingly familiar to Gilo residents – and to IDF soldiers stationed there since the shootings began. Every few days – sometimes more often, sometimes less – the war-like ritual unfolds without warning.

As the sun sets and a tranquil darkness envelops the hilltop neighbourhood, the highest in Jerusalem, a sudden barrage of bullets pierces the evening sky. From across the small valley separating Gilo from Beit Jala, Palestinian terrorists open fire at apartment buildings barely 200 metres away.

There's no mistaking the staccato crackling of the Kalashnikov guns. Residents dive for cover inside their homes, huddling low to escape bullets buzzing in through windows not blocked by sandbags or steel shutters.

IDF soldiers swing into action, ordering anyone outside to come indoors and sometimes calling for a blackout on certain streets for safety. Young conscripts crouched behind sandbags blast away with automatic weapons and anti-tank missiles at the Palestinian snipers. The IDF retaliation is welcomed by Gilo residents but does little to calm their shattered nerves.

These frequent "firefights" have taken their toll on Gilo's 40,000 inhabitants, especially those living closest to Beit Jala. In addition to several casualties, they suffer from constant fear and anxiety. The municipality has sent psychologists to treat traumatized schoolchildren, and social workers to help the elderly.

Physically, parts of Gilo look as if they're under siege. Authorities erected barricades in the southern part of the neighbourhood that faces Beit Jala. The IDF, for example, built a seven-foot-high cement wall as a barrier to protect people from incoming fire. To lessen the eyesore, which locals likened to the Berlin Wall, artists painted colourful, pastoral scenes on it.

Last month, municipal workers took measurements to fit bulletproof windows in 900 homes. Schools and kindergartens have been already outfitted with such protection. Residents were told the bulletproof glass would provide protection against light weapons but would not hold up to tank or machine-gun fire.

This, of course, is no way to live, but most residents have few alternatives. They can't afford to move given that the prices of their homes have plummeted and people aren't exactly lining up to buy into a residential community that now doubles as a front-line battleground.

When the firing becomes especially fierce, the IDF deploys heavier weapons, including helicopter gunships, as well as two tanks now stationed next to Gilo. On such nights, my family can hear the sounds of battle from our home. As the crow – or bullet – flies, we live about a mile from Gilo and seemingly under the flight path of IDF helicopters. The roar of these monster choppers is what rattles my wife and children the most. But at least we're not in the line of fire.

Until last fall, Gilo was barely known outside Israel, let alone outside Jerusalem. Like many Jewish neighbourhoods in the city, it was built just over the old 1967 border with Jordan. It was always a quiet, working class community rarely in the news. But as a result of the unexpected attacks from Palestinians, Gilo has frequently been invaded by local and foreign journalists and has become a place of pilgrimage for Jewish groups from abroad wanting to show their solidarity with the embattled community.

Established in 1973, Gilo has never known a winter like the one it just experienced. Sadly, even if the past two weeks have been relatively quiet, there is little to indicate that the spring will offer residents reason to take down the sandbags and open their windows that face Beit Jala.

Robert Sarner can be reached at rsarner @netvision.net.il.

In Barak's failures, a renewed unity

Ehud Barak made many mistakes during his brief tenure as prime minister, but he also deserves credit for a few important achievements. As a result of his policies, we now know exactly where we stand with respect to what was once known as the "Oslo peace process."

Gerald Steinberg in Jerusalem

For many years, Barak had objected to the framework in which Israel steadily gave up assets in exchange for a distant and uncertain "permanent status agreement." As the IDF's Chief of Staff and a protégé of the late Prime Minister Yitzhak Rabin, Barak was not afraid to voice his objections when the agreement was signed.

When he became prime minister in 1999, Barak's views did not change. Six years had elapsed since the Oslo agreement was signed, but Arafat's intentions and the Palestinian rhetoric of hatred and violence had not changed. Extending Benyamin Netanyahu's policies, Barak ended the transfer of land to the Palestinian Authority, and moved directly to what was to be the final round of negotiations. At the Sharm el Sheik summit in September 1999, the leaders agreed on a one-year deadline for reaching an agreement.

Although ostensibly welcoming this approach, Arafat and the Palestinians were never interested in moving this direction. Since 1994, they had benefited from the one-way street, in which they received control of land and most of the trappings of sovereignty, without providing anything in return.

Once they realized that Barak was serious, the Palestinian leadership began to howl, resorting to the victimization theme that has served them so well. They demanded the transfer of 95 percent of the territory immediately, but without success. After almost handing over neighbourhoods in East Jerusalem, Barak returned to his original policies.

The Palestinians went through the motions of permanent status negotiations, which focused primarily on borders and settlements. During this period, there was no discussion of the refugee issue or of Jerusalem, and the American and Israeli officials involved in this process assumed (without any evidence) that these "symbolic issues" would be resolved quickly once the practical aspects were settled.

After over a year without concrete change, Barak's political mandate began to erode, and the Clinton administration's "window of opportunity" was closing. In desperation, the United States convened the Camp David talks in July. Barak put all of his (and Israel's) cards on the table, going farther than any Israeli leader had considered before, practically begging for a deal. He accepted Palestinian statehood and agreed to dismantle almost all settlements (and to exchange land for the blocs to remain along the 1948 cease-fire line). He also agreed to share or divide control in Jerusalem and to resolve the refugee issue.

In response, Arafat folded, demonstrating that he is not willing to reach any compromises with Israel. The Palestinians continue to cling to all of their myths and extremist demands, particularly on Jerusalem, on what they refer to as the "right of return" and the "historic justice for the Palestinians." It is clear that an unambiguous end to the Arab-Israeli conflict is not going to happen as long as Arafat runs the PA.

While this was a painful process that triggered the Palestinian attacks that began a few months later, Israelis now know that regardless of their concessions, the Palestinian leadership is not ready to end the existential conflict with Israel. The efforts to blame the settlements ("the occupation") and the settlers for the continued violence and conflict have proven to be baseless. The core of the Arab-Israeli conflict has always been, and continues to be, Israel's right to exist as a Jewish state, in its ancient homeland.

Barak's failure to reach an agreement with the Palestinians, at almost any price, has brought Israelis back to the core issues and have allowed us to unite with the knowledge that no matter what Arafat is offered, the answer will continue to be "no." While far from his intentions, we can at least thank Barak for clarifying our situation and restoring our sense of purpose as we continue the fight for survival.

The Kirshner File

Canada's quintessential man of letters

University dropout Alberto Manguel is living proof that a self-taught person should never be underestimated.

A renowned writer and editor, Manguel is a Jewish man of letters whose catholic sensibilities are the antithesis of the 20th-century specialist. Born in Buenos Aires, partially raised in Tel Aviv and a citizen of Canada since 1985, he ascribes his eclectic tastes to his decision to forgo a formal higher education.

Sheldon Kirshner in Toronto

"I would have been a different person had I finished university," explained Manguel, whose books of non-fiction include *The Dictionary of Imaginary Places*, *A History of Reading* and, most recently, *Reading Pictures* (Alfred A. Knopf Canada), a treatise on paintings, buildings, sculptures, picture postcards and museums.

Looking back, he added, "I would have been trained to think systematically and to avoid digressions and asides, which is what all my writing is about."

At the University of Buenos Aires, Manguel, a bookish child whose father was Argentina's first ambassador to Israel, evinced an interest in philosophy. Otherwise, he was rather bored by his courses. "It seemed like a waste of time," said Manguel, who dreamed of being a teacher or a librarian.

A person who takes pride in availing himself of all intellectual pleasures, Manguel is an essayist (*Into the Looking Glass Wood: Essays on Words and the World*), an anthologist (*Black Water*, *Meanwhile*, *In Another Part of the Forest*, and *The Gates of Paradise*) and a novelist (*News From a Foreign Country Came*).

Critics have said admiringly that he brings to his craft a child-like wonder relatively rare in adults. He agrees with this assessment. "I'm astonished that in this monstrous world, so full of hatred and greed, we are still capable of creating so much beauty. So, yes, this keeps me in a state of constant wonder."

Manguel's joy in the written word, immediately apparent to an interviewer, is a function of his "peculiar childhood."

Now 52, he was reared by a German-speaking Czech Holocaust survivor. Manguel's parents, Pablo and Rosa, essentially left it to Ellen Slonitz, his nanny, to educate him until his seventh birthday. "I didn't attend school in Israel," recalled Manguel, who acquired English and German before Spanish, French, Italian and Portuguese. "My nanny was my teacher. She allowed me to read what I wanted, and that's how I developed a love for books."

Pablo Manguel, who died some 15 years ago, was a 34-year-old newspaper union lawyer when President Juan Peron tapped him to be Argentina's envoy to the newly established State of Israel. An assimilated Jew whose father had immigrated to Argentina from the Austro-Hungarian Empire at the turn of the last century, he claimed with some pride to have been the first foreign ambassador in Israel to present his credentials.

Manguel believes his father was appointed to that position to mollify Jewish opinion in and out of Argentina. "Peron had made lots of money after the war selling passports to Nazis. He tried to appease Jews by naming a Jew as ambassador to Israel. Peron wanted to make a gesture to Jews."

Arriving in Tel Aviv shortly after David Ben-Gurion's proclamation of statehood, an act which prompted seven Arab armies to invade Israel, Pablo Manguel took his job most seriously. "He negotiated shipments of wheat and meat to Israel."

The Manguels lived in the embassy on Trumpeldor Street, and enjoyed the privileges of diplomats. "It was a wonderful place," said Manguel, referring to Israel. Thanks to an obliging chauffeur, he and his nanny discovered the country on idyllic drives from Jerusalem to the Dead Sea.

Manguel's parents, being thoroughly assimilated and celebrating Christmas and Easter, did not raise him Jewishly. "There was no intent on their part to bring me up as a Jew," he said. "I didn't know I was Jewish for a long time."

Upon their return to Argentina in 1955, Manguel's father was arrested by the new military government. Accused of being a Peron collaborator, he languished in prison for a year. When he was released, he tried, without success, to carve out a niche in politics. He died embittered, feeling abandoned by his friends.

Forty-five years after leaving Israel, Manguel was there again as a guest of the Jerusalem Book Fair. His impressions were mixed. "I met a great number of brilliant people, but I found people terribly rude. Push and shove and scream."

The eldest of three brothers and one sister, he spent his formative years in Buenos Aires. One of his fondest memories is of working in a book shop and of meeting the great Argentine novelist Jorge Luis Borges there. One particular afternoon, Borges, who was blind, asked Manguel if he could read to him at his home. He jumped at the invitation.

"It was an enormously liberating experience," said Manguel, fondly recalling their conversation about the importance of books and of reading. Years later, Manguel penned an essay about that magical encounter.

Manguel, who considers himself an agnostic, discovered he was Jewish in an anti-Semitic incident during which his teen-aged tormentors tossed off disparaging remarks about Jews and money.

Alberto Manguel

After leaving university at age 18, the precocious Manguel found work as an editor in a publishing house. He did not lack self-confidence. "I had been reading so long that I was familiar with literature."

He left Argentina in 1968, bound for Europe. "I wanted to see the world, and Europe fascinated me. It seemed like the centre of culture, though Argentina was also vibrant. I lived in cafes in London, Paris and Barcelona."

During this period, Manguel was a reader, editor and translator, not only in Europe but in Tahiti as well.

Manguel decided to settle in Canada in 1982 at the urging of his agent, Lucinda Vardey; his editor, Louise Dennys, who had been instrumental in publishing his first book, *The Dictionary of Imaginary Places*; and his acquaintance, the novelist Margaret Atwood. "It was the best decision of my life," he said, speaking glowingly of Canadian democracy.

Since then, he has returned to Argentina on short visits to see his mother – whose grandfather was a farmer in one of Baron de Hirsch's colonies, and three siblings.

"It's very painful to go back. Argentina is a country of ghosts. So many of my friends were tortured and killed by the military regime [which held sway from 1976 to 1983]. Argentina seems haunted, and hasn't come to terms with the massacres."

Infinitely sad when he discusses his homeland, Manguel observed: "Buenos Aires was like Mittel Europa, a world centre in Latin America. There was an intellectual richness that Peron crushed."

Argentina, though blessed with natural resources and a high literacy rate, has not lived up to its potential, he noted sombrely.

Manguel, who is currently resting before embarking on his next novel, has no idea how many books he has read in a lifetime of voracious reading. But he certainly knows what he likes. The novels that have most affected him are *Alice in Wonderland*, *Don Quixote*, *Heart of Darkness* and *The Man Who Was Thursday*.

Although he is no admirer of contemporary American literature, he has a high regard for Saul Bellow, Ernest Hemingway and William Faulkner, whose works are in his library of 50,000 volumes. "I have opened all of them, though I have not read each book from cover to cover," he said.

A cosmopolitan who recently purchased a cottage south of Paris, Manguel cannot understand why major North American publishers are generally loath to publish foreign novelists in English-language editions. "Nothing gets translated into English today," he complained. "They have no interest whatsoever in the literature of the world."

In his view, one of the most neglected writers of our time is Yehuda Elberg, a Warsaw Ghetto survivor who lives in Montreal and whose mother tongue is Yiddish.

"He is one of the most important Yiddish writers today," said Manguel, comparing him to the Russian master, Fyodor Dostoyevsky. His voice rising in indignation, he noted, "Canadian publishers have not published him!"

Syracuse University Press, however, has issued two of Elberg's finest novels, *Ship of the Hunted* and *The Empire of Kemel the Cripple*. Manguel, having read Elberg with mounting delight, wrote an introduction to his collection of short stories.

Elberg, he observed, is the archetypal writer who preserves Jewish memory through the everlastingly beautiful medium of words.

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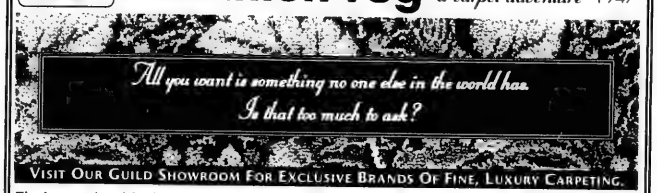

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Rabbi Moshe Yeres, CHAT
CHAMETZ CONUNDRUM - MATZA MADNESS:
HOW TO SURVIVE AND THRIVE ON EREV PESACH SHABBAT
or
Rabbi Michael Skobac, Jews for Judaism
LEAP OF FAITH:
THE SPLITTING OF THE SEA AND THE LAST DAYS OF PESACH
10:00 A.M.
Esther Friedman, Ulpanat Orot
BRIDGING THE GENERATION GAP:
THE HAFTORAH OF SHABBAT HAGADOL
or
Yitz Kurtz, Hugh MacMillan Centre
THE STRUCTURE OF THE HAGGADAH
11:00 A.M.
Rabbi Dr. Martin Lockshin, Centre for Jewish Studies, York University
WHY SHOULDN'T WE BREAK A BONE OF THE PASCAL LAMB?
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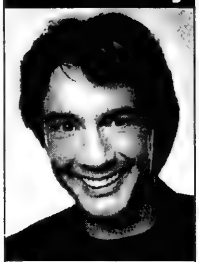
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Greater Toronto Area

Zundel's departure seen as victory against racism

By PAUL LUNGEN
Staff Reporter

TORONTO — The departure from Canada of Holocaust denier and Nazi apologist Ernst Zundel marks a significant victory in the battle against racism, say observers of the Canadian extremist movement.

Zundel's move to a friendlier climate south of the border recognizes that Canada is inhospitable ground for Holocaust deniers and their ilk, said Keith Landy, chair of Canadian Jewish Congress' Ontario region, and Marvin Kurz, legal counsel for B'nai Brith's League for Human Rights.

"Zundel turned tail and ran from Canada," Kurz said. "If anything, you can say he voted with his feet."

"The many years of efforts, of hounding Zundel, have finally paid off," Landy said.

Zundel's reported departure to join his third wife, Ingrid Rimland, in the United States, came less than a week before final arguments were to be heard in a landmark case involving the proposed application of human rights legislation to the Internet.

The Canadian Human Rights Commission, acting on a complaint from Holocaust survivor Sabina Citron and the Toronto Mayor's Committee on Community and Race Relations, is seeking a cease and desist order to prevent Zundel from offering anti-Semitic and Holocaust-denial material on the Zundelsite. The Commission contends the material brings hatred and contempt on Jews. A two-member panel, which was informed by letter that Zundel had left Canada, is currently considering the case. Their decision is expected in a few months.

Warren Kinsella, author of *Web of Hate: Inside Canada's Far-Right Network*, called Zundel's reported departure "great news. It indicates where he thought the human rights decision was going."

"He's one of the forces on the Internet. He's read by hundreds of thousands of people" and he probably felt that to maintain his Web presence, he'd have to move to the United States. "It sure looks like the behaviour of someone who didn't see a total victory," he said.

Kurz agreed Zundel likely expected to lose the case and did not wish to amend the material offered on the site. "Zundel spent four years [before the tribunal] defending it, even while claiming it was not his," Kurz said.

"What it demonstrates to me is that Canadian society is not very comfortable with the things Zundel says," he stated.

The high profile Holocaust denier has suffered several other reversals in recent years, including the rejection of his bid for Canadian citizenship and the determination by the Canadian Security Intelligence Service that he is a security risk to Canada. He was convicted twice in the 1980s for distributing lies dènying the Holocaust, but the Supreme Court of Canada threw out those verdicts, ruling the "false news" section of the Criminal Code was unconstitutional.

"I think a big blow was felt with the Lipstadt case," Landy said, referring to the British court decision which rejected the libel action launched by history writer David Irving against author Deborah Lipstadt.

"The case does have a significant impact on Holocaust deniers," Landy said. "I think the findings in that case were a blow to those who tried to convey lies about the Holocaust."

Canadian extremists have "lost their champion," Landy said. "We can look forward to a period for a while where hate propaganda and Holocaust-denial material will not be as readily available."

In addition to the material distributed by Zundel, he has been an important resource to the extremist movement in Canada. He provided activists with a place to stay, money, Internet access for their views, printing materials and other benefits, Kinsella said.

His departure should lift Canada's reputation, said Len Rudner, Congress' Ontario director of community relations. The climate for Zundel has been "extremely uncomfortable and he's decided it's not worth the aggravation.

"I think the fact he [left Canada] won't be lost on the people in the movement who see him as their hero," he said.

PURIM ENTRIES: Students from Hamilton's Kehila Jewish Community Day School with their entries to *The CJN*'s Purim contest.

Greater Toronto Area

Court rules against former SS auxiliary

By PAUL LUNGEN
Staff Reporter

TORONTO — A former member of an SS auxiliary unit posted to a forced labour camp lied to obtain Canadian citizenship, a Federal Court judge ruled last week.

Wasyl Odynsky, 77, was trained as an auxiliary "wachmann" at the SS camp at Trawniki and later served as a guard at the Poniatowa forced labour camp and with the SS Streibel Battalion. Prior to immigrating to Canada in 1949, Odynsky would have been interviewed by Canadian security officials in Europe about his wartime activities and would have been excluded had he told the truth about that service, Judge Andrew MacKay stated in a 112-page judgement.

The judge's finding opens the door for federal authorities to strip Odynsky of his citizenship and deport him. However the judge suggested other factors may come into play at a later point in the proceedings. He noted that Odynsky did not voluntarily join the SS unit nor was he involved in any wrongdoing since arriving in Canada.

"While these factors may be relevant to any discretion the Minister or the Governor in Council (the Cabinet) may exercise, they are not relevant in this proceeding," he said.

The decision elicited markedly different reactions from Jewish and Ukrainian spokesmen.

Canadian Jewish Congress president Moshe Ronen applauded the judgement and urged federal authorities to quickly remove Odynsky from Canada.

"Odynsky's past has caught up with him at last," Ronen said.

"The concentration camp guards at Trawniki were responsible for the murder of hundreds of Jewish prisoners who were the last survivors charged with burning corpses. People involved in such crimes should not have the privilege of living out their days in comfort and ease in a country like Canada."

John Gregorovich, chair of the Ukrainian Canadian Civil Liberties Association (UCCLA), adopted a markedly different perspective.

"The learned judge has made it clear Odynsky was not a war criminal,was not a Nazi, and did not participate in any war crimes or atrocities," he said.

"Under duress, he had to serve in a guard unit during the war years. He is, in that respect, no different from any Jewish kapo who, likewise, had no choice but to work for his captors."

Gregorovich's comparison with Jewish kapos was not directly made by MacKay, though the judge noted that prisoners at Poniatowa "were under direct supervision of Jewish 'capos,' who were responsible for maintaining order and discipline among them, and within the factories German civilian staff directed their work."

MacKay also found that while Odynsky was present in November 1943 when the SS murdered an estimated 15,000 prisoners at Poniatowa in one day as part of operation "Harvest Festival," he and other "Trawniki men" were confined to barracks during the atrocity.

Prior to that, his duties consisted of guarding a housing facility a kilometre from Poniatowa, "ostensibly for protection against attack by partisans and to check labourer-prisoners leaving each morning and returning at night.

"There was no evidence at trial that Odynsky participated personally in any incident involving mistreatment of prisoners or of any other person during his service with the SS guard units or with Battalion Striebel," the judge stated.

In a press release at a Ukrainian news Web site (www.brama.com), Gregorovich called on "members of our community and other Canadians to write to the Minster of Citizenship and Immigration...and to your own MP, recommending that no further action be taken against Odynsky.

"That an innocent man should have been subjected to the emotional and financial traumas that he and his family have endured for some three years is proof enough of just how unfair the current policy is..."

About the only point Congress and the UCCLA agreed upon was that the case had dragged on too long.

"Given the time-sensitive nature of these cases, it is disappointing that 3½ years have elapsed between the serving of notice to Odynsky and the decision to proceed with denaturalization," stated Jack Silverstone, Congress executive-director and general counsel.

"Judicial and political delays have already taken their toll on previous cases as suspects and witnesses have died in mid-course. Due process in these cases must be commensurate with the urgency of natural justice."

Congress recently criticized federal authorities for the delay in the Helmut Oberlander case. A Federal Court judge found one year ago that Oberlander lied to obtain Canadian citizenship, but the former killing unit interpreter has not been stripped of his citizenship. Oberlander also claimed to have no involvement in atrocities.

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Model UN is a real success

By LIOR BRAUNSTEIN
Special to The CJN

TORONTO — When the CHAT delegation to Yeshiva University's model UN disembarked from a rickety, old American Airlines airplane, they were ready to concentrate on the world issues at hand, after months of intense preparation and research.

A Student's View

Yeshiva University's model UN has been a tradition for little over a decade, this being the 11th annual conference. Held at Kutsher's Country Club in New York, this sitting, from Feb. 11 to 13, dealt with issues ranging from genetically modified foods to nuclear disarmament. It was the task of students from over 30 cities across North America to bring peace and harmony to a civilization in turmoil.

In three three-hour sessions every day, delegates representing every UN country argued on their respective topics. Each of the arguments raised by delegates was aimed at compiling a resolution that would then have to pass a two-thirds or majority vote.

By the end of the conference, CHAT's Jared Gordon had secured a Best Delegate Award and Michal Gordon (unrelated) received an honourable mention for her insights on the World Food Program.

The event was also great opportunity to meet people from other parts of the continent. Sharing the same Canadian pride, the CHAT delegation quickly became friends with a group of Montreal students affiliated with Congregation Shaar Hashomayim, becoming allies during heated arguments and just hanging out during the hour of free time before curfew.

In general, the conference was a truly memorable experience and a huge success. Resolutions were passed that even Kofi Annan himself would be proud to endorse. Not only did we all learn about the intense workings of the real UN, but the social aspect of the weekend gave the participants a sense of belonging and Jewish pride.

Lior Braunstein is a student at the Community Hebrew Academy of Toronto.

NATIVE ARTS: Students from Associated Hebrew Schools Middle school recently participated in an art project that focused on the native peoples of Canada. The event came as part of the social studies curriculum and featured five art-making stations. Students constructed native dream catchers, long houses, totem poles and masks. Seen here are grade 6 students (from left) Gilad Maya, David Drutz and David Kovac.

[Adina Abramov photo]

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Jewish Life

Overcoming death—rituals for renewal

By RABBI RON AIGEN

Rabbinic Reflections

Whenever we come into contact with death, we run the risk of becoming somewhat deadened ourselves. We lose the zest for life and the spark of creativity; we get stuck in the past. This danger underlies the basic thinking in all the biblical warnings against idolatry. Idolatry is a fixation on a thing or an idea that connotes a deadening of the spirit. The Jewish antidote to idolatry is the pursuit of holiness, kedushah, by every means the Torah can convey. The Jewish concept of holiness is synonymous with "choosing life." And yet, paradoxically, we find that the pursuit of holiness itself can also be fraught with danger.

The weekly Torah portion of Ki Tisa comprises a variety of episodes that convey that single message: in approaching the sacred realm, we put ourselves at risk. We see this in several instances: in the warning to offer "a ransom for our souls" when taking the census (Exodus 30:12); in the need to purify the priest's hands and feet in the laver prior to entering the Tent of Meeting, "lest they die" (Exodus 30:18-21); in the command, "Whoever profanes the Shabbat shall be put to death, that person shall be cut off from his people" (Exodus 31:13-15); in the Golden Calf episode in which thousands died as the result of their idolatrous betrayal of God (Exodus 32); and in the second revelation at Sinai in which God told Moses, "No man can see My face and live; you will see My back, but My face must not be seen" (Exodus 33).

All of these episodes warn us that if we disregard the necessary boundaries of the sacred, or attempt to misuse or possess it, we run the risk of destroying it or being destroyed by it. In the classic story of idolatry, the Golden Calf, Moses had to smash the tablets of the Law in order to prevent the Torah itself from becoming an object of idolatrous worship.

Even the most positive means for creating holiness can be turned into idolatry. Holiness is not something we can ever fully possess or hold on to. We cannot touch or see the holy "en face." We can only "see" where holiness has been at work.

At the same time, we have rituals that help us overcome idolatry's deadening effect. The ritual of the Red Heifer (Numbers 19) that we read about on this special Shabbat Parah is one example. Just prior to Hag Ha-Aviv, the Festival of Spring, rebirth and renewal, we need to examine our inner lives and cleanse ourselves of all that threatens to kill our spirit. The ritual of the Red Heifer reminds us to let go of the symbolic death of winter and all the other deadening experiences which prevent us from moving more fully into the life-affirming, upcoming holiday of spring and liberation – Pesach.

We see such concern for overcoming the death of the spirit on the collective level as well. In the Haftorah for Shabbat Parah, the prophet Ezekiel addressed the Jews of the sixth century BCE Babylonian exile, whose entire civilization was threatened with extinction. He challenged the Jews of his generation with the task of renewal: "I will sprinkle the life-affirming waters… and I will give you a new heart and put a new spirit in you." Ezekiel used the ancient rituals of renewal and overcoming death as a challenge to reconstruct Jewish life at a time when all lay in ruins.

Ezekiel's challenge was echoed in our own time by Mordecai Kaplan, the founder of Reconstructionism. Can we instill a new heart and a new spirit in the body of the Jewish people in the age of modernity and in the face of assimilation?

We need to let go of those things and ways of thinking that are no longer appropriate to the current reality in which we live. More importantly, we ought to realize that those very objects which are most sacred to us, including most sacred rituals and the Torah itself, can also become objects of idolatry. This was the lesson of the Golden Calf. The true nature of sanctity is that it must be a living reality, not a museum piece. Above all, our Jewish religion ought to help us to fight against the idolatries that deaden our spirit and to promote life in such a way that we feel revitalized by it.

Rabbi Aigen is the spiritual leader of Congregation Dorshei Emet in Montreal.

In defence of delayed gratification

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

One of the great foes of education is the penchant – found in students and in the culture at large – for instant gratification. Quick fixes, unearned comforts, immediate "wisdom" – all of these delay and subvert the long, slow process of sorting information, thinking, reflecting and ultimately discerning what is valuable and what is dispensable – the trademark of the examined life.

This aversion to delaying gratification is perhaps best exemplified in the nature of current sexual mores, informed as they are by a sense of casualness about relations at a young age. The dangers of an earlier time – be they pregnancy or simply social disapproval – have all collapsed in the wake of easily available contraception and a scorn for modesty or puritanical caution. Sublimating such desire is seen as unnecessary or even unhealthy. And yet it is no accident that the root of sublimation is actually "sublime," a notion introduced by Jean-Jacques Rousseau as a way of expressing that the conquering of body gratification can lead to the pursuit of ideas, an elevation of basic passions into noble truths.

Along these lines is the very unfortunate current tendency to believe that spiritual and intellectual dilemmas should be solved in the manner of technological difficulties: rapidly and efficiently. But true education is not like taking a pill or turning on a machine, where a resolution of the problem may occur within minutes. Teachers of religion are sometimes intimidated by this lust for results in a short amount of time, and are thus seduced into an attempt to "prove" that God exists, or to discuss secret codes in the Bible that attempt to show how reality is encrypted every 24 letters in Scripture. But this is a model awkwardly borrowed from science – the idea that God, which by definition allows for mystery and ineffability, can and should be demonstrated through "evidence."

Indeed, what religious education could and must provide is an alternative model to the current drag race down the information highway. What, for instance, would happen, if we invited students to sit silently with their thoughts for, say, two minutes each day (perhaps 30-60 seconds for younger children)? What if we taught meditation in the older grades, again for a few minutes?

By teaching silence, I do not mean teaching some formal religious process such as prayer, which, as a cursory glance in many a sanctuary will reveal, is often the tragic antithesis of this kind of disciplined liberating stillness. Rather, I refer to the ability to create some "alonetime" for oneself, what Herman Melville in *Moby Dick* called "a Tahiti of the soul."

No doubt such suggestions will seem ludicrous to some, conditioned as we are to seeing teaching as the task of enabling the student to swallow as many facts as can be digested. Scott Peck has written that one of the key life skills that no one is ever formally taught is the ability to listen. This encompasses not only listening to others but listening to oneself. Silence is the prerequisite for listening, for allowing other people to reveal themselves properly. Impatience, and the need to "complete the curriculum," are the enemies of such silence, and, as such, are the enemies of the student's soul.

Jewish Life

To Bee a prodigy

***Bee Season*, by Myla Goldberg, Doubleday 32.95**

Bee Season's Naumann Family – outwardly sane and respectable – is actually a study in alienation and dysfunction.

Saul, the father and nominal head of the household, has become the cantor of a small liberal synagogue on the outskirts of Philadelphia. What is most important to him is studying Jewish mysticism. In his large, cluttered, book-lined study, he pores over obscure rabbinic texts in search of some elusive truth. He is self-absorbed, narcissistic and pays scant attention to his two children.

Books
Bernard Baskin

Saul does, however, have extravagant expectations for his 16-year-old son Aaron, who although sensitive and socially awkward, is bright and thoughtful.

Eliza, Saul's daughter, is an ugly duckling. She is shy, deficient in her studies and a dim presence in her fifth grade classroom. Neither brother or sister can claim a friend, and in their loneliness, they crave some form of recognition and approval from their distant and unapproachable father.

Miriam, wife and mother, is a successful lawyer, but high strung and obsessed with household cleanliness. She gradually drifts into a state of emotional disequilibrium, trying to find meaning in her unrewarding life by entering the empty homes of neighbours and stealing small objects of little value.

Everything changes when Eliza suddenly turns out to be a spelling prodigy. Where the skill comes from is a mystery, but somehow the vowels and consonants form correctly in her mind.

She advances from one victory to another – first at her school spelling bee, then at the town contest and finally at a regional competition – which makes her eligible for the nationals in Washington.

Eliza's father is now deeply impressed. Is his daughter spiritually endowed like those persons described in the writings of the medieval kabbalist Abraham Abulafia? Is it possible that she can communicate with God in some form of meditative transcendence?

Aaron, the erstwhile favourite, is now cast aside, as Eliza becomes the fanatical object of her father's attention. The discarded son, who at one time served as his father's assistant in the synagogue, is now in search of some kind of religious security and enlightenment. He finds a haven in a Hare Krishna temple.

Miriam, increasingly detached from her family, becomes hallucinogenic and falls ever deeper into psychosis. Eventually the police discover her years of petty theft and she ends up in a mental institution.

Eliza, now a student of mysticism under her father's tutelage, has to make a crucial decision: Should she heed her father's demand and become a disciple of Abulafia, or should she find meaning in a life of her own choosing?

In the end, Eliza's decision flows from Abulafia's warning that the quest for esoteric knowledge can be dangerous because it leads to excessive pride and often to the devastation of the soul.

Bee Season, the author's first novel, is refreshingly remote from mainstream American fiction and is a surprising, absorbing tour de force.

How to find kosher wine

By MARK MIETKIEWICZ

Little did Rabbi Dov Behr Manischewitz know over a century ago, that his name would become associated with one of the largest kosher wine companies in the world. Despite their popularity, labels like Loganberry and the venerable Concord Grape have not convinced wine drinkers that kosher wines can compare with the finest that France, Italy or California have to offer.

Many kosher winemakers say their products can rival the best. They are trying to get that message across with some sophisticated sites on the Internet. So what better time to sample their sites than as we prepare for Passover!

Where did the idea that "kosher wine" equals "sweet wine" come from? According to the Kosher Wine Institute **[www.kedemwines.com/institut. htm]**, "the poor quality of Kosher wine is due largely to historical circumstance. The Concord grape, the only available variety for Jewish immigrants arriving in the New York area, is an acidic grape which must be balanced with sugar to be enjoyed. Hence, sweet wine. Time passes, and compromise becomes tradition."

If extra sugar and Concord grapes don't make a wine kosher, then what does? The rules surrounding the production of kosher wine are much more stringent than those regarding other kinds of kosher food. Equipment used to make the wine is used exclusively for the production of kosher products. Only Sabbath observant Jews can handle the grapes and wine. In fact, no non-Jew can come in direct contact with the wine or associated machinery unless the juice has been briefly heated ("mevushal") to between 85 and 90 degrees Celsius. Many critics of kosher wine claim that this heat-flash pasteurization damages the wine, while winemakers say modern techniques minimize the effects of the heating. For more details about kashrut and winemaking, see **[www.kedemwines.com/kosher.htm]** and **[www.kosherwine.com/kashrut.htm]**. In Israel, a tithe, *ma'aser*, one percent of the wine produced every year, is poured away, symbolizing the tithe given to the priests at the time of the Holy Temples **[www.carmelwines.co.il/kashrut.html]**.

I was impressed with the Web sites of the family-run wineries. The Herzog Family's giant Royal Wine Corporation **[www.kedemwines.com/]** traces its roots to 19th-century Czechoslovakia. The company is now based in New York and is known for its Kedem and Baron Herzog lines. When Schapiro's Wines was founded in 1899, the company's motto was "wine so thick you can cut it with a knife" **[www.schapirowine.com]**. America's oldest kosher winery still produces its Extra Heavy Concord, but also produces a Naturally Sweet Concord with half the sweetness.

And Manischewitz? Actually Manischewitz wine is not produced by Rabbi Dov Behr's B. Manischewitz Company **[www.manischewitz.com/]**. The famous name is licensed to Widmer's Wine Cellars of Naples, New York **[www.manischewitzwine.com/]**. Their site boasts the company's traditional brands such as Concord Grape, Blackberry, Loganberry and Extra Heavy Malaga. The company even offers an online virtual tour to show you how their products are made **[www.manischewitzwine.com/tour/tour.htm]**.

Over on the west coast, you'll find newer winemakers like Ernie Weir of Napa, California's Hagafen Wineries **[www.webwinery.com/Hagafen/]**. One of my favourite kosher wine Web sites belongs to Gan Eden Wines and its only permanent employee, Craig Winchel, CEO **[www.ganeden.com/]**. In addition to describing the wines that he produces and bottles, Winchel has also written an essay about rediscovering Judaism and living a kosher lifestyle in Sebastopol, California. And you can read more about the evolution of kosher wine in an article from Wine Spectator **[www.winespectator.com/Wine/Spectator/Feature/kosher]**.

I found a delightful piece of Jewish wine trivia on the Web site of California winemakers Martini & Prati **[www.martiniprati.com/history.htm]**. The Martini Wine Company was one of the few wineries in the United States to remain in operation during Prohibition. When Narciso Martini found out that rabbis were allowed 50 gallons of wine per year for religious purposes, "he shipped as much as 10,000 gallons of wine a year – all perfectly legal – to rabbis in New York for the duration of this period. 'It's amazing,' Elmo, his son, once recalled, 'how many more rabbis there suddenly were in New York during Prohibition.'"

So let us raise a glass to past and future popularity of kosher wines.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway@home.com.

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Greater Toronto Area

From Bay Street to Seaton House: A portrait of one homeless Jew

By RON CSILLAG
Staff Reporter

TORONTO — "I've become the wise old Jew of Seaton House," pronounces the 61-year-old man between bites of his spaghetti-and-meatballs lunch. "I've become a hero."

At the very least, he's having his 15 minutes of fame as the result of two recent articles in the *National Post*, the focus of which was a modern and tragic anomaly: A Jewish one-time financial whiz – a respected Bay Street analyst who once earned $500,000 a year and drove a Lexus to work from the suburbs – has landed among the homeless.

The man, who does not want his name used, says he's been "reduced to tears" by what the *Post* called a "flood" of offers to help the day after the story appeared last month.

"Well, a 'flood' is a bit of an insult to Noah," the man cracks. "The last I heard, they had seven responses. Mostly what I got were a lot of sucrose sentiments.

"But to say I was flattered is an understatement. I guess I earned the respect of my colleagues to a degree I hadn't realized myself."

Former business associates, some of whom the man has not seen or heard from in years, "popped out of the woodwork" with offers to help, including at least one who gave him cash. The *Post* reported that lawyers, social workers and brokers called in to find out how they can come to the man's aid.

"They said, 'Of course we remember you. You were the best analyst on the street,'" he says. "Now, I'm being treated a bit better than most."

That's worth something at Seaton House, a city-owned men's hostel that houses 500 indigents, many of whom are alcoholics, drug addicts, mentally ill, or sometimes, all three.

The former analyst has lived there since late January. His only real scare came when a man physically attacked him "and called me a goddamned Jew for putting my glasses on 'his' window sill. Some of these guys would sell their mothers for a cigarette."

Asked whether Jewish Family & Child Service (JF&CS) has helped him, he shrugs. "Except for two or three lunches, they haven't. If the Jewish community can find me another place to live, I'd jump at the chance."

He won't go out in the rain or snow because he's afraid he'll ruin his only pair of shoes.

He spends his days playing solitaire, which he says keeps his fingers and mind nimble. He is plagued by a host of health problems, including six past heart attacks, cataracts, angina, blood problems, shortness of breath and an immune disorder that could leave him vulnerable to potentially fatal diseases. He takes blood thinners, antibiotics and a variety of other medications.

He gets by on monthly welfare and disability. He buys whatever food he can. Bananas "calm my stomach." His sole luxury is buying *The Economist* magazine. Despite his lot in life, his appearance is clean, his hair combed fastidiously. He can't walk too fast, "but I walk as much and as fast as I can because it pumps oxygen to my mind."

And a quick, expansive mind it still is. "I'm an autodidact," he says, enunciating the words carefully. "I'm fundamentally an academic and bookworm. When I was six, I read *Black Beauty* three times, and I was hooked. I sold my library of 7,000 books, and I can honestly say that I read almost all of them."

He holds forth on Israeli politics, etymology (the origins of words), effortlessly quotes philosopher George Santayana and author Arthur Koestler, and liberally sprinkles his conversations with Yiddishisms.

"Yiddish is my first language," says the man, who was born in Montreal and raised in a working class area "two steps removed" from Mordecai Richler's famous Jewish neighbourhood. "My parents, who were born in Galicia, spoke Polish or Russian when they didn't want me to understand what they were saying."

He's an assimilated Jew, he stresses. "I've had a few brushes with death and I haven't called on God yet."

A Grade 9 dropout, he helped run the family shoe store before taking a job as an analyst with Royal Trust Co.

Continued on page 21

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JF&CS responds to the problem

TORONTO — For Lillian Freedman, nothing has changed about the Jewish community's approach to homelessness.

Freedman, a freelance social worker, made a splash three years ago when she found several homeless Jews. Her lone crusade more or less shamed Jewish Family & Child Service into setting up its first-ever task force on the Jewish homeless.

The agency retained Freedman on a short-term contract, and she found five homeless Jews. In the ensuing months, the JF&CS task force said it located 27 Jewish homeless, who were accommodated "in appropriate housing." Others were given emergency funds to avoid eviction.

But according to JF&CS executive director Gordon Wolfe, the homeless committee disbanded after its recommendations were implemented.

"The view from the street is that if you're homeless and Jewish, not much has changed," says Freedman.

JF&CS can loan first and last months' rent on affordable housing units and tops up welfare payments, "but in terms of really responding, they're not set up for it."

Freedman has long advocated a separate, crisis-oriented communal agency to deal with the homeless. That idea has been rejected by JF&CS, which has said it can deal with the issue within existing services.

Simon Kalkstein, a JF&CS social worker who is dealing with the former analyst's case, says he's been trying to get the man into a social housing unit.

In the meantime, Kalkstein said, the man has turned down funds for groceries, saying he's fine for now thanks to help from his one-time Bay Street colleagues.

One Jewish lawyer has reportedly offered to help the man for free, in a claim against his last employer's insurer, which refused disability coverage.

– Ron Csillag

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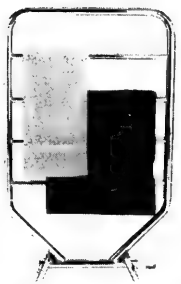

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Obituary

Kopacsi was a Righteous Gentile

By RON CSILLAG
Staff Reporter

TORONTO — Sandor Kopacsi, who saved the lives of seven Jews in Nazi-occupied Hungary and won Israel's highest praises for his heroism, died here recently. He was 78.

A one-time chief of police in Budapest, he was also a political prisoner and a janitor. But always a hero.

He was 23 when the Nazis invaded Hungary in 1944. After witnessing the persecution of his Jewish friends in his home town of Miskolc, northeast of Budapest, he began hiding Jews with relatives.

When that became too risky, he approached his parents, and they rented a house on the edge of a forest. There, the family hid seven Jews and seven political prisoners in the basement, spiriting them food and even weapons.

To avoid suspicion, the family bought some pigs. Every day, Sandor went off to feed them, but instead, gave the food to his charges.

After the war, Kopacsi became a policeman and in 1952, was named police chief of Budapest. But in 1956, the Soviet Union invaded the country to crush a student-led revolution. Kopacsi refused his Communist overlords' orders to open fire on demonstrators, and was sentenced to six-and-a-half years in prison, two of them in solitary confinement.

Released under a general amnesty in 1963, he completed law school but was not permitted to practise, and worked instead as a lathe operator. After years of struggle, he and his wife Ibolya left Hungary in 1975 to join their daughter in Toronto.

Kopacsi often remarked that he witnessed first-hand the excesses of both fascism and communism.

A modest and unassuming man, Kopacsi, together with his parents Jozsef and Ilona (posthumously) were awarded Righteous Among the Nations status by Israel in 1989. At a Yom Hashoah service in Toronto that May, he was presented with a specially struck medal by Israel's consul general.

He leaves his wife, daughter Judith and two grandchildren.

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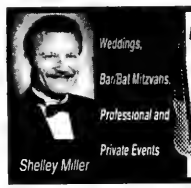

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שישאר בינינו

גידי קורן וחברים

ארץ אחרת

לפני מספר שבועות הציג לפנֵי נעם, שליח השומר הצעיר, את גלינו הראשון של כתב עת חדש שיצא בישראל- "ארץ אחרת", שכותרת המשנה שלו היא "על ישראליות ויהדות". "ארץ אחרת" מביא את קולה של ישראל הסובלנית, זו שמדברת ואינה צועקת, זו שמקשיבה לבני כל העדות, הדתות, החילונים ושומרי המצוות. וכך פותחת העורכת במבי שלו את הגליון הראשון: "רצח רבין הוא קו פרשת חמים של החברה הישראלית...ישראל שקמה אל נוקד החמישה בנובמבר 1995 היתה לחברה אחרת. לכאורה לא נשתנה הרבה מאז....חירבויות העמוקות, המחלוקות האידיאולוגיות בין שמאל לימין ובין דתיים לחילונים, בחלק מן המקרים אף הועצמו...שישים שנה אחרי השואה, יותר מחמישים שנה לאחר הקמת המדינה, מתפנים רבים מביניו לעסוק בשאלה: מי אנחנו היהודים ששבו לציון- אנו חשים שכל המגורים הישראלים הגיעו למבוי סתום. שום מגזר אינו מסוגל להתקדם לעבר יעדיו ללא עזרה מישראלים המצויים בעולמות אחרים". "ארץ אחרת" יעקוב אחר אותם ישראלים החפצים להרחיב את גבולות זהותם ומוכנים לשם כך להאזין גם לקולות שהם מתקשים לשמוע..."

ואכן, זוהי קריאה מרתקת של דיעות חדשות על ישראלים חילוניים שמחפשים את דרכם ליחידות מחוץ למסד הדתי, דיעותיו של ד"ר בוזגלו, מרצה צעיר לפילוסופיה, שמאמין שלימודי המתימטיקה הם הבסיס למלחמה במצוקה של עדות המזרח. לצידם ראיון עם מנהל תלמוד תורה, אב לשבעה, שמספר על ידידות העמוקה למשורר חצ'כי צ'סלב מילוש, ועל הדרך שעשה מהספרות והשירה אל הישיבה, ומהישיבה אל השירה. אם אתם רוצים להכיר את ישראל החדשה שמבעבצת מבעד לכוחניות והצעקנות וחוסר הסובלנות, בקשו שישלחו לכם את "ארץ אחרת".

מזוזות

יהודי עשיר בנה לעצמו טירה ענקית עם חמישים חדרים, עם מרצפות הדוּדות וחרסינה איטלקית וכל השאר. יום לפני חנוכת הבית הוא נכח לחרדתו ששכח לשים מזוזות. הזמין בעל מלאכה משובח, הורה לו לשים מזוזות והזהיר אותו: "אני ואבוי לך אם זה יישאר חריצים או יפגע בצבעי".

חזר אותו עשיר הביתה, שמח לראות שהעבודה נעשתה על הצד הטוב ביותר והעניק לבעל המלאכה טיפ שָמֵן. הודה לו בעל המלאכה ולפני שיצא מן הבית אמר לו: " אה, כמעט ששכחתי להגיד לך-לפני שתלישי אותן, הוצאתי מן המזוזות האלה את כל תעודות האחריות שהיו בתוכן ושמתי אותן במגֵרה במטבח...".

שעת נפש-אלימות מחית אחרת

הבן שלי משחק חוקי קרח כמו רבים מילדי טורונטו, ובגיל שתים עשרה מותר להם לראשונה להתגנש אחד בשני, מה שהם קוראים "בדיקת גוף". האלימות שמתגלה על המגרש (ומותרת לפי כללי המשחק) היא משהו משהו. אבל לא על זה אני רוצה לדבר, כי זה מה שאפשר לצפות מבנים בני שתים עשרה שהטסטוסטרון מפעפע בהם. מעניינת אותי יותר תגובת החוזרים, ומדהימה אותי תגובת חלק מהאמהות, שצווחות בעוגב כשחבן שלהן/ם שולח לקרשים שחקן יריב. אבל ברגע שמישהו נוגע בילד שלהם/ן, ואפילו לפי החוקים- נשמעות צווחות של השמדת עם . האלימות שחבויה באנשים ידועה היטב לחוקרי הפסיכולוגיה והפסיכיאטריה, אבל תמיד מפתיע מחדש לראות איך שהיא יוצאת החוצה כשיש נֵרוי מתאים. אימו של סיסרא מחכה לו בחלון שיחזור מנצח, ומה בראש ציפיותיה?- "רחם רחמתיים לצואר גבר"- שיהרוג את חגבריים ויאנוס את הנשים. אלה הם כוחות חזקים, שחבויים היטב בשכבות של תרבות מדֻרנית...עד שפורצת מלחמה ביוגוסלוויה ואנשים אנסים את בנות שכניהם, או עד שמתחדשת האינתיפאדה ופלשתינאים שוחטים תיילים ישראלים בידיהם ומראים את ידיהם המגואלות בדם לכל העולם. המשך שעת נפש על אלימות בטור הבא. אבל שישאר בינינו.

Greater Toronto Area

Portrait of a homeless Jew

Continued from page 18

In 1979, divorced and with no children, he moved to Toronto and began a remarkable rise in the financial world, working at three brokerage firms in 20 years.

In short order, he made a name for himself as a specialist in the steel industry. Such media outlets as the *Wall Street Journal*, the *New York Times* and the *Financial Post* quoted his opinions literally hundreds of times.

"I was a workaholic. I worked 16 hours a day, seven days a week. If I took a Saturday morning off, it was a big deal."

At his peak, he was earning a half-million dollars a year, "and I wasn't a big spender." But bad health, combined with personal problems and an $83,000 fine for tax evasion, resulted in bankruptcy.

With declining health came declining income. Two years ago, he was evicted from his apartment and wound up living at a motel. Last summer, his employer put him on medical disability but the insurer refused coverage, saying the man was well enough to work.

In January, he was evicted from another apartment. This time, with no money and only a few meagre belongings, he chose to be taken to St. Michael's Hospital, which sent him to Seaton House.

"Until then, I had never heard of Seaton House," he says. The *Post* articles came about, he explains, as a result of his desire to expose the "Dickensian" conditions there. Despite that, "I have to say I've been treated well there. It's a remarkable place." Thanks to an obvious love and strong command of English, he's teaching the language to other residents.

He says he's "amazed" by the people who have come forward with offers of help, and then, perhaps musing on his fate, chokes up, his words quivering. "I never robbed anyone. I never hurt anyone. I never lied to or cheated a client."

Asked what his plans are, he dabs his eyes with a napkin and says, "I stopped making plans a long time ago."

Community volunteer remembered

TORONTO — Harold Lederman, a well-known community volunteer, was remembered last week as an unassuming yet effective activist. Lederman died March 6 of cancer. He was 69.

"He was generous with his time and money," recalled Lederman's brother-in-law, Gerry Ross. "He was a low-key guy but his enthusiasm was infectious. He managed to involve a large group of people in the things that interested him."

Lederman's two major communal causes were United Jewish Appeal and the Baycrest Centre for Geriatric Care. He and Gerry Sheff co-chaired UJA's 1988 campaign, and in recent years, Lederman was chair of the Baycrest Centre Foundation. He also championed the funding of research into prostate cancer at Princess Margaret Hospital.

"He was a very special guy," recalled Sheff. "He was very buttoned-down but he dealt with things in a decisive way."

The lanky, bearded Lederman was born in Toronto to humble beginnings. His mother came from Odessa, Russia and his father from Poland.

With no formal business training, Lederman and partner Leo Goldhar began Sterling Tile and Carpet in the mid-1950s, and it grew into a successful business. In recent years, Lederman invested in a variety of community endeavours.

"I'll remember him for his dignity, optimism and energy," said Ross, who delivered a eulogy at the funeral held at Temple Sinai.

"Harold was honest, direct and astute in his advice," said Mark Gryfe, president of the Baycrest Centre Foundation. "Above all, he was a good man…a mensch."

Lederman is survived by sister Pauline Ross, daughter Lisa Brown, son Richard Lederman, and five grandchildren, ranging in age from seven to 21.

His wife of 45 years, Shirley, pre-deceased him in 1998. –R.C.

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Boys' Basketball - 15 to 16 yrs.	March 25, 28,2001 April 1,2001 Gym #2
Girls' Basketball	March 18, 21,2001 at 8:00pm Gym #2
Boys' & Girls' Golf	March 25,2001 at 9:00am Room #202
Boys' Soccer	March 16, 23,2001 at 3:30pm Gym #1 March 20,2001 at 5:00pm Gym #1
Boys' & Girls' Swimming	March 25,2001 at 10:00am Room #202
Boys' & Girls' Tennis	March 25,2001 at 10:00am Room #202
Boys' & Girls' Track	March 25,2001 at 10:00am Room #202
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Greater Toronto Area

Seminary students take part in JTS Shabbat

By FRANCES KRAFT
Staff Reporter

TORONTO — Instead of the usual Saturday morning sermon by Rabbi Howard Morrison on Mar. 24, congregants at Beth Emeth Bais Yehuda Synagogue will hear an address by a 19-year-old undergraduate student at New York's Jewish Theological Seminary (JTS).

The school, best known as the Conservative movement's training ground for rabbis and cantors, also encompasses a number of other academic programs.

Judith Horwitz, a JTS Talmud major in a double degree program that includes music studies at Barnard College, will be in Toronto as part of the JTS Shabbat program, in which over 100 congregations across North America are taking part.

Although JTS Shabbat was held officially on March 2 and 3, congregations and students had the flexibility to arrange for more convenient dates. The Beth Emeth weekend was chosen to coincide with Shabbat Across America/Canada, a multi-denominational project of the National Jewish Outreach Program.

> *'Opportunity to teach and preach'*

For Rabbi Morrison, who became spiritual leader of the traditional Conservative congregation last year, the JTS Shabbat is a very familiar program. Before his own ordination in 1987, he spent a Shabbat in Long Island, N.Y., as part of the pilot program in conjunction with JTS' centennial year, 1986.

"I had a great time," he recalls. "For me it was an opportunity to teach and preach in front of a congregation. It was a great experience."

He hopes that Horwitz' presence in Toronto – where she will also speak at Friday night dinner and on an informal basis to children and other segments of the congregation – will familiarize congregants with his alma mater and "reinforce that JTS is not only a centre for training rabbis and cantors, but that it offers a full program of Jewish studies."

The rabbi also anticipates that Horwitz' visit will attest to the fact there are young people – "regular people" – who have an interest in Jewish studies at a sophisticated level.

Horwitz, who hopes to become a geriatrician, says the seminary has many things to offer students who "don't have any interest in the rabbinate." An alumna of a Solomon Schechter day school in Detroit, Horwitz attended public high school, but wanted to continue her Jewish studies for her own personal education and enlightenment.

She finds it interesting to visit different Conservative communities because of the variety found within the movement. While the seminary has undergone a tremendous shift to the left theologically in the past two decades – approximately half its rabbinical students now are female – Horwitz, who reads Torah regularly, has no objection to worshipping in a non-egalitarian setting.

"Not at all," she replied, when asked whether she might find the concept foreign or theologically unacceptable. And she said she's not alone. "There are even some Orthodox students at the seminary. You can find students from all sorts of synagogues."

Jill Borodin, a Toronto native who will be ordained this May, spent an early JTS Shabbat weekend at Halifax's Shaar Shalom Congregation, likely the only Canadian Conservative congregation to have had a woman rabbi as spiritual leader (for about five years, until three years ago). Services are currently being led by Yakov Feig of the Atlantic Jewish Council, as the congregation has been without a rabbi since last August.

Borodin's visit was "a nice breath of fresh air," said Nancy Cieplinski, president of the 145-family synagogue. "We enjoyed her energy and her wonderful presentation style, and her message was easy to understand and interesting."

It was nice to have a young female as a role model, she added.

For Borodin, it was nice to be back in Halifax, where she began her university studies 10 years ago. Like Horwitz, she enjoys meeting and interacting with different Jewish communities. A bonus of her trip to Halifax was the opportunity to reconnect with the Romanian cantor of the local Orthodox synagogue, and his wife, with whom she became friends when working for six months with the Romanian Jewish Community on a Joint Distribution Committee program part way through her rabbinic training.

In addition to meeting with youngsters in Halifax, Borodin gave a d'var Torah, led services and spoke of her own spiritual path, having grown up in a Reform synagogue before she became observant. In fact, Shaar Shalom was the first Canadian Conservative synagogue she ever davened in.

The JTS Shabbat is good for everybody, said program co-ordinator Rebecca Jacobs. For students, it's a way to "find out what things are like in the real world." It's also good for JTS as an institution, putting a human face on the school, she noted. "It's a way to get a sense of what this place is all about."

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Doctoring with a difference: JDC in Ethiopia

By FRANCES KRAFT
Staff Reporter

TORONTO — After 13 years of living in Ethiopia, Dr. Richard (Rick) Hodes spent time in West Palm Beach, Fla. recently, as part of a three-week speaking tour that took him to Toronto last week.

The thing that struck him there, he said, was that all the television ads seemed to be about liposuction and hair transplants, in contrast to some of his patients' common concerns, like tuberculosis, intestinal parasites or complications of HIV.

Dr. Rick Hodes

The 47-year-old native of Long Island, N.Y. has served since 1990 as medical director for the American Joint Distribution Committee (JDC) in Ethiopia, based in Addis Ababa.

Hodes – who is also known as Museh, the Amharic version of Moshe – runs two clinics, each with 8,000 patients. He also taught medical school in Addis Ababa for more than two years, and headed the JDC medical team in Zaire in 1994, setting up a hospital in response to the crisis in Rwanda.

An observant Jew, Hodes was studying at a yeshiva in Israel, following his teaching stint in Addis Ababa, when he contacted the JDC to offer his services helping Ethiopian Jews.

Initially hired for six weeks, he doesn't see his level of observance as a barrier to living in Ethiopia. "I just think this is what I should be doing as a human being," he said in an interview at the Lipa Green Building before addressing staff of UJA FEDERATION, of which the JDC is an overseas partner supporting Jews in 60 countries. "It's not a problem. I pray three times a day, I don't eat meat, I keep Shabbat, I put on tfillin, all that stuff."

Hodes affiliates with a small local community of Jews from the South Yemenite city of Aden. (The Adenite Jewish community, with its wealthy businesspeople, should not be confused with the Ethiopian Jewish community, most of whom – about 70,000 – are now in Israel.)

The Falash Mura who have applied to go to Israel are leaving at the rate of about 100 a week, Hodes said. To the best of his knowledge, they are entering Israel as non-Jews. Those who have not left Ethiopia are living in rented huts or rooms, he said.

His own living quarters consist of a downtown cottage that he shares with five Ethiopian children and young adults whom he has taken in. (Ethiopia has the second-largest number of AIDS orphans in the world, after Uganda, and there are a lot of non-AIDS orphans as well, Hodes noted.)

"On a good day I have running water, electricity, a toilet that works and a phone that works. On a bad day, I don't have anything. There's usually some problem. We haven't had cooking gas for months. We cook with an electric hot plate on the kitchen floor or else a kerosene burner."

Hodes' biggest challenge, he said, is pacing himself to prevent burnout. In addition to his JDC duties, he volunteers as a doctor at Mother Teresa's mission, which serves 500 people at any one time.

From a medical standpoint, he faces the challenge of keeping his patients "alive and basically well." As he noted in his speech that morning, he's already outlived the average Ethiopian lifespan of 43 years.

His population, he noted, has "well below half the death rate" of other Ethiopians, a testament to the success of the program, which includes a meal program for malnourished children.

Although Hodes was involved in Operation Solomon, the 1991 airlift of more than 14,000 Ethiopian Jews to Israel in 36 hours, when he played a role in getting patients from their hospital beds to the airplanes – in one case literally throwing a child over his shoulder and driving off with him – Hodes made it clear that his role is strictly that of a doctor.

He has no say in who gets to go to Israel, but he has to give potential immigrants the medical okay to fly there, he tells patients. Often that serves as a powerful incentive for those with active tuberculosis who do not initially want to take medication.

Coincidentally, it was a Canadian connection that first led Hodes to Ethiopia in the mid-1980s as a faculty member of McGill University on an overseas program for six months. He stayed on for another two years, teaching at the medical school in Addis Ababa on a Fulbright scholarship.

A graduate of the University of Rochester medical school, he studied Internal Medicine in Baltimore, at Johns Hopkins University.

While he admits to having "not a lot of common ground" with his North American colleagues, his bottom line is, "I really like what I'm doing. I really feel useful."

Program puts focus on Jerusalem

By PAUL LUNGEN
Staff Reporter

TORONTO — Chabad @ Flamingo, in conjunction with the One Jerusalem movement, is presenting a one-day educational event on the historical and spiritual ties of Jewish people to the city of Jerusalem.

The Ernest Manson Lubavitch Centre will open its doors to the public on Sunday, March 18, beginning at 9:45 a.m. for seminars and audio-visual presentations on the holy city. Most of the day's events, divided into three sessions of three hours each, are geared to adults, while an afternoon Passport to Jerusalem program is aimed at children.

The event, called Next Year in Jerusalem, is designed to enhance the intellectual and spiritual attachment of the Jewish community to the holy city, said Rabbi Mendel Kaplan, spiritual leader of the centre. Nine presenters will delve into the mystical, historical and halachic aspects of the city.

"In this way, the hope is that it will be all-encompassing, embracing the scholarly tradition to bring forth wholesome emotional feelings" for Jerusalem, he said.

The program was inspired in part by the recent One Jerusalem rally at the Shaarei Shomayim Congregation, which was attended by close to 2,500 participants. The rally came as a grassroots response to reports the government of former Israeli prime minister Ehud Barak was considering relinquishing sovereignty over parts of the Old City of Jerusalem.

"Ten years ago, no one contemplated giving up Jerusalem," Rabbi Kaplan stated.

There was a tremendous impact on the Jewish world when Jerusalem was "placed on the table," and while it is no longer subject to negotiation, the mere fact it was contemplated weakened the Jewish resolve about the city, he believes.

"The only way to rekindle that spark of sentiment and feeling is to educate people about the importance of Jerusalem to the Jewish people," he said.

"My gut feeling is that... there will be a spillover effect into the community, intensifying the affiliation and connection of the Jews of Toronto to Jerusalem," he added.

The Ernest Manson Lubavitch Centre is located at 8001 Bathurst St. at the corner of Flamingo Road. For more information, call 905-763-4040.

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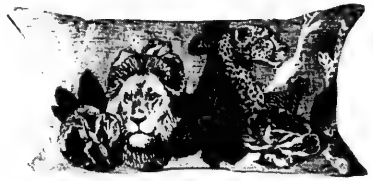
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Greater Toronto Area

A land littered with mines pays the price

By JESSAMYN WALDMAN

Guest Voice

I thought I was aware of the effects of war, but my recent trip to Bosnia immediately brought home some of the residual effects that make recovery from conflict nearly impossible.

As I sat in my hotel room in Sarajevo two weeks ago, I became frightened. I was in the capital of a nation that was decimated five years ago by a war; I had watched the escalating conflict in Israel via live feed on CNN. I could not rid myself of a feeling of doom in my stomach.

Sarajevo is referred to as the Jerusalem of Europe; the close proximity of the distinct religious groups that live there make the parallels between the two cities hard to ignore. In the Turkish quarter, there are beautiful mosques down the cobblestone street from a historic synagogue, near to a huge Orthodox church that is beside a Catholic church. In few cities around the world is there this kind of intermingling of cultures. And in few cities around the world is there the potential for the kind of polarization that can lead to neighbours killing each other.

* * *

On my two visits to Israel, I was fortunate enough to be going – as do many Jewish Canadians – to celebrate. However, my role in Bosnia-Herzegovina was different. As a youth mine action ambassador, I was observing the war's effects in this small landlocked country – specifically the devastating effects that land mines are having in a society that is working hard to overcome the conflict of the past decade.

My delegation and I had a chance meeting with a family who, unlike many Bosnians (Bosnian-Muslims) who were internally displaced during the war, had recovered the home and the land that was theirs before the war. They lived in Lilaci, a village that warranted our visit because it was one of hundreds of mined communities that had been effectively de-mined. A multi-ethnic, international effort of a local NGO, a foreign aid agency, foreign military and the reconciliated entity armies from Bosnia-Herzegovina had demined the village and made it possible for this family to return home.

Within minutes of our arrival, Rosanna, the family's matriarch, had invited us for coffee. Rosanna had returned to this village with her husband, two children, daughter-in-law and two tiny grandchildren. The family was working hard to recover some of what they had lost and the progress was evident.

After we had finished our coffee (it tasted like the Turkish coffee that I enjoyed in the *shuk* in Jerusalem), Rosanna showed us a line of mine tape behind her house, 50 metres away. A thin red plastic tape, the type that you see surrounding scenes of murders in detective movies, represented the end of their newly re-patriated freedom. When the de-mining was done in this community, the budget only allowed for the area immediately around the houses; it could not be extended to the surrounding fields. I was horrified when I realized that Rosanna lived in constant fear that one of her beautiful grandchildren might wander after a ball, past the mine tape, into an area littered with land mines.

* * *

The war in Bosnia ended 5 years ago, but with between 750,000 and a million land mines estimated to be still in the ground, the amount of work left is intimidating. People in Bosnia, as do people in Cambodia, Angola, Ethiopia and Nicaragua, live in fear of battles that have already been fought. What concerns me is how the landscape in Israel will look in 10 years from now.

Israel has not signed the Ottawa Treaty, an international agreement that has been signed and ratified by 108 countries making the use, production, stockpiling and transfer of land mines illegal. Although Israel no longer produces anti-personnel land mines, it has sufficient stockpiles of mines to "adequately respond to a crisis," as an official told the *Land Mine Monitor Report* in an interview in 1999. The Israeli army has used land mines around borders, military outposts and sensitive areas such as water stations and electrical power facilities. When peace is established in the Middle East, civilians will return to these areas. However, land mines cannot tell the difference between the foot of a soldier and a child. I hope that when peace finally does come to the region, there will not be any more grandmothers like Rosanna who live with the real fear that their grandchild will encounter an insidious weapon left over from a war.

There have already been hundreds of mine casualties in Israel and the surrounding regions. If it is necessary to use force to protect citizens, let us be sure that the grandchildren of those citizens will be able to live safely. Israel should commit, as have 108 countries from around the world, to stop the use of this weapon. Otherwise, when the conflict is over, apart from hardships caused by the necessity to repair the damaged economy and infrastructure, Israelis are going to bear the burden of explosives in the ground.

As I have seen in Bosnia, removing land mines is a slow and expensive process. Israel should act with prudence now to minimize damage in the future.

Jessamyn Waldman is youth mine action ambassador of the Canadian Land Mine Foundation in Toronto.

On Campus

Rabbis talk to students about pluralism

By LARA RABINOVITCH
Special to The CJN

TORONTO — Jewish pluralism was the focus at Can't We All Just Get Along? Maybe Yes, Maybe No: An Interdenominational Dialogue, a recent panel discussion organized by Kolel, the Adult Centre for Liberal Jewish Learning; Koach, the university arm of the Conservative movement; and Kesher, Reform students on campus.

Rabbi Jay Kelman

Rabbi Jay Kelman, the associate rabbi of Beth Jacob Congregation, spoke for the Orthodox community. Rabbi Neal Loevinger, associate director of Kolel, for the Conservative community, and Rabbi Elyse Goldstein, director of Kolel, for the Reform community.

Citing sources such as the Talmud and Maimonides, Rabbi Kelman demonstrated that different forms of Judaism have existed for longer than we often imagine. He said that the issue has been pushed to the forefront recently because the Jewish community has changed dramatically in the past 200 years.

Although there is "a difficult tension" between the various forms of Jewish practice, Rabbi Kelman feels nurturing that relationship is necessary because of "the mitzvah of Ahavat Yisrael, of loving another Jew."

Rabbi Neal Loevinger

He went on to say that "intellectual honesty is important, [so is] our friendship... and maintaining our way of life.

"How we balance all three is the struggle we have to deal with. There's no easy answer."

Rabbi Loevinger admitted his position is difficult because, "We want to make the changes that we think will bring people in, but we are also a halachic movement, a movement that grounds itself in Jewish law, so there are red lines for us that we will not cross."

Rabbi Loevinger indicated that pluralism means "believing that you are right, but acknowledging at least the possibility that you might be wrong." Respect for others is critical, he continued. "Sometimes we jump too quickly to discount the rigorous thinking... other people have done."

As long as we speak "in a language of Torah," we can all get along, said Rabbi Elyse Goldstein, even though "we may be speaking in different dialects."

Goldstein challenged the idea of unity and suggested moving towards an acceptance of pluralism. "Jewish unity presupposes that there is one communal standard to which everybody will buy into eventually... Jewish pluralism assumes we may continue to agree to disagree forever, but what we'll do is make room for different opinions."

Many nodded in agreement when she begged, "Please do not judge any denomination by the worst members of that denomination."

Rabbi Goldstein also argued that using the notion of klal Yisrael, the whole community of Israel, as a premise and slogan for Jewish unity can be "a very inclusive device [as well as] a very exclusive device" since it is a subjective term. Or, as she explained, "my klal Yisrael includes the religious equality of women," whereas others may draw the boundaries of community differently.

All three rabbis noted that the role of women in Jewish worship is the most problematic in terms of the balance between tradition, law and current society. Although women have full rights and equality in the secular world, Orthodoxy does not count women in a minyan, for example.

Although women have a distinct role, Rabbi Kelman said, "it is not a public role" as defined by Halachah, a "divine system," which he feels he can only interpret and not change.

Rabbi Goldstein added that leaders of the Reform movement may interpret the laws to ensure that women are equal participants in every aspect of Judaism.

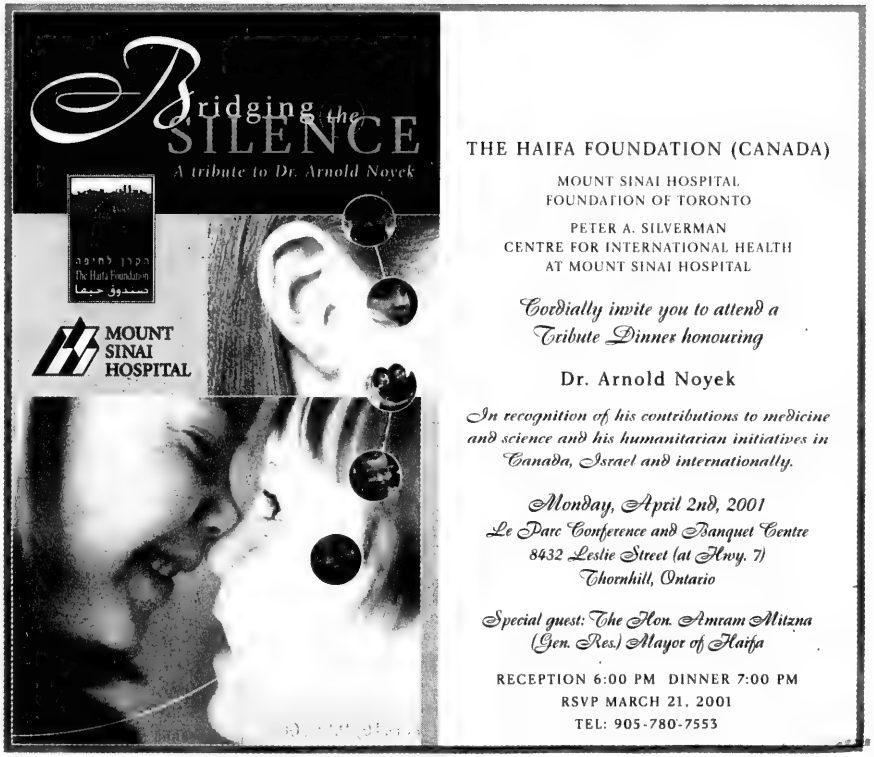
Meanwhile, the Conservative movement, Rabbi Loevinger explained, is struggling to "re-understand the context" of many Jewish texts in order to balance tradition and, for example, to find a place for gays and lesbians.

Rabbi Goldstein called for a breaking down of the "ladder model of Judaism," where Orthodox is understood to be on the top, Conservative in the middle, Reform on the bottom, and other forms of Judaism, such as Reconstructionist, often without a place at all.

Instead, she suggested, "We are in a big circle," because "many times in your life you're going to find yourself in a different place... If you say to yourself, 'I am responsible for the Judaism of the future,' then we can all have a lot more dialogue together."

Lara Rabinovitch is a McGill University student studying at York University for her third year.

VANCOUVER HILLEL CELEBRATES PURIM: From left, Shuli Boxer, Shiva Shoai, Mira Rozenberg, Claire Herman and Natalie Clarinsbull were among 250 students on Vancouver Hillel's annual formal Purim masquerade boat cruise, held this year as part of Hillel's recent peace and unity conference for West Coast students.



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Passover Food Ideas

Daphna cooks from scratch

By CAROLYN BLACKMAN
Staff Reporter

Daphna Rabinovitch, associate food editor at *Canadian Living* magazine and co-host of *Canadian Living Cooks* on Food Network Canada, is a scratch cook.

"Even during Passover when there is a plethora of products on the market, I try not to use a mix or a box. I am very much a purist."

Rabinovitch grew up in Montreal, and received her chef's papers from a professional cooking school in California. Among other positions before joining *Canadian Living*, she taught classic Italian cooking in Tuscany, and worked as a pastry chef.

Passover, she says, has always been her favourite holiday. "My mother and grandmother were excellent cooks, and I always looked forward to the holiday, with all the wonderful food that comes with it. I even love the matzah."

Typical family seders, she says, brimmed with traditional foods such as sweet gefilte fish, brisket, chicken and matzah kugel – still her responsibility today.

Her family was "way ahead of their time with regards to culinary skills, and they always cooked seasonally. A Rabinovitch Passover tradition is to use the seder to herald the changing of the seasons. Asparagus and leek soup is an easy-to-make, light puree that says spring."

She still looks forward to seders with her extended family – she is married with a 2½-year-old son – and has begun to introduce some Sephardi flavours into the menu.

"I make brisket because my husband loves it, but a favourite recipe includes cinnamon, cumin and dried fruit. I like to bring in the old with something new."

She has served raspberry purée "as an unexpected decadent ending to the seder meal, and along with a sponge and chiffon cake, my chocolate indulgence cake is always a hit. All of these can be topped with pareve whipped topping."

Her published recipes are "tested until they're perfect. Sometimes the taste panel tests a recipe four or five times before we're happy with it.

"A 'super-taster' can discern a tiny amount of sweetness or bitterness. They can also tell if a recipe is good, even if it is not to their liking; that is an essential skill when testing a recipe."

Here, Rabinovitch offers some of her own recipes.

Stuffed breast of veal.

IRON-RICH ROLLED BREAST OF VEAL

Parsley, always placed on a seder plate, makes an appearance in this roast. You can use two breasts of veal instead of brisket; overlap them slightly to form an 18x8-inch rectangle.

1 tbsp. olive oil
1 small onion, chopped
4 cloves garlic, minced
2 cups chopped fresh parsley
1 cup chopped roasted red pepper
1 tbsp. lemon juice
2 tsp. chopped fresh thyme (or ½ tsp. dried)
Salt and pepper
Pinch of hot pepper flakes

Continued on page 27

Soup adds some spring to dinner

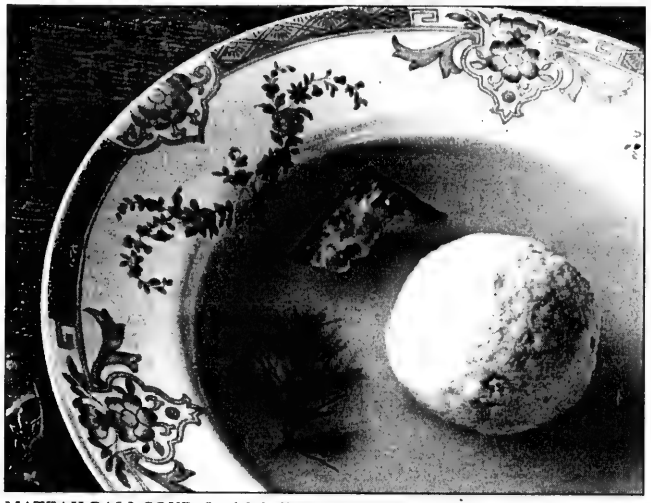
Continued from page 26

2 tbsp. matzah cake meal
1 veal brisket (2½ lbs.)
½ cup Passover white wine
½ cup chicken stock
4 tsp. potato starch

In skillet, heat 1 tsp. of the oil over medium heat; cook onion and garlic, stirring for 3 minutes or just until softened. Stir in parsley, red pepper, lemon juice, thyme, ¼ tsp. each salt and pepper, and hot pepper flakes; cook, stirring, for about 3 minutes or until parsley is wilted. Remove from heat; stir in matzah meal. Let cool slightly.

Lay veal brisket flat on work surface, so grain runs parallel to edge of counter. Spread filling over top. Starting at side nearest edge of counter, roll up to enclose filling; using kitchen string tie at 1-inch intervals. Sprinkle with salt and pepper. Wipe out skillet; heat remaining oil over medium-high heat. Brown roast on all sides; transfer to roasting pan. Pour wine and stock into skillet. Bring to boil, scraping up any brown bits; pour into roasting pan. Cover tightly and bake at 325, basting every 30 minutes, for about 1½ hours or until meat thermometer registers 150F.

Transfer meat to cutting board and tent with foil; let stand for 10 minutes. Dissolve potato starch in 2 tbsp. water; stir into roasting pan. Bring to boil, whisking constantly; cook, whisking, for about 3 minutes or until slightly thickened. Slice meat thinly; serve with sauce. Makes 8 servings. Per serving: about 255 calories, 30g protein, 11g fat, 7g carbohydrate, a good source of iron.



MATZAH BALL SOUP: Jewish holidays and many Shabbat dinners traditionally start with chicken soup and knaidlach.

ASPARAGUS AND LEEK SOUP

Be sure to wash leeks thoroughly under cold running water, spraying the water in between all layers to rinse away any grit.

3 leeks, white and pale parts only
2 lbs. asparagus, trimmed
2 tbsp. vegetable oil
2 tsp. grated lemon rind
5 cups chicken stock

Coarsely chop leeks. Cut asparagus into 1½-inch lengths; set aside.

In a large saucepan, heat oil over medium heat; cook leeks, stirring occasionally, for about 5 minutes. Reduce heat to medium-low and cook for 10 minutes longer or until very soft. Stir in lemon rind; cook for 1 minute. Add asparagus, stock and 1 cup water; bring to boil. Reduce heat; cover and simmer for 10 minutes or until asparagus are tender. Remove and set aside 1 cup of the asparagus tips. In blender, purée remaining soup in batches until very smooth. (Soup can be covered and refrigerated for up to 1 day.)

Return soup to pot; reheat over low heat. Ladle into bowls; garnish over low served asparagus tips. Makes 8 servings. Per serving: about 88 calories, 6g protein, 5g total fat (1g saturated fat), 8g carbohydrate, 3g fibre, 0mg cholesterol, 500mg sodium. Percent RDI: 3% calcium, 10% iron, 5% vit. A, 18% vit. C, 59% folate.

BRISKET BRAISED IN WINE WITH DRIED FRUIT AND POTATOES

Dried apricots and prunes not only sweeten the sauce but also break down slightly, helping to thicken it. Make the dish a day ahead to allow flavours to combine and to ease preparations.

Continued on page 28

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MATZAH CHICKEN PIE: A spin on the traditional use of matzah.

Cook with Sephardi flavours

Cont'd from page 27

2 tbsp. vegetable oil
3 onions, chopped
4 cloves garlic, minced
1 tbsp. paprika
¼ tsp. each ground ginger and coriander
½ tsp. ground cumin
¼ tsp. each turmeric, cinnamon, cayenne and salt
Pinch of pepper
3½ cups chicken stock
1½ cups dry red wine
3 tbsp. liquid honey
2 bay leaves
1 single side brisket (4 lbs.)
1 cup dried apricots
⅔ cup pitted prunes
2 each baking and sweet potatoes, peeled and cut in chunks

In large saucepan, heat oil over medium heat; cook onions and garlic, stirring often, for 15 minutes or until very soft.

Meanwhile, in bowl, combine paprika, ginger, coriander, cumin, turmeric, cinnamon, cayenne, salt and pepper; stir half into onion mixture. Cook, stirring, for 30 seconds. Add stock, wine, honey and bay leaves; bring to boil. Remove from heat and let cool for 5 minutes.

Trim all but thin layer of fat from brisket. Rub remaining spice mixture over nonfat side. Place in large roasting pan, fat side up. Scatter apricots and prunes around brisket. Pour stock mixture over brisket. Cover with foil and bake at 325 for 3 hours, basting every 30 minutes.

Place potatoes around meat. Cover and bake, basting every 30 minutes, for 1 to 1½ hours or until very tender. Let cool slightly. Cover and refrigerate for up to 24 hours. Remove solid fat from pan. Remove meat; slice thinly across grain. Return to pan; cover and reheat in oven at 325 for 1 hour, basting 3 times. Arrange on platter. Remove bay leaves. Spoon juices and fruit over top; place potatoes alongside. Makes 8 servings. Per serving: about 534 calories, 40g protein, 23g total fat (7g sat. fat), 44g carbohydrate, 5g fibre, 91mg cholesterol, 505mg sodium. Percent RDI: 5% calcium, 39% iron, 72% vit. A, 23% vit. C, 11% folate.

VEGETABLE KUGEL

⅓ cup pareve margarine or oil
3 onions, sliced
¼ tsp. dried thyme
½ tsp. each salt and pepper
2¼ cups grated raw potato
2¼ cups grated carrot
1½ cups grated tart apple
3 eggs, slightly beaten
¼ cup matzah meal
¾ tsp. grated lemon rind

In skillet, melt half of the margarine over medium-high heat; cook onions, stirring and adding up to 2 tbsp. water to prevent sticking, for 5 minutes. Add thyme, salt and pepper. Reduce heat to medium and cook, stirring often, for 15 minutes or until very soft and golden. Let cool for 5 minutes.

In bowl, stir together onion mixture, potato, carrot, apple, eggs, matzah meal and lemon rind. Pat gently into greased 8-inch square baking dish. Melt remaining margarine and drizzle over top. Bake at 325 for about 1 hour or until golden around edges. (Can be covered and refrigerated for up to 24 hours. Reheat in oven at 325 for 1 hour). Makes 8 servings. Per serving: about 212 calories, 5g protein, 10g total fat (2g sat. fat), 27g carbohydrate, 81mg cholesterol, 290mg sodium. Percent RDI: 3% calcium, 6% iron, 84% vit. A, 10% vit. C, 9% folate.

ORANGE CHOCOLATE CHIFFON CAKE

End the seder enjoyably with a light – not to mention attractively high – cake enriched with shards of chocolate and a fillip of orange flavouring.

1 cup ground pecans
3 tbsp. potato starch
¼ cup matzah cake meal
3 oz. bittersweet chocolate, finely chopped
1 tbsp. grated orange rind
2 tsp. instant espresso or coffee granules
9 eggs, separated
1 cup granulated sugar
Pinch salt

Lightly grease sides of 10-inch tube pan; line bottom with parchment or waxed paper. Set aside.

In small bowl, combine pecans, potato starch, cake meal, chocolate, orange rind and espresso; set aside.

In large bowl, beat yolk with half of the sugar for 5 minutes or until pale and thickened. In separate bowl and using clean beaters, beat whites with salt until soft peaks form. Beat in remaining sugar, 2 tbs. at a time, until stiff peaks form. Fold one-third of each of the egg white and pecan mixtures into egg yolk mixture. Repeat twice, folding just until some white streaks remain. Scrape into prepared pan.

Continued on page 30

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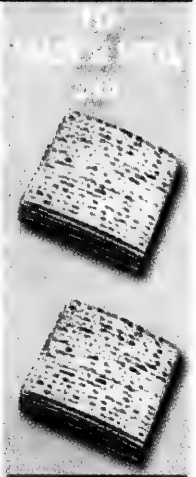

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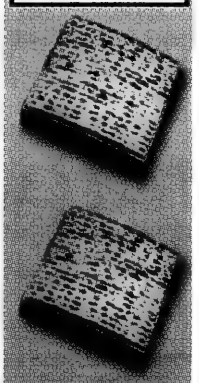

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Try to end the seder decadently

Continued from page 28

Bake in centre of oven at 350 for about 45 minutes or until puffed and top springs back when touched. Immediately invert pan onto legs or suspend over neck of bottle; let cool. Run thin knife around edges of cake to unmould. Remove bottom. Peel off parchment paper. (Cake can be stored in airtight container at room temperature for up to 2 days.) Makes 8 to 12 servings. Per each of 12 servings: about 240 calories, 7g protein, 13g total fat (3g saturated fat), 27g carbohydrate, 1g fibre, 161mg cholesterol, 49mg sodium. Percent RDI: 3% calcium, 11% iron, 7% vit. C, 9% folate.

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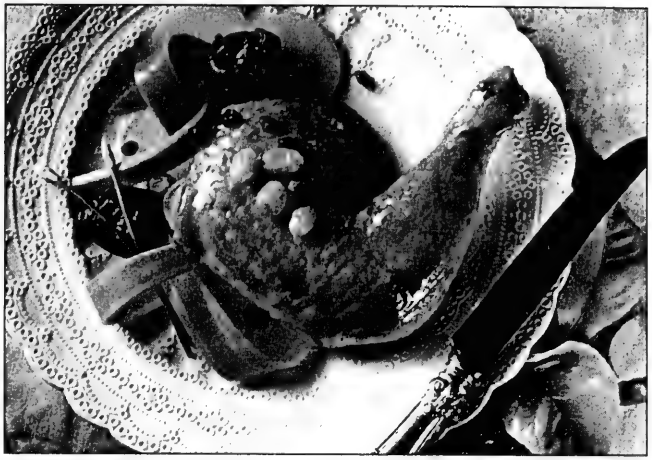

RAISIN CHICKEN: Sweeter than the heavens of invention.

LOW-FAT CHOCOLATE KISSES

Light as a breath, these sweet meringue cookies are perfect for any seder, whether it is a dairy or meat meal.

3 egg whites
Pinch of salt
¾ cup granulated sugar
¼ cup miniature semisweet chocolate chips
½ tsp. potato starch
½ tsp. vanilla

In bowl, using electric mixer, beat egg whites with salt until soft peaks form. Beat in sugar, 2 tbsp. at a time, until stiff and shiny. Sprinkle chocolate chips, potato starch and vanilla over top; gently fold into egg whites.

Using pastry bag fitted with a 1-inch opening, or 2 spoons, pipe 1-inch kisses onto 2 baking sheets lined with parchment paper or foil. Bake in oven at 300, rotating pans halfway through cooking time, for 25 to 30 minutes or just until firm to the touch. Let cool on racks. (Can be stored in an airtight container for up to 4 days.) Makes about 40 cookies. Per cookie: about 30 calories, negligible protein, 1g fat, 6g carbohydrate.

CHOCOLATE INDULGENCE CAKE

1 lb. semisweet chocolate, coarsely chopped
5 oz. margarine
4 large eggs, room temperature
1 tbsp. granulated sugar
1 tbsp. matzah cake meal

Melt chocolate and butter together. Cool. Combine sugar and eggs together and heat over water until sugar is melted. Beat with mixer at high speed until tripled in volume.

Sift cake meal over batter. Lighten the chocolate mixture and then fold in remaining egg mixture.

Pour into greased and floured (sprinkled with cake meal) 8½-inch springform pan.

Bake at 400 for 15-20 minutes until tester comes out slightly moist. Cool in pan.

PASSOVER SPONGE CAKE

Feathery light, this sponge cake is the perfect finale to a Passover meal. Garnish with orange slices and serve with blueberries, oranges, kiwi fruit and pineapple (ananas in French).

9 eggs, separated
1¼ cups granulated sugar
1 tbsp. finely grated orange rind
⅓ cup orange juice
⅔ cup potato starch
⅓ cup matzah cake meal
⅓ cup poppy seeds

In large bowl and using electric beaters, beat yolk with ½ cup of the sugar, orange rind and juice until pale and thickened, about 10 minutes. In separate bowl and using clean beaters, beat whites until soft peaks form; gradually beat in remaining sugar until stiff peaks form.

Sift together potato starch and matzah cake meal; stir in poppy seeds. Gently fold egg whites and potato starch mixture, one-third at a time, into yolk mixture until well blended. Pour into ungreased 10-inch tube pan. Bake at 325 for 50 to 60 minutes or until cake springs back when lightly touched. Turn pan upside down and let hang, on legs attached to pan or on inverted funnel, until completely cool. (Cake can be stored in airtight container for up to 2 days or frozen for up to 1 month.) Makes 8 servings.

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Passover Food Ideas

Make charoset from around the world

By RIVKA TAL
Special to The CJN

Surveys show that close to 100 percent of the Israeli Jewish population spends the night of the Passover seder (in Israel, we only have one!) with family and friends, recounting the miracles of the exodus from Egypt. Without exception, the days before Pesach are those of absolutely frenetic activity – every household is de-cluttered and scrubbed to within an inch of its life. Food to last for at least twice the holiday week is purchased, along with new clothes and afikoman gifts.

Scurrying and scrubbing, Jewish families all over the world are preparing the special seder plate used during the recitation of the Haggadah, the story of the exodus. Charoset, a paste that symbolizes the mortar and bricks in the exodus story, brings to mind the work done by the enslaved Israelites in Egypt.

Ashkenazi Jews – descendants of eastern European families – make an apple-nut-wine paste. The Sephardi customs practised by descendants of Spanish, North African and Turkish Jews incorporate other traditions, often using ingredients such as legumes, prohibited for their Ashkenazi cousins.

Traditional Yemenite charoset contains sesame seeds, dried dates and figs, ginger and dry wine, as well as hot peppers! Iraqi Jews, on the other hand, use a combination of almonds, walnuts and pine nuts. Moroccan-style charoset is made from chopped dates, pecans and almonds simmered together, then rolled into balls and sometimes wrapped in rose petals. Some North African Jews prefer a combination of pine nuts, hard-cooked egg whites, grated apple, sugar, ground almonds and walnuts, lemon juice, cinnamon and ginger.

Some communities add grapes, while others add pears, since the grated pears change the apple-walnut combination to the color of cement. There are those who actually grate a bit of brick into the charoset.

When following any of these recipes, think about double batching, for the leftover charoset can be enjoyed throughout the week of Passover as a side dish.

NORTH AFRICAN CHAROSET

2 oz. pine nuts
1 hard-boiled egg white
1 grated apple
½ cup sugar
½ cup chopped almonds
½ cup ground walnuts
Juice and zest of 1 lemon
Cinnamon
Ginger
Sweet red wine (optional)

Combine all ingredients, adding cinnamon and ginger to taste. Add wine, if desired. Cover well and refrigerate for at least 1 hour.

TURKISH CHAROSET

20 pitted dates
1 cup raisins
1 cup coarsely ground walnuts
½ cup chopped almonds
Red wine

Combine all ingredients, adding wine as desired. Cover well and refrigerate for at least 1 hour.

ITALIAN-STYLE CHAROSET

4 apples, peeled and chopped
6 cut-up dates
3 hard-boiled eggs
1 cup ground almonds
6 chopped walnuts
½ cup raisins
½ cup matzo meal
¼ cup lemon juice

Combine all ingredients. Cover well and refrigerate for at least 1 hour.

TRADITIONAL MIDDLE EUROPEAN CHAROSET

2 large coarsely chopped or grated apples
½ cup chopped nuts
1 teaspoon cinnamon
Sweet red wine

Combine apples, nuts and cinnamon. Add enough wine to bind the mixture. Cover and refrigerate for at least 1 hour.

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DEADLINE REMINDER

Monday, March 19, is deadline for March 29 issue and Monday, March 26, is for April 5. I receive calls and sort mail on deadline days only. Phone 416-391-1836; fax 416-391-0829.

Thursday, March 15

BOOK DISCUSSION

Holy Blossom Temple Library Book Club, **Prof. Henry Auster**, discusses **Grace Paley** book, *Later the Same Day*, 2 p.m. **Anne** 416-789-3291, ext. 235.

Saturday, March 17

MOVIE NIGHT

Screening of *Der Golem* (1920), at Beth Tzedec Congregation, 8 p.m. Musical accompaniment with guitarist **John Gzowski**.

KOL YISROEL

Kol Yisroel Congregation resumes Shabbat services in the Borochov Cultural Centre, 272 Codsell Ave. at 9:30 a.m. Kiddush follows. 416-630-9444.

Sunday, March 18

PESACH IN PERSPECTIVE

Beth Jacob (GYAD) Congregation, 147 Overbrook Pl., textual Torah reading 9 a.m. to noon. 416-638-5955.

FOOD PRODUCTS SHOWER

Adath Sholom Sisterhood Kitchen and Non-Perishable Kosher Food Products Shower for Alternative Short Term Emergency Housing. Speaker **Helen Davis**. 9:30 a.m.864 Sheppard Ave. W. Breakfast. Reserve 416-635-0131

AT BETH TZEDEC

Samson Through Female Eyes **Loretta Tanenbaum**. Brunch 9:30 a.m., program 10 a.m. 416-781-3511.

REDISCOVER JERUSALEM

Nine Toronto Jewish educators and rabbis address the topic of a Jewish Jerusalem, 9:15 a.m., Ernest Manson Lubavitch Centre, 8001 Bathurst St. 905-763-4040.

THE SHPEELERS

Entertainment and Cultural Connection and Shaarei Shomayim Brotherhood present The Shpeelers and guest **Bill Berle**, 8 p.m. at the synagogue. Proceeds to Jews for Judaism.

YIDDISH FILM SERIES

The Jolly Paupers with Dzigen and Shumacher, 7 p.m. at Beth Tikvah Synagogue. Host **Shlomo Schwartzberg** of the Toronto Jewish Film Festival. 416-221-3433.

ABOUT SHIDDUCHIM

Sasson V'Simcha symposium on How to Make Shidduchim Less Stressful and More Successful. Guest **Rabbi Moishe Yanofsky** of New York. 8 p.m., Torah Emeth Congregation, 1 Viewmount Ave.

ADVENTURES IN YIDDISH

With Yiddish raconteur **Michael Wex**, 7:30 p.m, Workmen's Circle, 471 Lawrence Ave. W. RSVP. **Sandy** 416-736-8073.

PHILOSOPHER'S CAFE

At Lodzer Holocaust Congregation *No Exit: Jewish Women, Divorce and the Agunah Problem*. Film and discussion presented by **Joyce Eklove**.

SINGLES EVENT

Games Jewish Singles Play, Group A, ages 21-39; Group B, ages 40-69, at Beth Torah Synagogue, 47 Glenbrooke Ave. 7:30 p.m. **Mollie** 416-733-3634.

PASSOVER UNIVERSITY

An adult model seder at Pride of Israel Synagogue, **Rabbi Robert Rhodes**. Shacharit 9 a.m., breakfast 9:45, lecture 10:15. 416-226-0111.

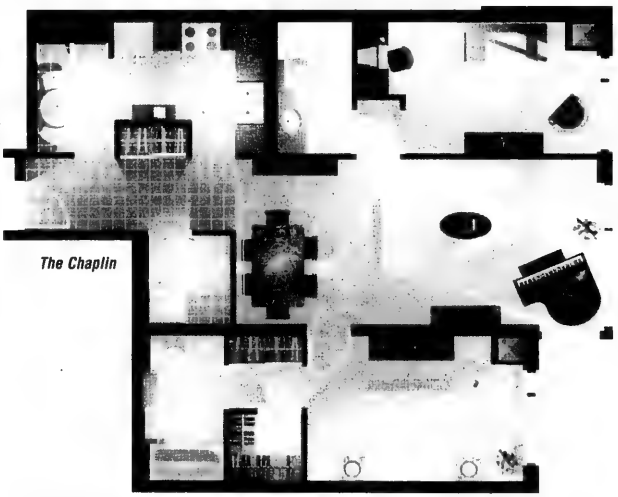
Monday, March 19

HEALTH CHALLENGES

Health Challenges for the Millennium, presented by Women's League for Conservative Judaism and Beth Emeth Bais Yehuda Sisterhood, 7:30 p.m. at Beth Emeth. Bring an item for kosher food bank.

Continued on page 33

Everything for the Independent Senior and more!



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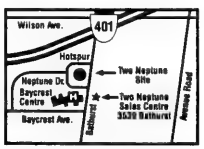

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What's New

Continued from page 32

GENESIS TO THE BIG BANG

Prof. Kenneth Seeskin of Northwestern University discusses From Genesis to the Big Bang, 7:30 p.m., Beth Tzedec Congregation.

WATERLOO NEWS

Stephen Katz of Boston University lectures on Jewish Resistance During the Holocaust, 7 p.m., University of Waterloo, St. Jerome's Siegfried Hall, Room 133.

PREPARING FOR PASSOVER

Can I Skip the Boring Parts?, **Reb Zale Newman** 8 p.m., Village Shul, 1072 Eglinton Ave. W. 416-785-1107.

FILM REVIEW

At Lodzer Holocaust Congregation **Heather Kassels** reviews *Three Seasons*, a Vietnamese film, 7-10 p.m., 12 Heaton St. **Karen** 416-630-8752.

NAGILLAH CHAPTER, JWI

Nagillah chapter, Jewish Women International, 50+ singles, general meeting, 7:30 p.m., at Pride of Israel Synagogue, 59 Lissom Cres. Respite Care by Respite Services co-ordinator of Bernard Betel Centre. **Norma** 416-657-8763 or **Helen** 416-638-4326.

Tuesday, March 20

WOMEN'S SEDER

Conducted by **Rabbi Adina Lewittes,** 6:45 p.m. presented by Beth Tikvah Sisterhood. Light dinner. Reserve. 416-221-3433, ext. 353.

LUNCHEON MEETING

Shaarei Shomayim Sisterhood luncheon meeting, 12:30 p.m. **Brenda Gasner Lass** speaks on Art for Grandparents and Grandchildren. Reserve. **Ruth Fruitman** 905-731-6660.

Wednesday, March 21

21ST CENTURY TERRORISM

Canadian Friends of Tel Aviv University, Beth Emeth Bais Yehuda Synagogue and B'nai Brith's Institute for International Affairs lecture on Terrorism in the 21st Century: Facing the Growing Threat with **Prof. Yonah Alexander** of Tel Aviv University. 8 p.m. at Beth Emeth. 416-787-9930.

YOUR INNER TREASURES

Beth Tzedec Sisterhood presents Awakening to Your Inner Treasures with **Barbara Merkur**, art therapist and focusing trainer, 7:30 p.m.

ISRAELIS OR JEWS?

Canadian Zionist Federation and Beth David B'nai Israel Beth Am lecture series with **Prof. Derek Penslar** continues with Israelis or Jews? Religion in the Jewish State, at Beth David, 8 p.m. 416-633-5500 or 416-633-3988.

WOMEN'S VOICES

Their Stories, Our Stories: Yiddish Women Writers with **Frieda Forman** co-editor of *Found Treasures*, 8 p.m., Darchei Noam Congregation, 15 Hove St.

YAHRZEIT SHIUR

Kolel: The Adult Learning Centre for Liberal Jewish Learning yahrzeit shiur Explaining Death to Children: When, How and Why by Rabbi Michael Dolgin of Temple Sinai, 7:30 p.m., 151 Eglinton Ave. W.

JWI MEETING

Jewish Women International Markham-Unionville chapter meeting. Guest speaker. New members welcome. **Sheryl** 905-305-7026 or **Susan** 905-940-0286.

HEALTH CARE PROVIDERS

Coping with Catastrophic Illness: A Jewish Perspective for Health Care Providers by **Rabbi Yitzchak Feigenbaum**. Presented by Jewish Health Alliance and the Village Shul, 7:30 p.m., 1072 Eglinton Ave. W. RSVP 416-208-0610.

Thursday, March 22

PESACH HAGGADAH

Commentary on the Pesach Haggadah from the teachings of **Rav Y.B. Soleveitchik** by **Rav Hershel Schachter** of Yeshiva University, 8 p.m., Congregation B'nai Torah, 465 Patricia Ave. Presented by Mizrachi of Canada.

MONTESSORI OPEN HOUSE

Montessori Jewish Day School open house, 7 p.m., 585 Cranbrooke Ave. Ongoing programs for ages 2½-6 and new program for ages 6-9. 416-784-5071.

CHALLAH BAKING

Demonstrated by **Elaine Ohayon** 8 p.m. at Aish HaTorah, Thornhill, 949 Clark Ave. W. Register. 905-764-1818, ext. 225.

AT TEMPLE HAR ZION

Student rabbi **Chaim Ben Jaacov** discusses From Let My People Go to Help Our People Stay: The Revitalization of Jewish Life in the Former Soviet Union. 8 p.m.

And What Else Is New

SCIENCE PROGRAMS

Canadian Society for the Weizmann Institute of Science presents Weizmann **Prof. Abraham Amsterdam,** Thursday, March 15, speaking on Anti-inflammatory Action of Glucocorticoids by Regulation of Apoptosis 4:30 p.m. at Hospital for Sick Children, and at a Science Forum in Ottawa Monday, March 19. 416-733-9220.

SHABBAT ACROSS CANADA

On Friday, March 23, hundreds of synagogues across North America will celebrate Shabbat!

Shaar Shalom Synagogue Shabbat services 6 p.m. followed by Shabbat dinner, 2 Simonston Blvd. Thornhill. Reserve by March 19. 905-889-4975.

Beth Emeth Bais Yehuda Synagogue Friday night services and Shabbat dinner. Tickets in advance only from shul office 416-633-3838. Reserve by March 20.

Temple Har Zion service 6:30 p.m., Shabbat dinner 7:15 p.m. Reserve by March 19. 905-889-2252.

NFTY DEBATES

In association with National Federation of Temple Youth, Solel Congregation hosts young adults from all over the Northeast region of Canada and the United States for a Debates Weekend March 23-25. 905-820-5915.

VENDORS WANTED

For Spring Gift Show featuring home-based businesses offering products and services at Temple Sinai Thursday, May 3. **Patty Bloom** 905-762-9291 or **Samantha Bacher** 905-660-2442.

SUPPORT GROUP

For parents and families of lesbians and gays, contact **Ruth** 416-763-9111

FOR SENIORS

Association of Jewish Seniors breakfast meeting, Thursday, March 22, 9:30 a.m., Shaarei Shomayim Synagogue. Topic, From Couscous to Caviar by **Seymour Epstein**, chair of Board of Jewish Education. April 8. **Goldie Leibman** 416-635-2860.

LZA Seniors Cultural Club meets every Tuesday, 10 a.m., at the Borochov Cultural Centre, 272 Codsell Ave. 416-630-9444.

Aluma Canadian Israei Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). March 15, video; March 22, dinner at Mandarin Restaurant 6 p.m. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

For **Earl Bales Seniors' Club** events, call 395-7881.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

The Rabbi Speaks series, **Rabbi Elliot Diamond**, Tuesday, March 20, 10-11:30 a.m.

March into March Dance, Sunday, March 18, 7:30 p.m.

Movie, *Get Carter*, Sunday, March 18, 2:30 p.m.

Israeli Club Etrog for Hebrew speaking persons, meets Tuesdays at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. March 20, lecture. **Anna** ext. 110.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. 416-785-2500. **Mara** ext. 2275.

The Foundation and its Role at Baycrest, **Dr. Mark Gryfe**, president, Baycrest Foundation. Monday, March 19, 7-8 p.m.

Concert at Roy Tomson Hall Friday, March 23, featuring pianist **Angela Park**. Bus leaves 10:30 a.m., returns 2:30 p.m. Reserve at Service Desk. Information, **Mara**.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Toronto Jewish Film Society presents *White Lies*, Sunday, March 18, 5:15 and 7:45 p.m. at Art Gallery of Ontario, Guest **Dr. Mimi Divinsky**

Lunch & Learn Thursday, March 22, noon to 1 p.m. **Dr. Stuart Schoenfeld** speaks on Environmental Issues in Israel.

Lecture via satellite, Tuesday, March 20, 8 p.m., Great Jewish Thinkers Great Wisdom.

Community seder, Sunday, April 8 at 8 p.m. or Second Night Singles' Seder. Pre-register by April 2. Ext. 133.

Seniors program Thursday, March 22, 2 p.m. Lifestyle Changes For Better Health, nutritionist **Sharon Leach**. Co-ordinator **Arlene Smith**.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

The Tower of Babel, a new exhibit, opens at Children's Discovery Museum Sunday, March 18, 11 a.m. to 4 p.m. Ext. 456.

Women's lecture series: Cancer – The Seven Warning Signs, Monday, March 19, 11:30 a.m. to 12:30 p.m. Pre-register. **Nadine**, ext. 363.

Family Place: Suggestions regarding your toddler with **Susan Mendolia**, Public Health Department, Wednesday, March 21, 10-10:45 a.m. RSVP ext. 248.

Learn How To Make A Child-Friendly Seder with **Rabbi Mitch Mandel**, Wednesday, March 21, 7:30-9 p.m. RSVP ext. 351.

Register now for spring courses or at first class. **Janet** ext.259.

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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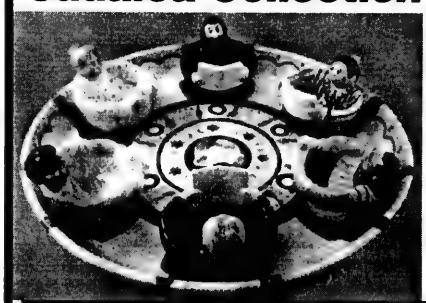

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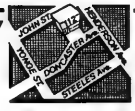

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Coast to Coast

Internet hate report released in Vancouver

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — After nine months of researching and writing a 198-page report about hate on the Internet, Robert Goldschmid couldn't help becoming personally and emotionally involved in the project.

Goldschmid, the author of a report called Promoting Equality in the Information Age: Dealing with Internet Hate, was in Vancouver recently speaking to media and various members of B.C. Jewish and multicultural organizations at the Jewish Community Centre. His report analyzes hate, hate speech and freedom of speech from both philosophical and legal perspectives.

"I knew [the project] was going to be overwhelming," said Goldschmid, a Victoria consultant and legal mediator. "It's impossible not to get personally involved in something one is working on. But it would have been much more troubling if I had to investigate the Web sites myself. You need counselling after something like that."

Goldschmid, chair of the community relations committee for the Jewish Federation of Victoria and Vancouver Island, was contracted by the Canadian Jewish Congress, Pacific Region to examine and recommend a range of regulatory options to combat the spread of hate material on the Internet both nationally and internationally. It was a task that snowballed, he said.

"There were some days toward the end of writing the report that I just didn't want to open my own email because every day something new came up and had to be added. Finally I just said, 'This is enough,' and I had to finish writing the report," Goldschmid said.

His primary recommendation for the Canadian government is to apply the Canadian Human Rights Act to the Internet and to all future communications technologies.

"The Human Rights Commission already has expertise and experience in dealing with telephone and other transmissions of hate," he said. "Expanding this to hate on the Internet is a logical step."

Goldschmid's primary recommendation to the international community is to initiate an international agreement or a global standard to limit the worldwide spread of hate propaganda.

"It would be great to see the world adopt Canada's model for dealing with Internet hate," says the report. "However, because of differences in legal systems, cultures and values across the globe, the standard with the best chance of global acceptance is one that prohibits the spread of defamatory statements directed against certain identifiable groups. This is known as group libel law."

Goldschmid explained that the difference between a group libel standard and traditional hate speech laws is that truth would be a defence to group libel. While such a group libel standard will not prohibit expressions of hatred that are technically true, the acceptance of such an international standard may serve to prevent the spread of hatred and prejudice.

"Hate speech does not respond to counter-speech," Goldschmid said. "You can't counter with logic because hate speech is not factual – it's psychological."

The report will be presented to government organizations in the next few months, said Zena Simces, Chair, CJC, Pacific Region. "We don't have an exact timeline set, but it is a priority area."

Especially, said Simces, after learning that only an estimated five to 10 per cent of hate crimes are reported to police.

"Over 50% of the hate crimes reported involved racial bias with sexual orientation at 33% and religious bias at 10%, she said. "Causing serious concern is that of the religious crimes reported, 70% were anti-Semitic… It is disconcerting."

Funding for the report was provided by the 1999/2000 B.C. Anti-Racism and Multiculturalism Program, the Ministry Responsible for Multiculturalism and Immigration, and Canadian Heritage.

Goldschmid's recommendations

Goldschmid's list of recommendations for Canada:

- Apply the Canadian Human Rights Act to the Internet and future communication technology.
- Do not hold Internet content hosts, access providers and service providers liable for facilitating the transmission of illegal content unless they violate an order of a tribunal to remove the material.
- Provide liability for linking to hate sites, with appropriate exceptions.
- Provide that the mirroring of a site is equivalent to directly providing the content of a site.
- Amend the Criminal Code to include sexual orientation as a protected group.
- Encourage self-regulation and encourage all service providers, access providers and hosts to adopt acceptable use policies.
- Support non-government organizations that combat racism.
- Promote multiculturalism education.
- Consider a requirement to have service providers obtain and verify identifying information about their customers, which would not be released without a court order or order of the Human Rights Commission.
- Consider new legislation to deal with issues specific to the Internet.

The report's international recommendations:

- Initiate an international agreement to stop group libel on the Internet.
- Include content neutral restrictions in the international standard that would prevent the dissemination of speech such as threats, intimidation, and harassment, regardless of whether they are directed against identifiable groups.

בס"ד

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Commentary on the Pesach Haggada
from the teachings of
Rav Y. B. Soleveitchik, זצ"ל

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Congregation B'nai Torah
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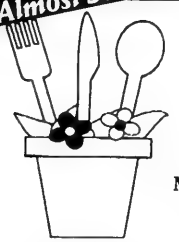

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✿ An Affair to Remember, Creative Designs by Renee ✿ Beyond the Pale, Klezmer Ensemble
✿ Brian Katz & Martin VandeVen ✿ Nyman Ink, The Newsletter Specialists

Teachers' role 'pivotal' in success of Jewish education

By JANICE ARNOLD
Staff Reporter

MONTREAL — The most important investment Jewish schools can make is in their teachers.

Teachers are the "pivotal determinant" in the quality of education and must be the "bedrock priority" of Jewish education, said Joshua Elkin, executive director of Partnership for Excellence in Jewish Education (PEJE).

Launched in 1997, PEJE is a project through which leading philanthropists are contributing a total of $18 million US to improve Jewish day schools in the United States and Canada and to encourage greater enrolment.

Better recruitment of teachers, greater preparation during the early years of their career, and ongoing professional development will contribute more to the success of students than the many reforms now being pursued such as smaller classes, curriculum revision, new textbooks, or training more administrators, said Elkin, who headed a Jewish school for some 20 years.

Elkin, who is based in Boston, was the guest speaker at the launch of the Leanor Segal Chair in Jewish Studies at McGill University. Segal's endowment is a major boost for McGill's Jewish Teacher Training Program and paves the way for the future McGill University Institute for Jewish Education, which will expand graduate studies in Jewish education, while offering a firm grounding in practical teacher training.

"Teachers must be viewed as partners with parents in the raising of the next generation," Elkin said.

Children today are "starved for meaningful connection with adults," he said. "They are not getting enough attention; they need someone to take a real interest in them. They need mentors."

> *'Must be viewed as partners with parents in raising of next generation'*

Students may forget the texts they read in school but they will remember a teacher who influenced them, he said.

Elkin stressed the value of the McGill program, not only for Montreal, but for Jewish education on the continent.

Jewish teacher training at the university level is sorely lacking in the United States, where only about 25 such teachers are graduated each year, resulting in a serious shortage. "McGill and York University [in Toronto] graduate more Jewish teachers than the entire United States," Elkin said.

"The synergy that exists in Montreal between donors, the university, and the community needs to be replicated in other cities.

"McGill is poised to be in the vanguard of a new era in the training of Jewish teachers for the entire continent."

The quality of the McGill program will attract more young people to teaching at Jewish schools and encourage them to stay in the profession, he said.

Gershon Hundert, chair of the McGill Jewish studies department, said the importance of Segal's donation and the money she is raising from other people in the Jewish community "cannot be exaggerated."

Only four years ago, the department was in financial trouble, and the teacher training program was in a "desperate" situation. Since then, Segal and Steven Cummings have set the department on a stable footing, he said.

McGill principal Bernard Shapiro said he was proud that within his tenure a "renaissance" of Jewish studies has taken place at the university. "Thanks to the generosity of many people, through donations large and small, the program has been put on a more solid and permanent basis."

Without revealing any timetable, Shapiro said he hoped to see the Institute for Jewish Education open in "the years immediately ahead."

Segal herself said she was spurred by the belief that the survival of the Jewish people in North America requires a "major upgrading of its educational resources.

"About 400 teaching positions at Jewish schools in North America open every year, yet there are fewer than 50 graduates from all of the teacher training programs," she said.

Segal paid tribute to the influence of teachers. "Over a career, a teacher will have 1,000 students, who will marry 1,000 others and have 1,000s more children among them."

A good teacher will instill in students the "self-knowledge" they need to be proud Jews, she said.

Eric Caplan, director of the Jewish Teacher Training Program, said the extra money should help fill some of the current "gaps" in its students' education, such as Hebrew fluency, Judaic text literacy, and deeper understanding of prayer and ritual.

"In the four years I have been director, it has been frustrating to see some of our graduates leave without all the skills they need," he said.

"We are already graduating some of the continent's best Jewish teachers. Now I think we can realize our full potential."

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TEHILA — The Union for Religious Aliyah
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Aliyah and Absorption options in the Shomron Region

Meet **Mr. Benzi Lieberman**, Head of the Shomron Regional Council and **Mr. Baruch Liron**, Head of The Absorption unit in the council

March 18, 2001, 7 p.m.

at the **Beth Avraham Yoseph Synagogue (BAYT)**
613 Clark Ave. W., Thornhill

The speakers will present Absorption programs and activities of the Regional Council. Participants will be able to learn more about life in the Shomron region.

For more information and to RSVP:
The Israel Aliyah Center
Tel: 416-633-4766
E-mail: aliyah@pathcom.com

הסוכנות היהודית לארץ ישראל
The Jewish Agency for Israel
ISRAEL Aliyah CENTER
מרכז העלייה לישראל
CONSULATE GENERAL OF ISRAEL

MOVING TO ISRAEL?

INFORMATION FAIR

for New Immigrants and Returning Israelis

Tuesday, March 20, 12 noon - 8 p.m.
The Lipa Green Building, 4600 Bathurst St.

The following will participate in the fair:
Representatives of shipping companies,
220 V appliances dealers,
The Israel Customs Authority representative in North America,
Representatives of Israeli Universities and banks

The customs representative, Mr. Ilan Ohad, will present the topic of Customs Benefits to Olim and returning Israelis after the fair, 8 p.m. in room 415.

For more information please contact:

Israel Aliyah Center, 416-633-4766

During the fair, Israeli movies with subtitles will be screened next room

Volunteers Needed in Ottawa

The following are some current volunteer opportunities in Ottawa.

Volunteers needed for United Jewish Appeal Walkathon on June 3 for the following areas: route and checkpoint monitors, relay set-up and monitors, registration desk workers, children's events monitors and clean-up crews. Call Cheryl Cogan at 798-4696 Ex. 258.

***

Tamir Foundation: Volunteer needed to assist client attend therapeutic riding lesson on Thursday mornings from 9:00 a.m.to 12:00 noon. The volunteer will act under the guidance of the riding instructor, assisting the client when necessary. This client has some verbal skills, is not physically aggressive, responds well to verbal instruction, and enjoys these lessons. Transportation provided. Starts April 1. Call Lisa Giffin at 725-3519.

***

Jewish Family Services: Mentors required to offer new Canadians a chance to practice English a couple of hours per week. Teaching experience not needed. Drivers urgently needed to accompany seniors for medical appointments and do grocery shopping. Valid driver's license required. Call Bev Grostern at 722-2225 ext. 304.

***

Solowoy Jewish Community Centre volunteers needed on Mondays from noon to 2 p.m. to assist with a variety of interesting activities with the Friendship Club for Seniors. Call Maxine Miska at 798-9818 ext. 263.

***

Hillel Academy Day School lunchtime club organizers needed for science club and computer club for grades 1 to 6. Remedial and enrichment tutors needed for Hebrew and math. Call Doris Bronstein at 722-0020.

***

Jewish Community Council of Ottawa Vaad Ha'ir: Volunteers needed for the Yom Hashoah Memorial on April 19: greeters, publicity and a variety of other positions. Ticket sellers needed immediately for In Search of Peace (Friends of Simon Wiesenthal Centre and Ottawa Shoah Remembrance Committee fundraiser) taking place on April 23. Volunteers needed to assist Holocaust survivors fill out compensation forms. Knowledge of other languages helpful. Volunteers needed for Shalom Ottawa (local community TV program)- performers, interviewers, programmers. Call Rebecca Holzman at 798-4696 ext. 234.

Compiled by Diane Koven.

CARD OF THANKS
The family of the late
TRUDY POSNER ז"ל
wish to thank family, friends and associates
for their expressions of sympathy, cards
and charitable donations made in her memory.

The support received gave us strength and comfort during the recent loss of our dear mother and grandmother.

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RUTH ROSEN and family
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March 24th 2001

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Lunch Levy's Catering
Founder and Keeper Award Celia Genesove
Women of Merit Awards
Sophie Chapnick • Helen Fox • Mollie Rothman
Kailah Rubin • Susan Waserman
Sandra Cohen
Memorial Woman Of Valour Award
Ellen Warner, MD, MSC, FRCPC, SACP
Staff Medical Oncologist Toronto Sunnybrook Regional Cancer Centre
Interactive Lecture Judy Singer
Choral Finale
Dessert Café

PM the passivist, not pacifist

Scene in Ottawa
By G.K. SIMCOE

In politics, there are two basic approaches to dealing with the challenges of the day. There are the interventionists (for example, Bill Clinton) who are driven to fiddle with everything, comment on any and every development and, in their spare time, initiate new projects and programs to improve government, the economy and society.

On the other end of the spectrum sit the passivists who consider notions like 'laissez faire' and 'steady as she goes' to be akin to divine dogma. Three-peat prime minister, Jean Chrétien, serves as the very definition of this political camp and in some respects, it is difficult to argue with the kind of success he has achieved.

But as we observe the flailing attempts of Joe Clark to fan the ebbing cinders of 'Shawinigate' into smoke and ultimately the kind of political fire that would burn the PM, it would be a mistake to assume that Chrétien the passivist is also Chrétien the pacifist.

It is true that on issues like the economy, the state of the Canadian federation and hiccups like the HRDC scandal, Jean Chrétien believes that time is the great equalizer and all will turn out well so long as the government stays cool and resists panic. This approach has, in fact, worked for the prime minister every single time political turmoil disturbed the calm waters on his watch.

At the end of the day, however, Chrétien is a street-smart, street-fighting kind of politician. He has already served notice to Joe Clark that the latter's attempts to sully his reputation will not be forgotten. Clark, noting that his attacks have won him media coverage disproportionate to his party's role in the House, has wrongly concluded that the prime minister has not retaliated simply because he is on the defensive.

Chrétien is biding his time in a display of his political acumen. All along, his real threat (even though it was not evident in the election result) has been Stockwell Day, who is of a younger generation. Currently, the Alliance leader is fully preoccupied trying to save his job and party so the PM has no compelling reason to 'help along' Day's burnout.

The moment, however, that the Day situation is resolved – one way or another'– Clark had better watch his back… and front. Chrétien is fond of talking about all the political wounds he has sustained over the years, but curiously modest about the ones he has inflicted (and there have been many). Clark is slated for a deep one that may very well hit the jugular.

Okanagan Jewish Community hosts weekend

KELOWNA, B.C. — The Okanagan Jewish Community (OJC) recently hosted a weekend for 12 out-of-town guests from Vancouver and one from Spokane, Wash., at the OJC Centre.

At Friday night services, the community was led by Rabbi Charles Feinberg of Vancouver's Congregation Beth Israel and the synagogue's youth co-ordinator, Josh Berkenwald. Joining them were the rabbi's wife Krayna, Berkenwald's fiancée Dana, and a group of eight teenagers from the synagogue's youth group.

Dinner was hosted by OJC religious leader Sam Larry, after which an oneg Shabbat service was conducted by Rabbi Feinberg.

Saturday morning services, also led by Rabbi Feinberg, were very spirited as a result of the active participation of the visiting youth group. A traditional Kelowna potluck lunch followed. After the meal, the guests, along with many of the community members, headed for Big White, a local ski resort, where they were billeted by those who have condos in the area.

In his thank you speech, Larry joked about negotiations to make this visit a monthly occurrence.

Winnipeg's JCFS to celebrate 50th anniversary

By MYRON LOVE
Prairies Correspondent

WINNIPEG — This year marks the 50th anniversary of the Jewish Child and Family Service. As part of the celebrations, the JCFS is producing a book – to be written by renowned Winnipeg educator Sybil Shack – highlighting the history of the organization.

"We want to get in touch with as many people as we can who have had an association with the agency either as employees, volunteers or clients," Shack says. "We are looking for anecdotes and photographs. While a brochure or pamphlet was considered, people often read them and throw them away. I suggested we write a small, softcover paperback that goes beyond the names and numbers."

The JCFS was formed in 1951 through an amalgamation of the Jewish Family Service Bureau of Winnipeg (formerly the United Hebrew Social Service Bureau) and the Jewish Children's Home. It was legally incorporated as a children's aid society looking after Jewish children in Manitoba. Throughout its history, JCFS has also welcomed, housed and helped to successfully integrate waves of Jewish immigrants into the community.

JCFS executive director Emily Shane reports that this year, the agency is looking forward to assisting another 65 families, mainly from the former Soviet Union.

"A lot are coming without any government help in place," Shane says. "For the past couple of years, the emphasis has been on family sponsorship with your family assuming responsibility for you. You have to be here for ten years before you become eligible for government benefits."

The agency also provides counselling services for families in crisis, helps those with psychiatric problems and supports the Jewish community chaplain.

Sybil Shack's own association with the types of services offered by the JCFS pre-dates the present organization. In the post-war years, she and her parents took in Jewish war orphans, notably John Hirsch, who went on to become a major figure in Canadian theatre.

After she retired from the education system in 1976, Shack joined the JCFS board and served on it for almost six years. She was invited back to serve on the 50th anniversary committee.

There is no deadline yet for completion of the book, she says.

Because she has become hard of hearing, Shack asks that readers either call Merrill Shwaid at the JCFS office at 204-477-7430, or fax Shack at 204-475-8024.

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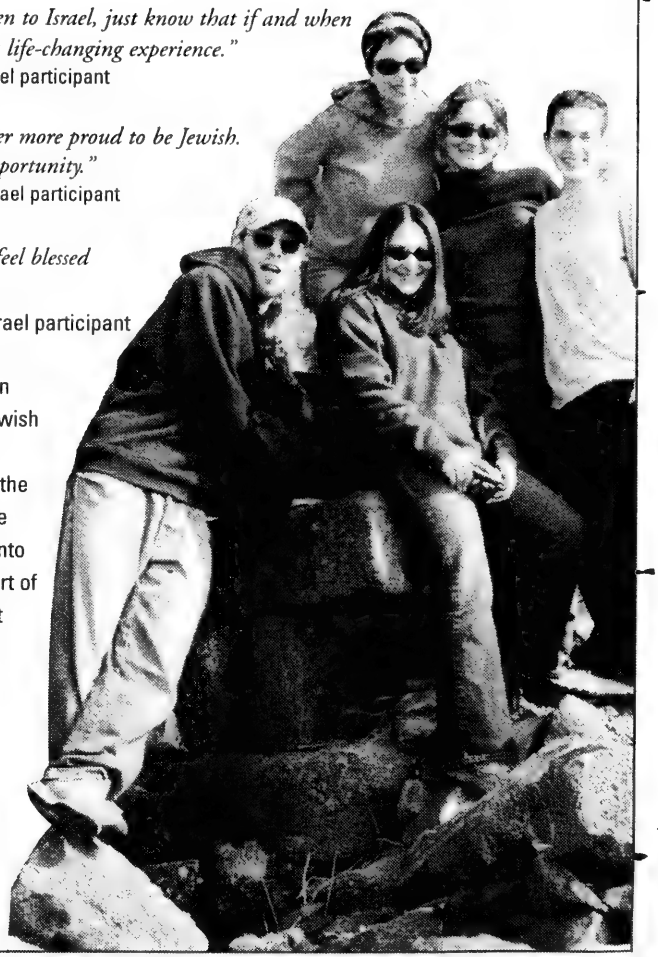

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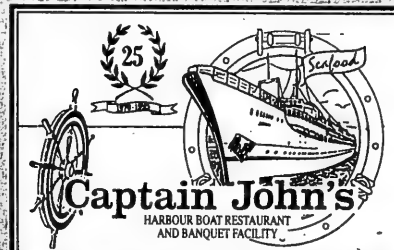

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Anti-Israel ad angers mainstream Orthodox Jews

Continued from page 3

Palestinian Authority President Yasser Arafat, who promised a portfolio in a future cabinet on Jewish affairs to a Neturei Karta representative. A Neturei Karta guest railed against Israel at a "Saviour's Day" meeting of Louis Farrakhan's Nation of Islam in Chicago about a year ago, while also attacking Farrakhan's Jewish critics, the *New Republic* magazine reported.

Mainstream Orthodox sources take issue with just about every aspect of the ad's religious thinking. The talmudic and halachic citations in the ad have been misquoted or taken out of context, Rabbi Schochet stated. "Many barrels of ink have been spilled on that."

Israel is a country beset by problems, but "at the same time, we must give thanks to God for creation of Israel… That we still exist is a miracle of God," Rabbi Schochet said.

Angered by the ad, Rabbi Stern forwarded a letter to the *National Post*, which appeared one day after the quarter-page ad ran. "I wish to make it absolutely clear that this is a fringe group that has consistently opposed the State of Israel since its inception. It represents a small group whose views have been widely condemned and rejected by mainstream rabbis," the letter states.

In a letter to the *Gazette*, Rabbi Berzon called the ad the work of "a fringe group of Jewish self-haters, the worst anti-Semites we encounter." He told *The CJN* that in Montreal, "every rabbi is just climbing the walls" over the ad.

"Most upsetting to me is that it's almost a message to the gentile world: 'Guys, get together and destroy the State of Israel because we don't believe the state should exist until the coming of the Messiah.'"

Rabbi Berzon said Jewish organizations are considering boycotting Passover products under the group's rabbinic supervision.

Rabbi Stern speculated the ad was timed "to counteract the unity of the national unity government."

Ironically, he continued, the ad may galvanize support among the Jewish people for Israel.

Rabbi Schochet questioned why the ad sponsors wanted to "wash their dirty linen in public. A legal discussion should not be aired in the papers, especially when we need support for the Jews of Israel."

Rabbi Schochet speculated that the authors of the ad were attempting to ingratiate themselves with the Palestinian leadership at a time of crisis in Israel.

Rothschild was even stronger in his condemnation.

"To hold certain views is one thing, but to go the public press is an act of treason, of viciousness, at a time when the press is very negative on Israel and at a time that Israel is fighting for its survival."

New executive at CJC

Continued from page 1

He has served as national honorary counsel of CJC and has held numerous offices with the organization, at the regional and national levels. He was counsel for CJC at the Somalia Inquiry and at the Supreme Court of Canada in Human Rights Commission v. Malcolm Ross and New Brunswick Teachers Federation.

"I'm very grateful for the opportunity to serve the community, and I am particularly grateful for the confidence displayed in me by CJC and Federation. I am overwhelmed with messages of support," said Landy.

He said he hopes "to continue to ensure the Canadian Jewish community remains the most vibrant Jewish community outside of Israel."

Dorothy Zalcman Howard, the new national executive chair is currently chair of CJC, Quebec region, based in Montreal.

Zalcman Howard, who has been a professor, government official and human rights activist, is an organization consultant and trainer. She was a recipient of the CJC Monroe Abbey Young Leadership award.

Michael Elterman, a clinical psychologist and academic from Vancouver who is currently national secretary of CJC, has been acclaimed as associate chair of the national executive.

He has acted as Pacific regional chair, as national vice-president from Pacific region and as the CJC representative to the Canada-Israel Committee board.

The new treasurer, Cary Green, is a Toronto businessman who has served as an officer in the Ontario region of CJC and now serves on the national officers' committee as the national vice-president from Ontario. He also sits on the Toronto Advisory Board of the Salvation Army, Ontario central division.

Rabbi Reuven Bulka, rabbi of Congregation Machzikei Hadas Synagogue in Ottawa has been nominated as secretary. He is the author or editor of 31 books, has written extensively for journals and newspapers, and has hosted a television series and a weekly radio call-in program.

Rabbi Bulka is a member of the CJC national executive and chair of the religious and interreligious affairs committee. He has served as chaplain of the Dominion Command of the Royal Canadian Legion, chair of the religious advisory committee, United Way/Centraide of Ottawa-Carleton and member of the board of the Ottawa Regional Cancer Centre Foundation.

Honorary counsel will be Benjamin Zarnett, senior partner in the litigation department, Goodmans LLP in Toronto. He has served as honorary counsel of CJC Ontario region and honorary counsel for Jewish Mediation Services of Ontario.

With files from Carolyn Blackman.

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EU increases pressure on PA to halt intifadah

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The lead story in last Sunday's *Al-Hayat*, the international Arabic-language newspaper published in London, reported that the contributing nations of the European Union (EU) are stepping up pressure on the Palestinian Authority (PA) to end the intifadah.

They will make any further economic assistance to the PA conditional on an end to violence, the report said. European Union special envoy Miguel Moratinos, Swedish foreign minister Anna Lindh and the EU's commissioner for external affairs Chris Patten will shortly meet with Israeli, Egyptian and Palestinian leaders.

The *Al-Hayat* correspondent quotes a diplomatic source as saying the EU representatives will "encourage both sides to restore quiet so that security and economic co-operation between them can be re-established."

The article noted that the EU and the United States have asked Israel to transfer funds it owes to the PA because they fear the PA will collapse.

The article also noted that the contributing countries are demanding "greater transparency" from the PA in expenditures and tighter supervision over the outlays of the Palestinian treasury. This comes "in addition to other steps to fight corruption and deficient administration" in the PA.

A "well-informed source" told the correspondent that these demands coming from the EU at a time when the PA is in the midst of a severe economic crisis, are tantamount to "diplomatic pressure on the PA because of its refusal to end the intifadah."

Arab funds are also being held up. The Palestinian ambassador to the Arab League, Mohammed Subeih, said yesterday the PA had received only $10 million (US) of the billion dollars promised them at the Cairo Arab summit in October.

"The mechanism to establish funds is excellent for investment companies but is unsuitable for a nation at war," Subeih said. "Arab countries committed to transfer $697 million to these funds, but only $260 million was deposited in the Islamic Development Bank, and only $10 million has been transferred to the PA and the Palestinian NGOs."

Education Minister vows to throw out 'post-Zionist' history textbook

By RELLY SA'AR
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A controversial junior high school history book first introduced into the system when the National Religious Party had the education portfolio was criticized Sunday by an academic committee for "many failures in the way it presents the history of Israel."

The newly appointed education minister Limor Livnat, who has vowed "to sweep post-Zionism" out of the school system, used the committee report, presented by Tel Aviv University professor Yosef Gorney, to emphasize that under her direction, the ministry would "emphasize Jewish, national values." She vowed the book would be thrown out of the curriculum.

On Livnat's first day on the job last week, she fired the director general, who had been appointed by former Education Minister Yossi Sarid, from within the ranks of the top management of the ministry.

Limor Livnat

The committee slammed the book, *A World of Changes*, which was written inside the Education Ministry, for the way the book teaches students the history of the state before, during and after the War of Independence. The committee charges that on some issues, such as the peace process, the book does not give a balanced account.

Defenders of the book say it is not a history book of Israel, but of the nations of the world, and while Israel's story is part of that, the book's purpose is to introduce students to contemporary general history studies.

Livnat used the book as an example of the changes she wants to make at the ministry.

The book went to the academic committee after Likud and right wing MKs in the Knesset last year called it "scandalous" that a contemporary history book for Israeli students should not be more comprehensive about the birth and growth of the state of Israel.

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CABINET POSTINGS IN ISRAEL'S NEW UNITY GOVERNMENT: Note that the names are not listed according to the arrangement of ministers in the accompanying photo.
Prime Minister: Ariel Sharon (Likud); *Foreign Minister:* Shimon Peres (Labour); *Defence Minister:* Benjamin Ben-Eliezer (Labour); *Finance, Deputy Prime Minister:* Silvan Shalom (Likud); *Justice Minister:* Meir Sheetrit (Likud); *Education Minister:* Limor Livnat (Likud); *Public Security Minister:* Uzi Landau (Likud); *Communications Minister:* Reuven Rivlin (Likud); *Environment Minister:* Tzahi Hanegbi (Likud);*Without Portfolio (Knesset Liaison):* Dan Naveh (Likud); *Regional Co-operation Minister:* Tzipi Livni (Likud); *Transportation Minister:* Ephraim Sneh (Labour); *Agriculture and Rural Development Minister:* Shalom Simhon (Labour); *Industry and Trade Minister:* Dalia Itzik (Labour); *Science, Culture & Sports Minister:* Matan Vilnai (Labour); *Without Portfolio (Arab Affairs):* Saleh Tarif (Labour); *Without Portfolio:* Ra'anan Cohen (Labour); *Without Portfolio, Responsible for Co-ordinating Social Affairs:* Shmuel Avital (One Nation); *Interior, Deputy Prime Minister:* Eli Yishai (Shas); *Labour and Social Affairs Minister:* Shlomo Benizri (Shas); *Health Minister:* Nissim Dahan (Shas); *Religious Affairs Minister:* Asher Ohana (Shas); *Without Portfolio, Responsible for Jerusalem Affairs:* Eli Suissa (Shas); *National Infrastructure Minister:* Avigdor Lieberman (National Union-Israel Our Home); *Tourism Minister:* Rehavam Ze'evi (National Union-Israel Our Home); *Housing and Construction, Deputy Prime Minister:* Natan Sharansky (Yisrael Ba'Aliyah).

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Canada may boycot UN rights conference

Continued from page 1

the meeting, as it did two past world conferences on racism, which it described as "country-specific, polemic fests" that focused exclusively on Zionism and apartheid.

Lasalle, though, said he could not say whether Canada would attend the gathering if the issue was front and centre.

Canada would condemn any move to equate Zionism with racism, a spokesperson for Hedy Fry, Canada's secretary of state for multiculturalism who would lead the Canadian delegation, was quoted as saying last week. Fry is expected to unveil a major government initiative at the Durban meeting on combatting racism.

Karen Mock, director of B'nai Brith Canada's League for Human Rights and chair of a national advisory committee to Fry, is confident that the Zionism issue won't make the conference's agenda.

"I don't believe it will even make its way to a draft resolution" that was being prepared in Geneva this week for a followup meeting in May, Mock said. "It's unlikely."

Canada, she said, is working to get the issue removed from the agenda, but will be prepared if its efforts are unsuccessful.

"We are gravely concerned at the politicization of this," remarked Jack Silverstone, national executive director of Canadian Jewish Congress. "It has the potential of turning the whole event into a disaster."

However, "I do not believe – yet – that the resurrection of this odious resolution is a done deal by any stretch."

The UN General Assembly's 1975 passage of the infamous Zionism-equals-resolution is still fresh in the minds of many Canadians. Led by Arab, communist bloc and Third World states, the UN condemned Zionism "as a threat to world peace and security," and "a form of racism and racial discrimination."

Canada voted against the resolution and in the ensuing years, played a leading role behind the scenes in trying to have the measure overturned.

Finally, in 1991, the General Assembly repealed the resolution by a vote of 111-25. The move was hailed as a giant step forward for the UN and Israel.

This time, the current violence between Israel and the Palestinians is seen as giving the issue new life.

For its part, Congress, which has Non-Governmental Organization (NGO) status through its affiliation with the World Jewish Congress, promises it won't take part if the issue is prominent on the Durban conference's agenda.

The week in Israel

March 5

• German-brokered negotiations for the release of three Israeli soldiers kidnapped by Hezbollah last fall have broken down, according to the soldiers' families.

March 6

• Israeli police concluded that a Palestinian who was severely beaten by Israeli civilians following Sunday's suicide bombing in Netanya was not connected to the terror attack. The man is a resident of the Nablus area who was in Israel illegally.

March 7

• Syrian President Bashar Assad rejected an offer from Prime Minister Ariel Sharon to resume secret peace talks, according to the London-based newspaper, *Asharq al-Awsat*.

• Ten kibbutzim plan to transfer their housing to private ownership, following the lead of Kibbutz Gesher Haziv. Kibbutz lands will be divided among the members who will receive their houses and some adjacent land.

March 8

• Amnon Lipkin-Shahak and Uri Savir announ-ced they were quitting politics.

• Israeli press reported that U.S. Secretary of State Colin Powell told Egypt that it is "in the best interest of stability in the region" for Egypt to return its ambassador to Israel.

March 9

• U.S President George W. Bush called Sharon to congratulate him on his inauguration and to invite him to the White House. Sharon accepted the invitation and will meet Bush on March 20. *(Meanwhile, Colin Powell said earlier in the week that Bush is committed to moving the U.S. Embassy in Israel from Tel Aviv to Jerusalem.)*

Files from JTA

IDF: Arafat gives his blessing to all terror

By GIDEON ALON
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Military Intelligence head Maj.-Gen. Amos Malka said last week that Chairman Yasser Arafat and other Palestinian Authority (PA) leaders are giving their blessing to terrorist groups, including Hamas and Islamic Jihad, to commit acts of terrorism against Israel.

Malka, who appeared before the Knesset's foreign affairs and defence committee, claimed that it did not matter which organization was behind each raid, since all of them were operating under the aegis of the PA.

Military Intelligence (MI) believes that the PA's inaction has fostered an atmosphere in which the various terrorist groups are utterly confident about their ability to pursue terrorist activity.

The MI director predicted that Israel could be looking at an intensification of the terrorist attacks, and greater sophistication of technique. Malka said there were indications that the terrorist groups in the territories were beginning to adopt the modus operandi of the Hezbollah in Lebanon.

At this stage, there are no signs of an imminent collapse of the PA. Arafat is still the source of authority, Malka said.

In Malka's assessment, Arafat and the PA will try to internationalize the conflict, including with direct appeals to the UN Security Council asking that steps be taken to protect the Palestinian people from Israel. Arafat will try to induce Israel to take harsh responses that would be viewed in the international arena as illegitimate. The MI head said that Arafat believes the Arab and international arena will not allow him to collapse, economically or otherwise.

Media obsession with Israel, cont'd

According to Reports

Last week's column dealt with the disproportionate attention Israel receives in the media. One reason given was that, being home to one of the largest bodies of foreign correspondents in the world, tiny, democratic Israel is a sitting duck for intense media scrutiny, especially when journalists have limited access elsewhere in the region. The result is that Israel is frequently judged far more harshly than are its non-democratic neighbours.

The other reasons for this media attention would require a complex analysis beyond the scope of this column. Still, in sketch form, a partial list would include the following:

• Israel's being the home of the three monotheistic religions, and the endless fascinations – and rivalries – as we see, for instance, in recent debates over the status of the Temple Mount;

• Israel's miraculous revival after a 2,000-year hiatus and its survival of five major wars;

• Israel's strategic location near the vital oil-fields of the Persian Gulf;

• the extent of anti-Americanism which negatively affects Israel as the dominant U.S. "client" state; and

• Israel's being the target of an ever-present, growing Arab assault on its legitimacy, an assault abetted by numerous pro-Arab voices in the West.

A recurring theme among Israel's harshest critics is the insistence that Jews, who have suffered so much hatred and oppression, are now oppressing another people, foremost by first daring to assert their own struggle for national liberation in their ancient homeland (Zionism) – a struggle Israel's opponents have viciously deformed as an expression of racism (the "Zionism is racism" canard); and secondly, by insisting that Israel's efforts to defend itself and its citizens amount to wanton aggression.

The Economist, which, as mentioned last week, raised the subject of the unbalanced media focus on Israel, suggested yet other reasons, including the West's "unbreakable" historical involvement: "From the Palestine Mandate to the Holocaust and beyond, Europe's responsibility is carved in stone."

Just what this sense of "responsibility" amounts to, how this is related to attitudes surrounding the Holocaust, and how these attitudes affect coverage of contemporary Israeli affairs, deserve detailed consideration.

Prepared by Paul Michaels of the Canada-Israel Committee.

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Paris Jews worry about image after scandal

By JOSHUA SCHUSTER
Jewish Telegraphic Agency

PARIS — A major scandal has hit the heart of Paris' heavily Jewish clothing district.

The scandal involves an $80 million pyramid scheme, a media blitz surrounding the trial, 12 of the 124 accused fleeing to Israel, charges of anti-Semitism and one of France's most popular films.

The defendants, a majority of whom are Jews from Morocco and Tunisia who came to France in the 1960s, are store owners accused of having swindled French banks for loans to buy non-existent goods.

The affair blew open last month when a vast pyramid scheme, which some suggest has been going on for decades, came tumbling down after a series of bank loans were defaulted.

Several store owners who sell a variety of major fashion brands in small boutiques had sought loans to stabilize their faltering businesses, but were told they could secure the loans only if they proved business would pick up.

So the owners turned to friends and family in Sentier, a tight-knit community in central Paris. To obtain the bank loan, stores would sign a contract agreeing to buy a large amount of stock over a certain time.

But it turns out that the majority of stores who signed such contracts had no intention of purchasing the goods. When it came time to settle the loan, the next store would search out a new loan from another bank and a new contract from another store. The banks are accused of knowingly aiding the illegal process.

The scheme ended when police began searching for shop owners who had not paid their loans, prompting several of the accused to flee to other countries, including Switzerland and Israel.

The case took on a different tone as the French government accused Israel of knowingly harbouring fugitives, despite having signed an international extradition pact.

"By intentionally pursuing this policy, Israel removed itself from the family of nations," said French prosecutor Francois Franchy.

Israel responded that it had not received an official demand for extradition.

The trial opened recently without the presence of the 12 who are alleged to have fled to Israel.

While the French government has sent documents requesting the capture of the accused, it failed to include proper evidence of their guilt according to international standards, Israeli officials said.

"They have no one to blame but themselves," said Irit Kahn, director of the international department at the Israeli Justice Ministry, noting that France failed to resubmit their request after being informed of the proper guidelines.

However, the French prosecutor suggested during the trial that Israel is on a blacklist of 15 countries not cooperating in the war against money laundering.

Some French media outlets have chosen to press this aspect of the trial, with one television channel broadcasting a film titled *Israel — A Criminal's Paradise*.

This immediately raised outrage in the French Jewish community, which claimed such programs perpetuated anti-Semitism.

"They are putting all Jews in the same sack," said one Sentier store owner who spoke on condition of anonymity.

"The affair gives all of us a ridiculous and bad reputation," said a woman who requested anonymity, claiming she had seen the community treat others who were quoted in the media as betrayers and gossipers.

But some members of the Jewish community said they feel Israel should extend more cooperation in the case.

"In principle, I think that Israel has caused itself damage by harbouring criminals on its soil," said William Goldnadel, a well-respected French-Jewish attorney who represents one of the suspects.

The final ingredient in the scandal is a recently released film titled *Would I Lie To You 2?*

The comedy, which has achieved huge success at the French box office, features four Paris-based Jews from North Africa who work in the Sentier district. The Jews are cheated by a large European corporation, but react with bravado and charm to exact a just revenge in the end.

Though completely unrelated to the real Sentier affair, the French public has continually used one to refer to the other.

Said one store owner in the Sentier district, "Don't pay attention to the media and the trial. Better just go see *Would I Lie To You 2?*"

Syria on Security Council, growing concern for Israel

By NITZAN HOROWITZ
Ha'aretz Daily Newspaper Ltd.

WASHINGTON — The possible inclusion of Syria as one of the non-permanent members of the UN Security Council is becoming a growing concern in Israel, and Jerusalem is considering how to foil Syria's bid.

Syria's intent to be one of the 10 countries elected to the non-permanent position held for two years, has already garnered significant Arab, Asian and African support at the UN.

Recently, major international players, such as France, Russia and China – three of the five permanent members of the UN Security Council – have agreed to support the Syrian quest.

The Israeli ambassador to the UN, Yehuda Lancry, said recently that the candidacy of Syria contradicts article 23 of the international body's charter, which emphasizes that the candidates for Security Council membership must contribute to international peace and security.

The elections for the new grouping of non-permanent Security Council members is planned for November.

It has become a tradition at the Security Council that one Arab country is included among the non-permanent members. Currently, Tunisia holds the post.

It is unclear whether the U.S. will pose serious opposition to the Syrian bid. In the past, Washington placed serious obstacles to the inclusion of Arab countries in the Security Council because of their alleged involvement in terrorism.

During the 1990s, the UK and the U.S. succeeded in preventing the inclusion of Libya in the council, and supported the entry of Egypt as an alternative.

But Israeli sources say it may be difficult to suggest to the U.S. to implement a stance against the Syrian candidacy, because Syria has already participated in peace talks with Israel.

At this stage, Washington is not enthusiastic about taking on the UN in a struggle against Syria, particularly since the Bush administration is making efforts to rally Syrian support in a revived Arab coalition against Baghdad. However, active Jewish and Israeli lobbying may alter the situation by November.

A European Union source told *Ha'aretz* recently that Brussels will find it difficult to oppose the election of Syria.

New Polish law requires citizenship for compensation claims

By YAIR SHELEG
Ha'aretz Daily Newspaper Ltd.

JERUSALEM – A new Polish law makes Polish citizenship a criterion for claiming compensation for property seized by the Communists or the Nazis.

But Polish President Aleksander Kwasniewski is unlikely to sign the law, stating that the citizenship condition was unacceptable to him.

The law requires anyone filing for compensation to have Polish citizenship as of the end of 1999.

In addition, the law limits compensation to 50 percent of the value of the asset, or if it is still held by the state, the return of the property. If the asset is held by a privatized state firm, compensation will be given in shares.

The chairman of the Association of Polish Jewry, attorney Aryeh Edelist, described the law as "anti-Jewish in its essence."

Edelist said the demand for proof of Polish citizenship as of the end of 1999 is particularly offensive to Jews.

"If there is a need to show proof of Polish citizenship, why not make do with citizenship as of [the day World War II started], September 1, 1939?" Edelist said.

Reports say leftist groups affiliated with President Kwasniewski are critical of the new law – not specifically because it harms Jewish interests, but because they are opposed to compensation of 50 percent.

The president's supporters say compensation should not exceed 10 percent, but they do not believe Polish citizenship should be a prerequisite.

Since the bill passed with less than a two-thirds majority, the president's signature is necessary for its ratification.

Kwasniewski did not explicitly pledge to veto the bill, but he recently voiced his concerns over it saying he "will not lend a hand to discrimination."

Kwasniewski is expected to exercise his power of veto by refusing to sign it.

The bill has provoked anger from Polish-born Jews and the international Jewish establishment, because making Polish citizenship a prerequisite will prevent most Polish-born Jews from making a restitution claim, as few now live in Poland.

The bill also states that property confiscated during the Nazi era and seized again during the period of Communist rule, will not be restored to its owners.

This clause affects Jews in particular, since many lost their property during the Nazi period. In many cases, all their relatives were also murdered, so the property is effectively heirless. But Kwasniewski's veto would repeal this too.

Israel's ambassador to Poland, Prof. Shevach Weiss, said, "The law, in its current format, is unjust. Even if it's obvious that not all the property can be restored, the expectation was that there would be some sensitivity to basic justice. The result of the voting strains attempts to renew the trust between the Jewish people and the Polish people."

Weiss noted he recently met with senior Polish officials to tell them about the serious consequences of the law, but his efforts were in vain.

In related developments, the Romanian government recently agreed to reinstate its law concerning the restitution of property seized during both the Communist and Nazi eras. It also extended the deadline for submitting restitution claims, which was scheduled to expire in June, for between six months and a year.

Pain management centre uses interdisciplinary approach

By LEILA SPEISMAN
Staff Reporter

TORONTO — The Wasser Pain Management Centre at Toronto's Mount Sinai Hospital takes an interdisciplinary approach to chronic, non-malignant pain.

This does not include pain from a disease such as cancer, or acute pain, explained centre director and neurologist Allan Gordon. Rather, it deals with long-term symptoms such as headaches, and craniofacial pain.

A related component is the Chronic Pelvic Region Pain Unit, which opened officially in January. It is funded in part by Pharmacia Canada Inc., a research-based, pharmaceutical health-care company.

Physicians traditionally have not gone beyond their own specialty in treating patients, Gordon said. "Except for family doctors and in some cases internists, they don't look at the whole person. Maybe that is why alternative medicine is so popular today."

The Wasser Centre is trans-disciplinary, Gordon said. Included on the team are anesthesiologists, dentists, neurologists, nurses, psychiatrists, psychologists, gynecologists, otolaryngologists, medical imagers and pharmacists. Members of the University of Toronto departments of physiology and physical therapy and the faculties of nursing and dentistry are also involved.

Communication, both with each other and with the patient, is crucial, Gordon said, and is facilitated by team meetings and common charts that are used by all the disciplines the patient becomes involved with.

The hope is to develop a comprehensive database, both for ongoing individual patient care and for research purposes.

The issues around pain are complex, Gordon said. For instance, a person may have frequent headaches. The headaches may be combined with depression, or with medication abuse.

"We must understand what is really going on," he said.

In a recent study, one group of patients was given medication right away, while another spent an hour with a physician before getting the medication.

"The medication was more effective after the hour of consultation," Gordon said. Perhaps, he suggested, it is because the person feels validated – many have been told that because they look good, they can't feel miserable.

At the Mount Sinai Hospital

Gordon confessed to feeling skeptical about the growing popularity of acupuncture, calling its results more anecdotal than evidence-based. However, "in the last few years, every medical conference had something about alternative medicine, including acupuncture, so I gritted my teeth and looked into it."

When he found that some people indeed did better with acupuncture, he, along with Toronto's Mitchener Institute, decided to do a research study on it. "Mount Sinai is the first hospital to recognize its importance."

The study also pays tribute to the hospital's long-standing association with the Chinese community, Gordon said.

The centre plans to expand its use of alternative therapies, such as herbs, relaxation techniques, and hypnotherapy. "Some have not been proven, but we are open to looking at things."

Psychological tools are also used, such as group therapy, psychiatric intervention, and biofeedback.

The Pelvic Pain Unit will deal with a range of problems for both men and women. "Men do get pelvic pain, particularly in the penis, rectum and testicles, although it is not as common as women. They may have gone from doctor to doctor trying to get help, and feel just as invalidated as women do."

Eventually there will probably be a men's health centre, he predicted.

Women have traditionally been referred to gynecologists for pain in the pelvic area. Gynecologists treat the medical cause, such as endometriosis, where the tissue lining of the uterus grows outside of the uterus ("which is almost epidemic now"); interstitial cystitis, a chronic bladder disease; or pain on penetration; but they don't understand that pain is an important aspect of the problem – these women are expected to just deal with it.

Only one-quarter of the cost of the centre is paid for by OHIP, Gordon said. Much of the rest comes from donations and pharmaceutical company support. If the patient can afford it, he or she is asked to pay an administration fee and a fee for certain tests and x-rays.

Stem cells have potential to cure

By LEILA SPEISMAN
Staff Reporter

TORONTO — Stem cells taken from blood in the umbilical cord have the potential to cure an increasing number of medical conditions, according to a recent panel discussion sponsored by Mount Sinai Hospital, UJA FEDERATION and the Leah Posluns Theatre.

Stem cells are immature cells, which, in the normal course of events, migrate to the bone marrow to produce blood cells: red blood cells, which carry oxygen, white blood cells that fight infection and platelets to help the blood clot.

If the bone marrow doesn't function properly, or is damaged by disease such as cancer, stem cells can be transfused into the bone marrow to create new, healthy cells.

Because the cell have not yet matured into bone marrow cells, there is less chance of graft-versus-host disease, a key cause of the body's rejection of any transplant.

Also because they have not yet matured, it is not necessary to have a perfect donor match. Readers will recall successive screenings and drives to find bone marrow donors for such people as Jay Feinberg, Alison Atlas, "Cathy," and Mark Hart. Atlas, Cathy and Hart passed away before a suitable donor could be found.

As well, bone marrow transplantation is difficult, calling for a general anesthetic.

Recent research, however, suggests that it will be possible to use these stem cells for other problems, such as liver and heart disease, autoimmune diseases such as lupus, arthritis, even AIDS, Parkinson's disease, solid cancers and diabetes.

Speakers at the lecture, titled The Tie that Binds, were Robert Casper, senior scientist at Mount Sinai's Samuel Lunenfeld Research Institute as well as professor and head of the division of reproductive sciences, department of obstetrics and gynecology, University of Toronto; Madeline Tonelli, program nurse, Toronto Cord Blood Banking Program, Mount Sinai Hospital; and the program's scientific director, Ian Rogers.

The Cord Blood Banking Program's medical director, Barbara Cruickshank, introduced the evening, and CBC *Newsworld*'s Lorne Saxberg moderated.

Casper explained that the Canadian Bone Marrow Registry, which is linked to registries around the world, can match only about 60 percent of Caucasians. For ethnic groups, which includes Jews, it is even harder.

Scientists have begun to look for alternatives, which led to stem cell research. Unfortunately, Casper said, it has been hard to get enough of them. "There are lots of stem cells in the umbilical cords, and placental vessels, which are usually thrown away. From the cord, which is easily collected at birth, there are enough stem cells to repopulate the bone marrow of a child or a small adult."

Some researchers have tried to use cells from aborted or miscarried fetuses or "cast-offs from fertility clinics," said Casper, but there are many ethical questions surrounding such uses.

Rogers explained that research is being done to expand the number of stem cells, so that there will be enough to use to help others. The problem is, he said, that some begin to differentiate, which signals other cells in the sample to mature. "Mount Sinai is working on a bioreactor, which can remove the cells as they mature, so expansion can continue [in the other cells]."

Other research is being done in mice, changing stem cells to neural, liver and muscle tissues, Rogers said.

Tonelli explained that new parents can store their child's umbilical cord stem cells through the Toronto Cord Blood Program at Mount Sinai Hospital's Human Tissue Cryopreservation Laboratories. In this way, if their child or a sibling needs a bone marrow transplant, it will be there for them.

Between the 28th and 32nd weeks of pregnancy, interested people can register for the program by calling 416-586-8818, and requesting an information and registration package. A blood screening is carried out to detect, among other problems, prenatal hepatitis, HIV and hepatitis C.

At delivery, the hospital staff (or attendant at a home birth) collects the blood sample, and sends it to the cryopreservation lab. According to Rogers, it appears that the samples can be saved indefinitely.

Tonelli explained that the nominal fee is "for cost recovery only." Registration fee is $50, followed by a cost of $550 for processing and storage, including the first year storage charge. Following that, there is an annual fee of $100.

If there is a demonstrated medical need (for instance, if a sibling has a potentially immediate need for a bone marrow transplant), the fee is waived, except for the yearly storage fee.

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Tribute to cantor who 'kindled candles of love'

By CYNTHIA GASNER
Special to The CJN

TORONTO — Cantor Morris Soberman, who died on April 1, 1999, was the baal koreh, chazzan sheini, and renowned teacher of more than 3,000 bar and bat mitzvah students at the Beth Tzedec Congregation for more than 30 years.

His son, Allan Soberman, recently produced a compilation CD of his father's prayers and davening from tapes titled, *Cantor Morris Soberman: A Dedication.*

Allan is a professional musician who toured Canada and the United States with Dan Hill, Stringband and others. He says that his musical experience "enabled me to put together a wonderful tribute to my father."

Along with his father's voice, Allan has added his voice, re-recorded 30 times, to add a choir as background to *Menucha Vesimcha.* One melody was recorded with his father when Allan was 11 years old.

The CD's first selection is Sheva Brachot at a wedding ceremony in 1971 followed by mizmor shir which father and son recorded in 1961 for the family.

There are some 16 prayers, Torah readings, kiddush for Sabbath morning, as well as words of tribute to the cantor recorded at a Beth Tzedec dinner in his honor in 1983.

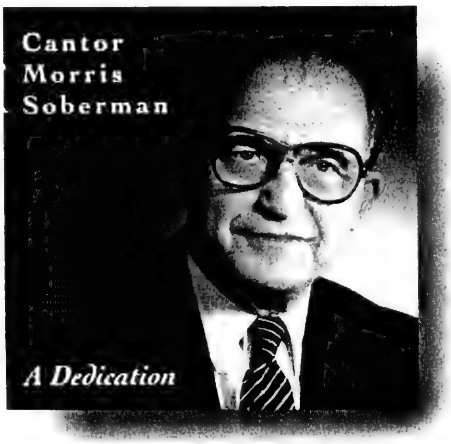
"My mother Tillie had many records of my father's voice and recently she found a bag of reel-to-reel recording tapes of my father's styles and melodies for Torah reading. She helped fund the production of the CD, and we have contacted the synagogue. The CD is earmarked for a fundraising project," Rabbi Baruch Frydman-Kohl, Beth Tzedec's spiritual leader says.

"Cantor Moshe Soberman was a man who passionately wanted to be of assistance to others. Many can recall his offers to help a child with an extra lesson or an adult with a private tutorial.

"He kindled candles of love, devotion and joy. He had a mission in life and God bless him to be able to fulfill that sacred task. He was a faithful servant of God."

Soberman served at the Goel Tzedec Synagogue, the predecessor to Beth Tzedec. He awoke at 5 a.m. and walked four miles to University Ave. on Saturday mornings to lead the services.

For more information about Cantor Soberman's CD, call Allan Soberman (416) 784-5140 or email sobes@idirect.com.



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Concerts of Jewish history at the ROM

TORONTO — Cantor Ron Graner will present two consecutive Sunday afternoon concerts at the Royal Ontario Museum that will project a panorama of Jewish history to the present day.

On March 25 at 1 p.m., in a program titled Musical Pawns, Graner will be joined by soprano Steliana Hindalova. They will perform music that has not been heard for more than 80 years. Graner will contrast the lives and music of Jewish composer David Nowakowsky (1848-1921) and Orthodox Christian composer Mykolos Leontovich (1877-1921), who was murdered by the Cheka (secret police) under the orders of Josef Stalin.

Cantor Ron Graner

The afternoon will also include a video presentation of the 1908 inaugural concert of the Jewish Music Society of St. Petersburg performed by Cantor Louis Danto, a society originally formed by Tchaikovsky, Rimsky-Korsakoff and Anton Rubinstein.

On April 1 at 1 p.m., Graner, an Ashkenazi, will be joined by Sephardi Cantor Aaron Bensousson of Beth Emeth Bais Yehudah Synagogue, and composer/songwriter Penny Blake to present From Genesis to Gershwin, a musical tour that will span 2,000 years of Jewish music culled from many lands in which Jews have lived.

The sacred and secular music will reflect life in Israel, Spain, Europe and North America, in Ladino, Yiddish, Egyptian, Syrian and Romanian.

Graner, a baritone, has performed in opera and musical comedy, as a cantor and a solo performer. He is also an educator. He studied at the Royal Conservatory of Music, where he was awarded a scholarship at the conservatory's opera school. He sang with the Festival Singers of Canada.

Graner studied at Hebrew Union College in New York and at Yeshiva University. He spent four years in Israel, where he was a soloist with the National Chamber Choir.

Since 1989, he has been involved in the Nowakowsky Project, which attempts to bring forward the music of composers whose lives and works have been virtually wiped off the face of the earth by Bolshevik and Nazi oppression.

Along with his love of music, Graner is an industrial/commercial investment real estate agent and a documentary producer.

Admission to each concert is $12 for ROM members; seniors and students are $10. For tickets or more information, call 416-586-5797 or 1-800-771-3933.—C.G.

Travel Talk

BY BILL GLADSTONE

VOLUNTEERS NEEDED FOR ARCHEOLOGICAL DIG AT YAVNEH-YAM

A wonderful educational experience awaits those who enrol in the sixth season of excavations at Yavneh-Yam, an archeological project on the Mediterranean coast of Israel, midway between Tel Aviv-Jaffa and Ashdod.

The project is headed by Moshe Fischer, a professor of classical studies at Tel Aviv University. Its focus is to research the nature of the encounter and conflict between Near Eastern civilizations and the Greek and Roman culture on the coast of Eretz Yisrael through the ages. Over the previous five seasons, volunteers have unearthed artifacts from the Iron Age to the Middle Ages.

A training dig for students and enthusiasts from Israel and abroad, the 2001 season is divided into three terms of two weeks each, from July 8 to Aug. 17. The fee per term is $700 US, including a non-refundable application fee of $50. It includes full-board accommodation at the modern Youth Village Ayanoth, a lecture series on archeology, geography and history of the Holy Land, field trips and more. (Travel to Israel and insurance are not included.)

For details, contact Canadian Friends of Tel Aviv University, 416-787-9930, e-mail cftau@interlog.com; or call Prof. Fischer, 00972-3-6409938, e-mail fischer@post.tau.ac.il.

* * *

Vishniac Photos at Spertus: Keeping his camera hidden, with only its lens peering out through a buttonhole in his coat, photographer Roman Vishniac shot thousands of photographs of Jewish children in various shtetls of pre-war eastern Europe. Now 50 of these photographs are on display in the exhibition, Roman Vishniac: Children of a Vanished World. Spertus Museum, 618 S. Michigan Ave., Chicago. www.spertus.edu.

* * *

Jewish Singles: Jewish men and women looking to meet that someone special, make new friends and participate in interactive events and socials, are invited to participate in the Sun & Fun Jewish singles vacation at the Cavalier Hotel, Virgina Beach, Va. Aug. 21 to 26. E-mail, SunandFunVAB@aol.com.

* * *

Hilton in Israel: Hilton International is offering a 10-night Passover holiday package (between April 5 and 15) split between its deluxe properties in Tel Aviv and Eilat. The package, based on a minimum of five nights at each hotel, is priced at $1,920 US per person in a double room, including breakfast.

* * *

English Architecture: When one travels a country, one encounters its architecture, and a nation's history and character are often reflected in its buildings and other manmade structures.

Buildings of Delight: 100 English Masterpieces, by Alec Clifton-Taylor, presents a diverse range of English architecture, offering both textual description and many photographs in colour and black and white. Clifton-Taylor's focus is not just the majestic castles and aristocratic homes that grace England; bridges, mills, farmhouses and even railway stations also come under his penetrating eye.

Buildings of Delight is a useful companion to those who have travelled the English countryside and want to know more about its various treasures of brick, wood and stone. Published by Orion House, the large-format softcover book is available in bookstores for $34.95.

* * *

Summer Camp in Colorado: The J Bar Double C (JCC) Ranch Camp in Colorado's Black Forest offers horseback-riding, Red Cross swim lessons and mountain biking, as well as instruction in Jewish values, traditions and rituals. Founded in 1953, the camp says it has "the only supervised kosher camp kitchen in the Rocky Mountain region." First session begins June 13. For brochure, call 303-316-6384.

* * *

Travel Briefs

• Construction has begun on an expansion that will more than triple exhibition and meeting space at the Museum of Jewish Heritage: A Living Memorial to the Holocaust, in Lower Manhattan. The new section is scheduled to open in 2003.

• The New Yorker Festival celebrates the written word in a literary festival of events held at various Manhattan locations in late May. www.newyorker.com.

• Golf aficionados can now go on a barge and golf trip in Scotland, France, England, Ireland or Holland. Go Barging by European Waterways Ltd. www.gobarging.com.

• Kosher Home Exchanges is a newly formed international agency that assists Jewish families who wish to exchange their homes with Jewish families in other places, with assurances that their kashrut will not be compromised. For details, call 905-737-6263; e-mail, admin@kosherhomeexchanges.com.

From the exhibition, Children of a Vanished World: Photographs by Roman Vishniac, on display at the Spertus Museum, Chicago, to Aug. 31.

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Eye on Arts

By Bill Gladstone

RUTH WISSE NOMINATED FOR $10,000 KORET PRIZE

Yiddish scholar **Ruth R. Wisse**, formerly of Montreal, has been named as a finalist in the international Koret Jewish Book Awards competition. The top prize in each of four categories is $10,000 (US).

Wisse, a professor of comparative literature at Harvard, was nominated for her recent book, *The Modern Jewish Canon: A Journey Through Language and Culture*, published by The Free Press. The book addresses the complex question: What makes a great Jewish book?

Raised in Montreal, Wisse attended the Yiddishe Folkshul (Jewish People's School) and became the first professor to introduce courses in Yiddish literature at both McGill and Harvard universities.

Ruth Wisse

Established three years ago by the San Francisco-based Koret Foundation in co-operation with the National Foundation for Jewish Culture of New York, the Koret Jewish Book Awards culminate in April with a ceremony in New York at which Pulitzer Prize-winning *Maus* artist **Art Spiegelman** is to be the featured speaker.

Wisse was nominated in the biography, autobiography and literary studies category. Other contenders in the same category are **Naomi W. Cohen** for *Jacob H. Schiff: A Study in American Jewish Leadership*; **Sidra DeKoven Ezrahi** for *Booking Passage: Exile and Homecoming in the Modern Jewish Imagination*; and **Cynthia Ozick** for *Quarrel & Quandary*, a book of essays.

Competing for the fiction prize are **Saul Bellow** for his novel *Ravelstein*; **Philip Roth** for *The Human Stain*; **Myla Goldberg** for *Bee Season: A Novel*; and **Daniel Stern** for *One Day's Perfect Weather: More Twice Told Tales*. Prizes are also awarded in the categories of history, and philosophy and thought.

The foundation's Web site is at www.koretfoundation.org

* * *

Adventures in Yiddish: Friends of Yiddish presents the internationally acclaimed Yiddish raconteur **Michael Wex**, presenting More Adventures in Yiddish. Enjoy Wex's unique blend of Yiddish scholarship and humour in a fascinating all-new tour of the origins, evolution and meanings of Yiddish folk sayings and expressions.

Workmen's Circle, 471 Lawrence Ave. W. Members free, guests $5. Hamantaschen and other refreshments served. March 18, 7:30 p.m. RSVP, Sandy, 416-736-8073.

* * *

Operatic Opportunity: Metropolitan Opera stars **Shirley Verrett** and **Clarice Carson** co-host a reception and dinner celebrating the late Canadian baritone, **Louis Quilico**, March 31. $75. Proceeds to benefit the Careers in Focus program of the International Resource Centre for Performing Artists.

As well, Verrett offers career assessment and direction for singers, coaches, pianists and conductors. March 31 and April 1. $235; observers $20. Columbus Centre, 901 Lawrence Ave. W. For reservations, phone 416-362-1422, fax 416-359-0043, e-mail, sumintl@sympatico.ca, Web site, www.sumarts.com (go to Special Projects).

* * *

Goethe-Institut: Conceived as a means to rehabilitate the image of the German people after World War II, the Goethe-Institut of Toronto offers a variety of interesting cultural programs. Upcoming events include:

- *The Einstein of Sex*, a 1999 film on the life and work of the Jewish gay sexologist **Dr. Magnus Hirschfeld**, who saw the Nazis destroy his work in 1933. Directed by **Rosa Von Praunheim**; 100 minutes; subtitles. $5. Thursday, March 15, 7:30 p.m.
- *After the Fall*, a 1999 documentary by **Frauke Sandig** and **Eric Black**, focusing on the fall of the Berlin Wall, 10 years later. Subtitles; 85 minutes. $5. Thursday, March 29, 7:30 p.m.
- New Architecture in Berlin, a slide lecture and panel discussion with architect **Bruce Kuwabara** and author **Ulf Meyer**, Sunday, April 1, 2 to 4:30 p.m. $5. Followed at 5:30 by a reception in honour of Kuwabara and the Institut's present exhibition on the new Canadian Embassy in Berlin.

163 King St. W. (at University), Toronto. 416-593-5257, e-mail mainoffice@goethetor.org.

* * *

At the Galleries

- **Greg Curnoe**: Life and Stuff includes 120 works in various media reflecting 40 years in the life of the late Canadian artist. Art Gallery of Ontario. Until June 17. 416-979-6648.
- The annual Spring Art Show and Sale of the **North York Visual Artists** occurs March 20 to April 2. Civic Garden Centre, Edwards Gardens, 777 Lawrence Ave. E. at Leslie. Opening reception, Thursday, March 22, 7:30 p.m.

* * *

Jews for Judaism Benefit Concert: The Shpeelers perform at Shaarei Shomayim Congregation, 470 Glencairn Ave. Sunday, March 18, 8 p.m. $10 person, $18 couple. 416-789-3213.

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Arts & Travel

Yana's Friends released on video

By LARRY ANKLEWICZ
Special to The CJN

Two outstanding films that premiered at last year's Toronto Jewish Film Festival have finally arrived on video. As is frequently the case with specialty and foreign films, they may be difficult to locate, but they are both available to your video store through Canada's largest video distributor, Video One.

One of the Toronto Jewish Film Festival's most successful screenings last year was the hilarious comedy, *Yana's Friends*, that was shown on opening night.

This is a delightful film that takes a quirky look at the massive influx of Russian immigrants into Israel over the past decade and how they have changed Israeli society.

Yana, the main character upon whom the film focuses, arrives in Israel with her husband. As soon as the couple rent an apartment, the husband abandons her and returns to Russia with the money they received from the Israeli government to help them establish themselves.

Yana and Eli, with whom she shares the apartment, subsequently become very friendly, especially at the time of the Scud missiles attacks during the Gulf War.

In the midst of all this, another newly arrived Russian family moves into the building, the landlady suddenly gets caught up in all the shenanigans and Yana discovers that she is pregnant.

Yana's Friends is a wonderful amalgam of comedy, romance and soap opera that works well to create a very entertaining film.

At the moment, *Yana's Friends* is only available at rental prices and Mongrel Media expects copies of the video to be available at the following video stores in Toronto, among others: Videoflicks on Avenue Road, Revue Video on the Danforth, Queen Video and Suspect Video downtown, Very Video at Yonge and St. Clair and Hollywood Movies in Thornhill.

Evelyne Kaplun who plays Yana in *Yana's Friends*

Jew-Boy Levi is a fascinating German film that has also just arrived on video. It too was successfully screened at last year's Toronto Jewish Film Festival.

This film is set in a small German village in 1935. Levi is a cattle trader who visits the village every year to buy calves and to try to win the hand of Lisbeth, the young lady who works in the local pub. This particular year, a Nazi engineer from Berlin is in the village to repair a tunnel. He and his work team bring the prejudices and anti-Semitism of the outside world into the village, disrupting the tranquillity of the region.

Jew-Boy Levi is a first-rate production that has been released on video by Vid Canada and should be available to any video retailer who wishes to order it.

In addition to the above videos, we also have *Quest For The Lost Tribes*, an interesting film by award-winning Toronto filmmaker Simcha Jacobovici, that tries to solve a 2,700-year-old mystery.

The film takes the viewer to remote and exotic locations, in order to find the answers to the questions surrounding the disappearance of the 10 tribes of Israel who inhabited the Kingdom of Israel.

Does Jacobovici come up with the answers? You will have to make up your own mind after you have seen the film. I'm not convinced that he does, but Jacobovici does present a forceful case.

Quest For The Lost Tribes has been released by SMA Distribution, the company which releases most A & E video products in Canada and is available at a low sell-through price.

Ne'imot Singers depict Israeli life through song

By CYNTHIA GASNER
Special to The CJN

TORONTO — The Ne'imot Singers, an amateur group of vocalists who pay an annual fee just for the privilege of singing together, have a busy schedule of performances this spring.

On April 2, the choir will be performing at a tribute dinner sponsored by the Haifa Foundation for Dr. Arnold Noyek, otolaryngologist-in-chief at Mount Sinai Hospital. On April 12, they will be featured at a special concert at the Beth Emeth Bais Yehudah Synagogue.

The choir's musical director is Russian-born Klara Bagley, who lived in Israel before immigrating to Canada. The only professional in the group, she does some of the arrangements for the singers.

"She is very talented and devoted," says David Israel, a member of the group. "We have great respect for her and her talent."

The choir performs a variety of music, including Ladino, Yemenite and Yiddish songs, as well as Hebrew lyrics to Russian melodies.

Nevertheless, their emphasis is on Israeli music. The choir's Israeli repertoire includes everything from the songs of the chalutzim – the pioneers who came from Eastern Europe – to the songs of the Palmach and contemporary Israeli composers.

"We perform the music of the various groups that form Israeli society," and sing many songs about Jerusalem, Israel says.

The Ne'imot Singers was founded in 1988 by musician Dorin Ophir in order to depict Israeli contemporary and traditional life through song. The choir has appeared throughout the Toronto area, at such venues and events as the Jerusalem Pavilion at Caravan, Carabram, Yom Hashoah Memorial, Yom Hazikaron Memorial and numerous others.

For more information on The Ne'imot Singers and their performances, call Francesca David at 905-770-4720 or fax her at 905-770-5300.

The Ne'imot Singers with musical director, Klara Bagley seated second from the left.

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ANSWERS TO CROSSWORD PUZZLE ON PAGE 55.

1 Y	2 E	3 S	4 H	5 I	6 V	7 A	■	8 D	9 A	10 M	11 A	12 G	13 E	14 S
15 I	N	T	O	N	E	D	■	16 E	M	I	N	E	N	T
17 S	T	I	C	K	E	R	■	18 M	A	R	I	N	E	R
19 R	E	L	■	20 S	P	I	21 N	O	Z	A	■	22 E	M	U
23 A	B	L	24 E	■	25 S	A	U	C	E	■	26 I	S	I	T
27 E	B	E	R	28 T	■	29 N	P	R	■	30 A	R	I	E	S
31 L	E	R	N	E	32 R	■	33 S	A	34 D	N	E	S	S	■
■	■	■	35 E	N	I	36 D	■	37 T	A	I	L	■	■	■
■	38 M	39 A	S	O	N	E	40 D	■	41 S	T	A	42 I	43 R	44 S
45 H	A	R	T	Z	■	46 A	R	47 M	■	48 A	N	D	I	E
49 I	N	A	S	■	50 A	D	E	E	51 P	■	52 D	A	T	A
53 T	I	L	■	54 D	R	E	I	D	E	55 L	■	56 H	U	T
57 E	P	S	58 T	E	I	N	■	59 I	C	E	60 B	O	A	T
61 C	L	E	A	N	S	E	■	62 C	A	T	C	A	L	L
63 H	E	A	R	T	E	D	■	64 I	N	T	E	N	S	E

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SALZMAN, Max - on Feb. 23, 2001, late of 282 Searle Ave.
CHESKES, Joseph - on Feb. 23, 2001, late of 131 Torresdale Ave.
BUCHIN, Albert - on Feb. 22, 2001, late of 8 Donway E.
EHRLICH, Barry - on Feb. 23, 2001, late of 465 Ellerslie Ave.
RUTMAN, Riva - on Feb. 24, 2001.
SCHOCHET, Rabetzen Sarah - on Feb. 25, 2001, late of 3560 Bathurst St.
KRICHEVSKI, Edward - on Feb. 21, 2001.
WALL, Libby - on Feb. 25, 2001, late of 6300 Bathurst St.
PAULIN, Lillian - on Feb. 26, 2001, late of 205 Cummer Ave.
ATCHIK, Zelda - on Feb. 27, 2001.
NEWMAN, Milton - on Feb. 28, 2001.
KNOPMAN (MARCUS), Pauline - on Feb. 28, 2001.
FINSTEIN, Morris - on Feb. 28, 2001, late of 10 Killarney Rd.
SEGUIN, Georges Simon - on Feb. 28, 2001.
VYNER, Stanley - on March 2, 2001, late of 7805 Bayview Ave.
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GORLICK, Ethel - on March 2, 2001.

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HIRSCHORN, John - on Feb. 14, 2001, late of 70 Rosehill Ave., #402.
COHEN, Annette - on Feb. 15, 2001, late of 1 Benvenuto Pl., #101.
NEWMAN, Jose - on Feb. 17, 2001, late of 40 Lower Village Gate.
STANLEIGH, Stephen - on Feb. 19, 2001, late of 605 Finch Ave. W., #715.
SAFIER, Morley - on Feb. 18, 2001, late of 55 Ameer Rd.
GOLDMAN, Sidney - on Feb. 20, 2001, late of 161 Shelborne Ave.
KALEF-KIDECKEL, Marilyn - on Feb. 19, 2001, late of 23 Burleigh Hts. Dr.
GELLER, David - on Feb. 20, 2001, late of 35 Clifton Ave.
CAPLAN, Hilda - on Feb. 20, 2001, late of 429 Walmer Rd.
FLOM, Albert - on Feb. 21, 2001, late of 6200 Bathurst St., #514.
GOLDHAR, Rachel - on Feb. 21, 2001, late of 205 Hilda Ave., #1210.
KRANGLE, Adelayne - on Feb. 20, 2001, late of 1 Benvenuto Pl., #510.
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COHEN, Lilie - on Feb. 18, 2001, late of 18554 N.E. 18th Ave., #163.
GOLD, Anne - on Feb. 21, 2001, late of 3560 Bathurst St.

BENJAMIN'S PARK MEMORIAL CHAPEL

Austrian to sue Haider for 'anti-Semitic strategy'

By YAIR ETTINGER
Ha'aretz Daily Newspaper Ltd.

VIENNA — With regional elections only two weeks away, Joerg Haider, the de facto head of Austria's Freedom Party, has found himself embroiled in a new scandal over his blunt verbal attacks on a leading Austrian Jew.

Ariel Musikant, the president of Austria's Jewish community, plans to sue Haider for what he terms the politician's anti-Semitic attacks. Musikant told *Ha'aretz* that Haider is conducting an "anti-Semitic strategy" – a crime for which, under Austrian law, the maximum penalty is 10 years in prison.

The immediate cause of Musikant's suit is a statement Haider made at a Freedom Party rally recently. "I don't understand how a man with the name of Ariel can be encrusted with so much dirt," Haider told the 2,000 people present, playing on the fact that Ariel is also the name of a well-known Austrian cleaning supply company.

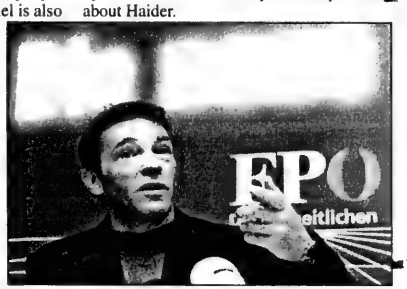
Haider also attacked several non-Jewish figures at this rally, including French President Jacques Chirac, German Chancellor Gerhard Schroeder and German Foreign Minister Joschka Fischer. But only 10 days later did Austrian Chancellor Wolfgang Schuessel condemn the speech.

That same day, at a Freedom Party conference in Vienna, Haider repeated his remarks. "Musikant is not worthy of the name of Ariel," he said, to applause from the crowd. Haider added that Musikant, who owns a real estate investment firm, is a "speculator" who makes profits thanks to his ties with the authorities in Vienna.

But Musikant's lawsuit, which will be filed in the coming days, also includes a number of other statments made by Haider over the last few weeks. For instance, Haider attacked American political consultant Stanley Greenburg, whose services were hired by Austria's Social Democratic Party, saying that Austria does not need "spin doctors from the East Coast" – a clear reference to the Jews, Musikant said.

Haider declined to be interviewed by *Ha'aretz*.

Schuessel, meanwhile, has been absorbing heavy criticism in the Austrian media for having done "too little, too late" to respond to Haider's comments. He was supposed to have participated in an international conference on "Memory in the 20th century," but unexpectedly canceled – a move which one conference organizer charged was motivated by his desire to avoid unpleasant questions about Haider.



Joerg Haider

The United States and the European Union had originally imposed sanctions on Austria after the Freedom Party joined the governing coalition, though these were gradually lifted after Haider formally resigned as head of the party. Israel has still not returned its ambassador to Vienna.

Political analysts say that Haider's attacks were motivated by his party's poor showing in the pre-election polls, which predict that the Freedom Party will get only 18 to 22 percent of the vote (it currently holds 29 of the parliament's 100 seats).

Iraqi 'Palestine' volunteers head for training

Ha'aretz Daily Newspaper Ltd.

BAGHDAD — A second group of Iraqis vowing to liberate "all of Palestine" bid their families emotional farewells as they left for military training Sunday, allowing President Saddam Hussein to cast himself as the defender of Jerusalem just as Arab leaders were meeting to discuss their stand on both Israel and Iraq.

Crowds of volunteers for the so-called Jerusalem Army chanted "with our blood and souls... we sacrifice for Saddam" before their wives and children kissed them goodbye.

In October, Saddam had called for volunteers for the Jerusalem Army, responding to the outbreak of the intifadah the month before.

In Baghdad, the first group of the Jerusalem Army volunteers left for training Saturday in a nationally televised sendoff similar to Sunday's event. The official Iraqi News Agency says more than 7 million men and women – nearly a third of the 22 million population – volunteered for the force. It was unknown how many were in the first groups to be trained, but the figure appeared to be in the thousands. It was also not clear what the volunteers would do once their training was completed.

Egyptian President Hosni Mubarak has ridiculed calls for war.

Arab foreign ministers discussed the stalled Israeli-Palestinian peace process in the Egyptian capital yesterday as they prepared for an Arab League summit later this month in Amman, Jordan. The Cairo talks and the Amman summit were also expected to focus on calls to end the isolation Iraq has suffered since its invasion of Kuwait and its forced retreat in the Gulf War.

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Widowed Jewish female, 53 yrs, warm, sincere, creative, outgoing, romantic, down to earth, strong family values, intelligent, good sense of humour, enjoys movies, the theatre, nature, art, travel, seeks male with similar qualities **AD#1111**

DREAMING OF YOU
Single Jewish female, professional, traditional, attractive, enjoys movies, the theatre, travel, arts, seeks male, professional, Jewish, 39-48 yrs, warm, kind and sincere. **AD#1253**

LOVING AND CARING
Single mom, 47 yrs, slim, attractive, kind, gentle, enjoys reading, long walks, family life, seeks male, stable, sincere, loving, 45-55 yrs, for possible long term relationship. **AD#1501**

LOOKING FOR LOVE
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LOVES PETS
Single female, attractive, university educated, long red hair, brown eyes, brown eyes, 5' 6", honest, sincere, good sense of humour, enjoys travel, the outdoors, & loves dogs. Seeking male, non smoker, intelligent, positive attitude. **AD#1211**

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Jewish professional male, 57 yrs, 5' 10", 165 lbs, recently retired, handsome, lot of integrity, warm and caring. Seeking Jewish female, 50-60 yrs, non-smoker, traditional values, good sense of humour, enjoys theatre, dining, with similar qualities, for companionship, leading to long-term relationship. **AD#1027**

SEEKING SOULMATE
A single Jewish male, 40 yrs, professional, 6' , 200 lbs, enjoys all outdoor activities, seeks Jewish female, 26-37 yrs, kind, affectionate, warm hearted, for loving, long term relationship **AD#1653**

GIVE ME A CALL
Divorced male, no dependents, employed, author, wide variety of interests, seeks female, similar for friends 1st relationship. **AD#1342**

ROMANTIC PROFESSIONAL
Single Jewish male, professional, non smoker, handsome, fit, good sense of humour, positive attitude, enjoys sailing, skiing, dining and dancing, the theatre, cooking seeks female, 36-48 yrs, over 5' 6", with similar qualities and interests. **AD#1013**

FUTURE MARRIAGE
Single Jewish male, 46 yrs, 5' 11", young looking, professional, employed, well mannered, devoted, special, enjoys dining, dancing, movies, good music, hiking, nice parks, and nearby travel, seeks attractive Jewish lady, 32-42 yrs, kind, young looking, for friendship, leading to lasting relationship. **AD#1371**

SHARING & CARING
Single Jewish female, blonde hair, blue eyes, slim, attractive, seeks male, Jewish 60-63 yrs to share and enjoys ideas with **AD#1119**

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Widowed female, senior, tall, attractive, New York born, enjoys dining and dancing, the theatre, outdoor activities Seeks male, non smoker, independent, semi retired, good sense of humour, enjoys life. **AD#1281**

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Single female, young, Eastern European, enjoys sports, skiing, nature, travel, music, the theatre, photography, seeks male, reliable, generous, secure, with similar interests. **AD#1613**

CALL ME
Divorced female, Philipino, 46 yrs, no children, seeks male, 46-54 yrs, for long term relationship. **AD#1207**

I'M YOURS TO DISCOVER
Single female, in late 50's, living a single life for the 10 years. I'm a good listener and a lousy speaker." The rest is up to you to discover. A Jewish man should know how to do so. **AD#1570**

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Single mom of 1 child, employed, self-sufficient, seeks male, fun loving, down to earth, loves children, for serious, long-term relationship **AD#1319**

SERIOUS INTENTIONS
Single female, very attractive, intelligent, caring, honest, kind, easy going, educated, non smoker, good morals, strong family values, seeks male, 55-68 yrs, compassionate, polite, sincere, for long term relationship **AD#1177**

HEART TO HEART
Divorced grandmother of 5, attractive, enjoys movies, dining and dancing, long walks, loves pets, kids, seeks male, good sense of humour, and similar interests. **AD#1394**

SEEKING SOULMATE
Single female, Jewish, easy going, non smoker, polite, good values, quiet life style, enjoys long walks, dining and dancing, seeks Jewish male, to be my best friend and life partner. **AD#1628**

LOOKING FOR YOU
Single male, Scorpio, 32 yrs, 6' 2", seeks female, 20-40 yrs, spontaneous, sensual, no head games, please leave your description and phone number. **AD#1206**

LIFE IS BEAUTIFUL
Single, nature loving, non-smoking, professional male, enjoys candle light dinners at home, and walks in the country. Seeking female, 45-55 yrs, to share time together. **AD#1496**

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GOOD TIMES AHEAD
Single white male, 21 yrs, 5' 7", 135 lbs, very good looking, enjoys going out, movies. Seeking a very nice female to talk to, have some fun and a good time. **AD#1382**

BEST FRIENDS AND LOVERS
Single male, 36 yrs, 5' 5"-5' 6", 160 lbs, goatee, brown eyes, curly black hair, enjoys long walks, movies, museums, art, galleries, reading, not into bars. Seeking female, warm, easy going, considerate, not materialistic, soulful, to share hopes, dreams, and aspirations. **AD#1275**

THE WHOLE PACKAGE
Divorced, father of 3 boys, 43 yrs, 5' 10in", 210 lbs, solid build, good looking, brown eyes, balding brown hair, clean shaven, sincere, humourous, outgoing, enjoys sports, outdoors, camping, and movies. Seeks a nice, compassionate, warm, friendly, and funny white female, 28-45. **AD#1511**

ARE YOU THE ONE
Divorced Jewish female, 45 yrs, 5' ft", large size beauty, olive skin, short brown hair, brown eyes, loves animals, dogs, outdoors, hiking, bike riding, theatre, movies, dining, and travelling Seeking Jewish male, with similar interests, to complete almost perfect life **AD#1243**

HONESTY A MUST
Single mom of 2 children, Irish decent, 39 yrs, professional, employed, 5' 6", fun loving, cuddly, curvaceous, long blonde hair, brown eyes, loves music, dancing the theatre, pets, seeks male, single Dad's okay, established, honest, strong family values, good sense of humour **AD#1114**

SINGLE MOM
Single mom of 2 children, Jewish, 40 yrs, 5' 4", 135 lbs, dark hair, dark eyes, olive complexion, enjoys cooking, family life, seeks male, slim, healthy, 40-55 yrs, professional for long term relationship **AD#1310**

FRIENDS 1ST
Single female, divorced, petite, slender, youthful, bright, warm, professional, good values, enjoys movies, music, the theatre, travel, seeks, male, 50-60 yrs, handsome, secure, established **AD#1536**

TAKE CARE OF ME
Female, 41 yrs, long red hair, green eyes, pretty, vivacious, zustic, enjoys dancing, prancing, entertaining. Seeks older, wiser, retired, widowed or divorced mensch, 45-80, gray/balding/no hair, okay, mentor benefactor, big hearted, who'll take me shopping and shower me with gifts **AD#1309**

IT TAKES 2
Single Jewish female, retired, professional, attractive, intelligent, kind, loving, enjoys reading, music, nature, travel, the theatre, seeks male, Jewish 69-75 yrs, kind, honest, educated. **AD#1558**

SPEND TIME TOGETHER
Slim female, 5' 8", adventurous, creative, caring, intellectual, enjoys the arts, nature, music, travel, dancing, and more. Seeks male, who's emotionally and physically fit, to share interests. **AD#1100**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, professional, enjoys, sports, movies, working out, long walks, non smoker, kosher, household, seeks female, 26-36 yrs, non smoker, for long term relationship **AD#1488**

LET'S TAKE A RIDE
Single male, 36 yrs, 5' 6", brown eyes, black hair, goatee, employed, enjoys art galleries, museums, movies, music, riding, his motorcycle and much more, easy going, seeks female, with a bit of a wild side, and similar qualities and interests. **AD#1671**

A TRUE GENTLEMAN
Single Jewish male, 32 yrs, 5' 6", handsome non smoker, brown hair, blue eyes, energetic, romantic, secure, creative, open minded, eclectic tastes, seeks female, for friends first relationship, divorced or older ladies welcome **AD#1466**

GIVE ME A CALL
Single white Jewish male, 33 yrs, outgoing, religious, enjoys movies, music, dining and dancing, travel, seeks female, similar qualities and interests. **AD#1106**

ROMANTIC AT HEART
Single white male, 58 yrs, self employed, enjoys travel movies, good conversation, quiet romantic, evenings seeks female, with similar interests and qualities. **AD#1117**

YOUNG AT HEART
Divorced with 3 children, visit with them every other weekend, 43 yrs, 5' 10in", 200 lbs, balding, brown hair, brown eyes, good looking, enjoys movies, sports, dancing, and having fun. Seeking female, to go out with casually and see where it goes. **AD#1589**

LIFE PARTNER
Female, 61, easy going, polite, non-smoker, quiet lifestyle, and good values. Seeks male, to be best friends, and life partner. **AD#1441**

CARING AND SHARING
Single Jewish female, attractive, slim, curvaceous, caring, sharing, enjoys music, movies, books, and lectures, seeks male, who's emotionally stable warm and kind, for friendship first **AD#1633**

ROMANTIC AT HEART
Widowed Jewish female, 50'ish, caring and sharing, romantic, passionate, honest, down to earth, good sense of humour, enjoys movies, music, cooking, dining and dancing, seeks male, with similar qualities and interests **AD#1393**

LET'S HAVE COFFEE
Single female, attractive, slim, curvaceous, caring and sharing, enjoys movies, music, books, lectures, seeks male, emotionally stable, warm and kind. **AD#1654**

FUTURE DEVELOPMENTS
Widowed female, 50'ish, attractive, 5' 7", 122 lbs, professional, blonde hair, green eyes, emotionally, and financially secure, independent, adventurous, world traveller, enjoys the arts, reading, dining and dancing, seeks male Jewish, tall, educated, handsome, good sense of humour **AD#1127**

LET'S HAVE COFFEE
Single female, attractive, professional, 50'ish, sensitive, smart, serious, outgoing, good sense of humour, seeks male, warm, witty, wonderful, to share life's highs and lows. **AD#1169**

ROMANTIC AT HEART
Single white female, 37 yrs, 5' 3", heavy build, honest, intelligent, romantic, long brown hair, blue eyes, enjoys movies, music, long walks on the beach, seeks male, non smoker, over 35 yrs, for long term relationship. **AD#1239**

WAITING FOR YOU!
Single female, 39 yrs, pretty, fit, enjoys movies, music, theatre, dining and dancing, seeks male, professional, handsome, good sense of humour, high energy, with similar interests. **AD#1098**

SOFT LIPS, SHARP MIND
Attractive single Jewish male, 39 yrs, seeks an adventurous, serious female, for romantic dates and steamy nights. **AD#1166**

FUN LOVING
Single Jewish male, 6' 2", 180 lbs, slim, muscular build, seeks female, sensual, spontaneous, fun loving. **AD#1180**

LOOKING FOR YOU
Single male, "Harry", seeks a lady he met on November 13th, you were originally from the Montreal area and now lives in Spadina & Bloor area. Was too shy then, but hopes to find you now. **AD#1069**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, movies, dining and dancing, and much more. Seeking female, 30-35 yrs, professional, sensitive, attractive, honest **AD#1252**

BE MINE
Widowed Jewish male, youthful 50's, 5' 7", fit, slim, lawyer, international entrepreneur, physicist, world/life explorer, fearless, aerodite, omnipotent, exciting and cultured, seeks highly intelligent, compassionate, gracious, non-conformist, educated, slim, fit, adventurous, youthful female, who's seeking a fascinating man. **AD#1142**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing, country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 46 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship. **AD#1534**

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ROMANTIC AT HEART
Single female, 47 yrs, attractive, petite, fun loving, honest, sincere, passionate, good natured, enjoys tennis, working out, reading, dining and dancing, movies, music, seeks male, 40-55 yrs, with similar qualities, and interests **AD#1569**

HEART OF GOLD
Single Jewish female professional, attractive, slender, caring warm, romantic, educated, good values, seeks male, Jewish 40-50 yrs, romantic good sense of humour, positive, giving, warm, kind hearted **AD#1564**

MR. WONDERFUL
Attractive single Jewish female, 5' 5", brown eyes and hair, kind, sincere, creative, and lots of fun. Seeks Jewish traditionalist, over 45 years young, handsome, around 6' , genuine, kind, intelligent, non-smoker, financially stable, and humourous, to share in life's dreams **AD#1541**

SEEKING SOULMATE
Widowed Jewish female, caring, sharing, romantic, passionate, open, honest, outgoing, easy to talk to, down to earth, good sense of humour, enjoys movies, dining and dancing, cooking, seeks male, with similar qualities, and interests **AD#1510**

SERIOUS COMMITMENT
Attractive slim female, 38 yrs, 5' 6", brunette, enjoys reading, movies, dancing, and sports. Seeking a good natured, hard working male, who wants a committed long-term relationship. **AD#1112**

EASY GOING
Hebrew male, easy going, humourous, romantic, caring, seeks female, with similar qualities. **AD#1583**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enjoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook. **AD#1561**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat, sense of humour, and eclectic tastes, holistic and spiritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in every way with similar interests. **AD#1061**

GIVE ME A CALL
Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 18-44 yrs, with similar interests. **AD#1582**

A SPOONFUL OF SPICE
Male, 43 yrs, handsome, genuine, sincere, romantic, seeks female, to serve up a red ribbon recipe, with a spoonful of spice, with a dash of sizzle, rounded out with a large cup of tender loving care. **AD#1593**

GIVE ME A CALL
Divorced Jewish male, 54 yrs, no children, commercial real estate broker, writer, seeks female, for friends first relationship. **AD#1282**

FINE WINE
Single attractive female, Jewish, 37 yrs, 5' 8", with a passion for life, tennis, and fine wine, strong family values, seeks single Jewish male, 30-45 yrs, caring, intelligent, good sense of humour **AD#1478**

LOVE ME TENDER
Single mom of 2 children, tall, attractive, compassionate, and loving, moderate, traditional, enjoy cooking, music, dining and dancing, movies, long walks, seeks male, with similar qualities and interests **AD#1563**

LOVES & LAUGHTER
Single female, 57 yrs, attractive, seeks male, 55-65 yrs, handsome, non smoker, good sense of humour. **AD#1479**

HONESTY A MUST
Single female Jewish, 31 yrs, attractive, educated, outgoing, enjoys outdoor activities, working out, and going to synagogue. Seeks male, 5' 10", or taller, warm hearted, outgoing, sincere, honest, down to earth. **AD#1126**

DANCE WITH ME
Attractive youthful female, 5' 5", 135 lbs, intelligent, adventurous, comfortable to be with, enjoys travelling, dancing, dining, movies, communicating, and the stock market. Seeks an intelligent male, who expresses needs and feelings, to share life's adventures, be best friends and for companionship. **AD#1474**

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LOVING AND CARING
Male, 79 yrs, physically fit, loving, caring, respectful, speaks 6 languages, seeks female, with similar qualities. **AD#1536**

LOVE & LAUGHTER
Single male, passionate, romantic, sincere, good sense of humour, educated, enjoys outdoor, activities, and life, special experiences, seeks female for casual, non committal relationship. **AD#1470**

LOVING & CARING
Single male, 5' 10", 178 lbs, handsome fit, medium build, affectionate, passionate, easy going, enjoys movies, sports, dining and dancing, outdoor activities, travel, seeks female, similar qualities, and interests, no head games, down to earth, passionate. **AD#1228**

ROMANTIC AT HEART
Single male, professional, 5' 9", slim good sense of humour, romantic, enjoys music, classical, dining and dancing, gourmet cooking, seeks female, 36-45 yrs, intelligent, attractive, romantic, to share life's joys. **AD#1418**

EASY GOING
Single Jewish male, 34 yrs, well established, possesses good appearance, easy going, seeks female, nice, caring, affectionate, sensitive, intelligent, stable, likes to socialize and is ready for a lasting relationship **AD#1125**

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Jewish judokas win gold at Ontario meet

By PAUL LUNGEN
Staff Reporter

TORONTO —Joel Gerson doesn't like to send his fighters into a major competition unless they're totally prepared, both physically and mentally.

So you'd have to consider the eight judokas from Gerson's Samurai Academy as ready, able and more than prepared, if their results at the Ontario Open Junior Novice Championships are any indication.

The Samurai Academy's young athletes wiped the mat with their opponents, winning seven gold medals and one bronze. The bronze shoulda', woulda', coulda' been a gold, except for a judging decision that Gerson doesn't really want to talk about too much.

Nevertheless, all four of the Academy's Jewish fighters – Shane Herberman, 14, Jonathan Bodenstein, 14, Michael Rubenstein, 12, and Lielle Levy, 10 – were good as gold.

"I was pretty confident in their abilities, but you never know in these things," Gerson said.

Not only did the Samurai kids win, they dominated their matches, often winning in quick order.

Herberman, a student at Westmount Collegiate Institute in Vaughan, came up with his best performance in a competition so far, winning the juvenile 69-kilo championship fight with an "uchimata" throw.

"In the last match, I got in there, we fought for a few minutes, and out of nowhere, I got this really nice throw," he explained.

The uchimata consists of quick footwork between your opponent's legs to bring him off balance, followed by a decisive push to bring him down.

In an earlier match, Herberman employed the "drop seo," a shoulder throw, which ended the fight in less than a minute. "I saw the opening and I went for my throw," he said.

A pre-competition regimen that left little to chance was a key factor in his win, Herberman said.

"There was extremely intense preparation for the physical aspects of the competition," he said. "Mentally, it's a relaxed preparation, because you want to think out your fight and see what you'll be doing."

Herberman works out at the academy four times a week for an hour at a time. His routine consists of cardio work, exercises to build strength and stamina, as well as plenty of repetition of technique.

Gerson figures most young athletes at major competitions are in good shape, so mastering technique and being mentally prepared often makes the difference.

His group not only "worked their butts off," but they absorbed the more esoteric and even hypnotizing aspects of mental preparation. This consists of "positive visualization in a very relaxed state," he explained.

Simply put, visualization allows athletes to imagine their opponents' moves and to respond quickly with effective counter moves.

"If you can't see yourself winning, you have to go back and start again," Gerson said. "If you visualize mistakes, panic or anxiety, that tells you have to improve mentally.

"It can be pretty strong for the kids," he said. "The psychological aspects of a competition are a big deal. It's very normal to be nervous going in."

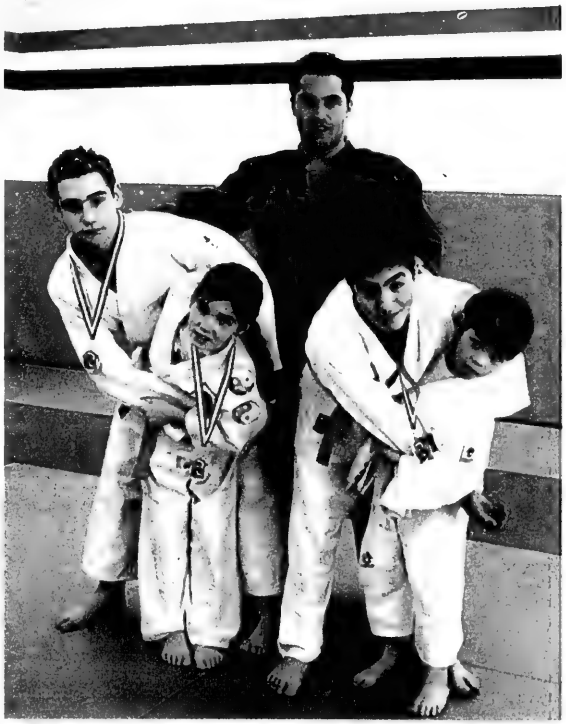
Gerson, 26, is no stranger to high pressure, big time matches. A few years ago, he and his mentor, martial arts expert Moni Aizik, travelled to Japan for a high profile, televised match against Rumina Sato, the country's five-time champion in Shooto, a mixed discipline of martial arts.

Gerson stunned the Japanese experts with a remarkable victory. The two fighters split a couple of rematches.

Gerson was introduced to the martial arts 13 years ago by Aizik, who ran lessons at the Bathurst Jewish Community Centre. He moved with Aizik to the Samurai Club when the Israeli opened his own martial arts school. When Aizik returned to Israel a few months ago, Gerson took over the academy and remained chief instructor in judo and grappling. About 100 students ranging in age from seven to 14 train under Gerson.

A proponent of hard work, Gerson believes there's a lot of truth in the old adage, "It's better to sweat in practice than to bleed in competition."

"What we're doing is building character," he said. "If you develop success at an early age, it carries over into other areas of adult life… We teach them to set goals and take steps to accomplish them."



Joel Gerson, centre, kibbitzes with gold medalists, clockwise from front left, Lielle Levy, Shane Herberman, Mike Rubenstein and Christopher MacDonald.

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Olympic gold medalist to swim at Maccabiah Games

By TOM TUGEND
Jewish Telegraphic Agency

LOS ANGELES — Lenny Krayzelburg, America's Olympic triple gold-medal winner in swimming, intends to skip the World Championships in Japan in order to compete at the Maccabiah Games next July in Israel.

"I have never been to Israel and I would really like to go there and compete," Krayzelburg told *Reuters* news service. "It is a very important part of my heritage."

The 25-year-old athlete said he might reconsider his decision if violence in the Middle East escalates between now and July. But he emphasized that the so-called "Jewish Olympics" was his first choice.

Born in Odessa, Ukraine, Krayzelburg left the Soviet Union with his parents in 1989, when he was 13, in part to escape anti-Semitism.

He captured the gold at the 2000 Olympic Games in Sydney, Australia, in both the 100- and 200-metre backstroke, both in Olympic record time, and he led off the U.S. world record-setting 4x100 medley relay team.

In a recent interview, Krayzelburg said he plans to work with Jewish and immigrant children.

"I may be wrong, but there might be a perception that Jewish kids are not athletic," he said. "Maybe I can change that trend."

Krayzelburg said he plans to swim competitively through the 2004 Olympics in Athens. By then he'll be 29, which is old for a world-class swimmer. Three other Jewish American Olympic swimming medalists – Anthony Ervin, who tied for gold in the 50-metre freestyle, and relay silver medalists Jason Lezak and Scott Goldblatt – may also participate in the Maccabiah Games.

However, the three qualified their plans, saying if they can make the American team, they'll head for the World Championships instead.

"Lenny has already experienced Worlds, and I have not," Lezak said.

Stories that touch the heart

By

ELI RUBENSTEIN ALEC GELCER

A World Without Jews

On a recent trip to Johannesburg, I met Don Krausz, a Holocaust survivor originally from Rotterdam in the Netherlands.

Don was only a boy when the Nazis occupied Holland. Most of the schools in the area had been destroyed or damaged in the bombing of Rotterdam.

One day, as he left school, Don found his classmates throwing stones at a boy he had never seen before, as the boy cowered against the school wall. Later, Don learned that the boy, Pietro, had an Italian father reputed to be one of the leading fascists in Rotterdam. His classmates' action reflected their sense of helplessness against the Nazis and was an expression of revenge against anything connected with the Germans.

Whatever their motivation, though, Don did not like what he saw, and he intervened.

After that, Don often walked Pietro home from school. He found Pietro to be intelligent and not at all anti-Semitic. However, Don was never allowed into the home of the boy he protected. Pietro's father would never countenance a Jew entering his home.

As the Nazi grip on Europe tightened, the plight of its Jews also worsened. Don and his family were deported to the east, with Don himself being sent to Westerbork, Ravensbruk and finally Sachsenhausen.

As the war neared its end, the 14-year-old Don was forced to take part in a death march. Eventually a small group – Don, another Jewish boy and seven non-Jewish Dutch male prisoners – were separated from their captors and approached Hagenau, a small town in Germany.

The streets were deserted, the windows shuttered and the doors closed. It appeared to Don that the locals feared their intentions, seeing they were obviously concentration camp survivors. The men stopped to rest at the well that stood at the centre of the town.

Suddenly a door opened and a little child of about six ran out and begged Don to play with her. Don obliged the child for awhile, then returned to his group. The Dutch men, however, were outraged at his willingness to have anything to do with the "enemy."

"I was too young to argue with them, but thought that they were wrong," Don observed to me. "Today I know that they were wrong; one does not victimize a child."

Don returned to Rotterdam, but could not find any members of his family or community. Nearing one of his childhood streets, he suddenly found himself face to face with Pietro, the boy he had defended.

"Don! You're still alive!" Pietro exclaimed.

"Yes I am still alive," Don responded. Then, without a further word, Don turned and walked away. He never saw Pietro again.

I was puzzled by Don's reaction. Why was he so willing to play with the German girl, and yet would not spend a moment with his childhood friend?

"That's an interesting question," Don reflected. "My actions were purely spontaneous, unpremeditated. Maybe the little girl reminded me of my little sister, to whom she bore a resemblance. And as I said before, even then I knew it was wrong to victimize a child."

He paused, then continued, "But Pietro, my childhood friend, that's another matter. His words: "*You* are still alive" had the opposite effect to what I am sure he intended. Though he meant no malice, the implication of his exclamation pained me deeply. His surprise reflected an expectation that all the Jews of Holland were meant to be dead – me, my family, my friends. This is what was supposed to have happened.

"His natural acceptance of this reality – a reality of a world without Jews – made it impossible for me to continue any kind of relationship with him."

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2 large onions, peeled & diced
3 pieces matzoh
6 large eggs
1 1/2 cups diced smoked salmon
1/4 cup chopped fresh dill
salt & pepper to taste

Heat 4 tblsp. butter in large pan over medium low heat. Add onions and cook slowly until golden brown, approx. 15 mins. Submerge matzoh boards in warm water for 30 seconds. Remove.
In large bowl, whisk eggs. Break matzoh into egg mixture and add onions, smoked salmon, salt & pepper.
Heat 2 tblsp. butter in large skillet over medium high heat. Add egg mixture and let cook until eggs are just set, about 2-3 mins. Fold in dill and serve immediately. Makes 4 servings.

About Life

Dear Ella,

My parents raised my brother and me to be good, caring people. We grew up in a close family. Now we are working adults with families of our own. Since my father passed on, our elderly mother, who lives on her own, needs extra care.

I always make sure to speak to her every day and see her at least three or four times a week. I do her shopping, take her to appointments and help with her hygiene.

What does my brother do? Nothing! Mom is lucky if she hears from him once every couple of weeks and she's fine with that because he is a "busy man." The responsibility for her care seems to have landed squarely on my shoulders because, in her eyes, I'm the daughter and it's expected of me. I've had enough of this nonsense. How do I rectify this injustice without causing a rift between my brother and me?

Betrayed By Big Brother

Dear Betrayed By Big Brother,

I don't think it's unusual for people of your mother's generation to feel that taking care of anything domestic is woman's work and bringing home a paycheque is man's work. To her, this absolves your brother from having to help with her care. It also explains why she is happy with just a bi-weekly phone call. I don't think there is any point in trying to change your mother's expectations. Your problem is with your brother. Here is a man living in the 21st century and taking advantage of your kindness and hard work and your mother's way of thinking. He is trying to get away with as little as possible and that is not acceptable.

You need to get the message across to him. You can do it in person, although this kind of topic can get very emotional and heated. Or you can do it in writing. Sometimes you can get your point across better in writing, as it gives you the ability to get your thoughts out without interruption.

In the meantime, take comfort in knowing what a good daughter you are. Believe me when I say you will never be sorry for doing all that you can for your mother.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The Canadian Jewish news

CROSSWORD PUZZLE

"Tough!"

By Matt Gaffney and David Bianco
(QSyndicate@aol.com)

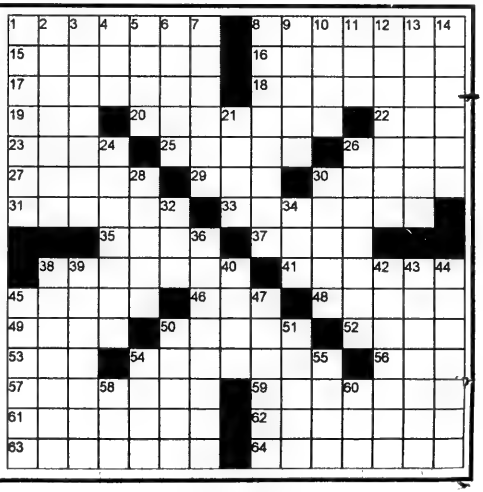
Across

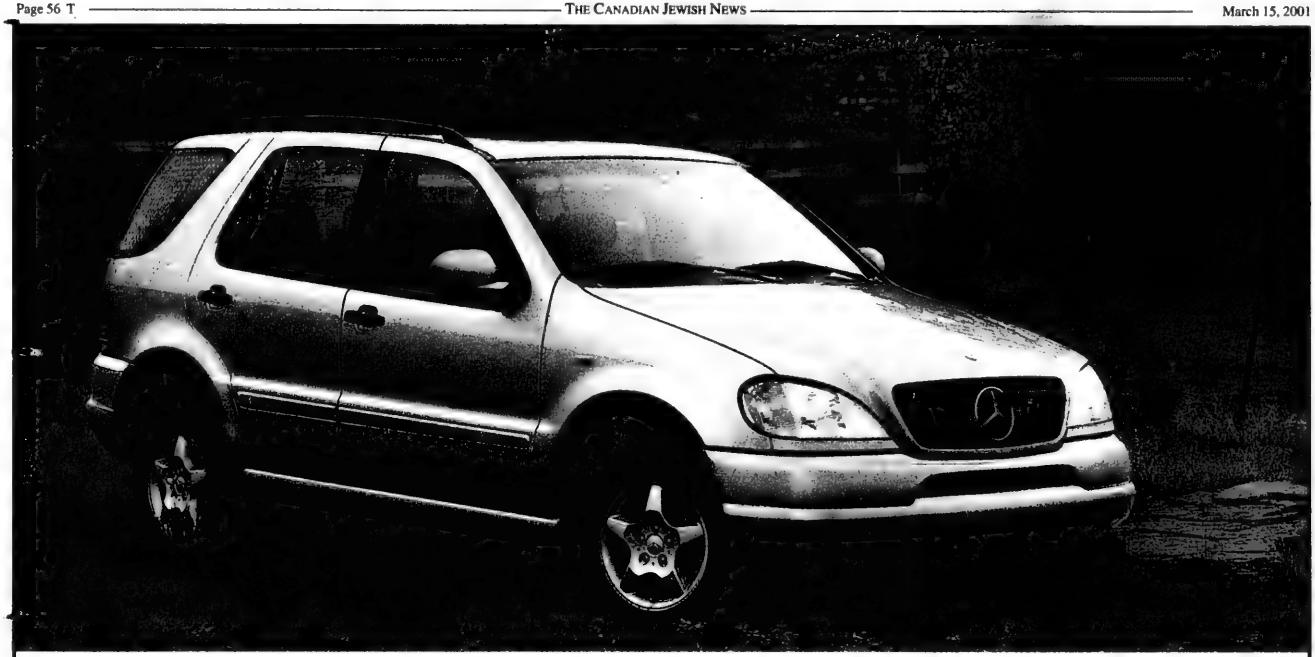
1 New York University
8 *Nezikin*, literally
15 Read the Torah, maybe
16 Full of *yichus*
17 It may read "Vote Feinstein"
18 Haifa tradesman, maybe
19 Jud., say
20 Noted descendant of Portuguese *conversos*
22 It's grounded Down Under
23 Authorized
25 Chutzpah
26 "What ___?"
27 Siegel colleague
29 Diane Rehm's medium
30 Sign for Seinfeld
31 *Gigi* man
33 "Schindler's List" evokes it
35 Oklahoma city
37 Fievel's story
38 Built settlements, maybe
41 Tevye's would go nowhere, just for show
45 Noted pet product company
46 Source of Koufax's fame
48 Steven directed her in "Sex, Lies & Videotape"
49 ___ many days (once daily)
50 Take ___ breath
52 Jonathan Woocher collects it
53 Afore
54 It turns late in the year
56 Quarterback's call
57 TV's "Puerto Rican Jew"
59 Arctic traveler
61 Pre-Passover verb
62 Vaudevillian's nightmare
63 It comes after lion or broken
64 Like Mideast peace talks, often

Down

1 ___ *Ba'Aliyah*
2 Where Netanyahu died
3 Ben or Jerry
4 Ad ___
5 Signs
6 Second bananas
7 "Yo, ___!"
8 American Jew, probably
9 Houdini could do it
10 Woody directed her to an Oscar
11 Rabin, to Rabin
12 They had an "Invisible Touch"
13 A love story, kind of
14 More than walks
21 Pre-___
24 Nobelist Lawrence at al.
26 Whence Leopold Bloom
28 5/8 of a lb.
30 Baker of music
32 Dog start
34 Beginning for Marx
36 Lost vigor
38 Roman army division
39 Kazakh-Uzbek wonder
40 Singer's three
42 Onetime Governor Moses Alexander, for example
43 Bat Mitzvahs, e.g.
44 Ephron setting
45 Like some industry
47 Noted bankers
50 Anagram for 30-Across
51 Pie variety
54 Car worry
55 Latvian
58 Cigarette package word
60 Date letters

(Answers are on page 47.)





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This Week

Greater Toronto Area

Survivors flock to claim slave labour compensation. *Page 5*

83-year-old celebrates his second bar mitzvah. *Page 21*

Passover Food Ideas

Memories and traditions play a prominent role. *Page 31*

Spring Fashion

A sampling of this season's hot trends. *Page 47*

Arts & Travel

Counterspin host is in his element. *Pages 60*

Girona is rich in Jewish history. *Pages 63*

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www.cjnews.com

No fear of a crisis in this cowshed at Kibbutz Kfar Ruppin. *[IPS photo by Danny Brenner]*

Israel aids PA beef

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli officials sent some 220,000 doses of hoof and mouth disease vaccine to the Palestinian Authority (PA) Sunday, in response to a suspected outbreak of the disease on the West Bank.

The assistance came despite the fact that Israeli experts are not convinced that a hoof and mouth outbreak has occurred in the territories.

PA agriculture minister Hikmat Zaid says 13 animals in the territories have been afflicted by hoof and mouth disease.

Continued on page 54

Sharon is ready to move Gaza settlers

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — If Yasser Arafat is ready to accept Prime Minister Ariel Sharon's proposed plan for "ongoing interim agreements," Sharon is ready to evacuate a number of Gaza Strip settlements to give the Palestinian Authority (PA) more territorial contiguity in the densely populated area. But Sharon's offer does not include a similar arrangement in the West Bank.

Sharon is prepared to offer this fundamental proposal when the negotiations with the Palestinians resume. He plans to outline his approach in his conversations with President George W. Bush and other U.S. administration leaders this week.

The underlying assumption in Sharon's plan is that there is currently no chance for a comprehensive agreement with the Palestinians that would settle all the outstanding differences between the two peoples and reach an end to the conflict. Therefore, his proposal to the Palestinians is based on partial agreements.

To ease Palestinian concerns that his offer is merely a trick meant to leave most of the territory in Israeli hands for a long period of time, Sharon is emphasizing that this first interim agreement will be followed by others, in which the Palestinians would make gains.

Continued on page 56

EU criticizes Israel's policies

EU president and Swedish foreign minister Anna Lindh (centre) and EU commissioner for external relations Christopher Patten (left), were in Israel last week for a one-day visit. They asked the Israeli government to ease its economic sanctions on the Palestinian Authority. At this press conference in Jerusalem, Israeli foreign minister Shimon Peres, defended Israel's policies and reminded the EU officials of the rampant corruption within the PA. Lindh and Patten promised to more closely monitor funds transferred to the PA by the EU in the future. Arab states, themselves concerned about PA corruption, have handed over to the PA only $8 million (US) out of the $1.3 billion pledged at last October's Arab League summit. Yasser Arafat is rumoured to have amassed a fortune of some say even in the billions. He has reportedly offered Saddam Hussein $20 million to provide him shelter in Iraq if he has to leave Gaza in a hurry. *[Israel photo]*

Greater Toronto Area
Shabbat HaChodesh: Vayakhel/Pekude
Candlelighting: 6:15
Havdallah: 7:20

Israel holds discreet talks with PA — please see page 55

The News in Brief

CANADA

Objects to Prayer

HALIFAX — The only Jewish MLA in Nova Scotia says that prayers do not belong in provincial legislatures. The Lord's Prayer has been recited in the Nova Scotia legislature every day that the house has been in session since at least 1791. But NDP MLA Howard Epstein says that he feels excluded by the prayer, and he boycotts the daily ritual. He said his main objection is to the concept of politicians praying. "The public may feel anything that would help politicians would be worthwhile," he says. "[But] it's inappropriate. I do tend to believe in a separation of church and state."

ISRAEL

Olympic Security

JERUSALEM — An Israeli official has visited Greece to discuss ways to improve security for the 2004 Olympic Games in Athens. Greece's perceived inability to crack down on terrorism has sparked concern over security at the 2004 Games.

Mickey in Israel?

JERUSALEM — The Walt Disney Company is considering building a $15-million amusement park in Israel, according to the Israeli newspaper *Globes*. Slated for Herzliya, north of Tel Aviv, the park would be Disney's first business venture in the Jewish state.

Pet Project

JERUSALEM — Israel's national airline is offering frequent flyer miles for pets. After three round-trip flights within a three-year period, cats, dogs and birds can earn a free flight on El Al.

WORLD

Freedom for Agunot

NEW YORK — The month of Nisan has been declared Freedom for Agunot month by L'mann B'nos Yisrael International, an organization dedicated to helping the plight of agunot. "This month, Jews are challenged to encourage recalcitrant husbands and fathers of Jewish children to free their agunah wives by giving them a *get*," said spokesperson Mattie Klein. Batei din will be ready and prepared in various locations in Canada, the United States and Israel to facilitate the *get* process, she said.

Schindler Muse Dies

LOS ANGELES — Holocaust survivor Leopold Page, whose crusade got the story of death camp rescuer Oskar Schindler made into a book and a movie, died March 9 at age 87. Born Leopold Pfefferberg in Krakow, Page and his wife Mila were saved from Auschwitz by Schindler. After the war, Page opened a leather goods store here. His determination to see the story told paid off when Australian author Thomas Keneally wandered into Page's store in 1980 to buy a briefcase.

Election Fraud

LONDON — Two Jewish elected officials face up to 10 years in jail after being convicted recently of vote fraud. A court found that Isaac Leibowitz of the Conservative party and Zev Lieberman, a Liberal Democrat, fraudulently added names to the electoral rolls, resulting in a 2,000 percent increase in proxy votes in their ward in the 1998 election to the local council. According to the Crown attorney, the fraud was massive enough to deprive Labour of a council majority in London's East End borough of Hackney. During the trial, the court heard that Leibowitz and Lieberman registered 88 voters from a yeshiva that had room for only 30 students. They also registered American and Yemeni citizens as eligible to vote. The two are scheduled to be sentenced April 6.

Maps Blasted

NEW YORK — B'nai Brith International has blasted a United Nations program for funding publication of a map that does not show Israel. BBI has also denounced another map, published with the support of a UN program, that details the Old City of Jerusalem, but makes no mention of synagogues or the Western Wall.

Back to Jail

MADRID — A Spanish judge has ordered Russian media tycoon and Jewish leader Vladimir Goussinsky to return to jail pending the outcome of his extradition hearing, which started late last week. Goussinsky, who has been under house arrest, may be extradited to Russia to face fraud charges.

New Frank Diary

NEW YORK — A new edition of Anne Frank's diary was released last week, three years after a close friend of the diarist's father disclosed the existence of five secret pages. In those pages, Anne agonizes that she cannot talk to her mother and laments that her parents are not in love.

Anti-Semitic Magazine

MOSCOW — An editorial in the first issue of a new extremist magazine in Russia accuses "Judeo-Bolsheviks" of having killed millions of ethnic Russians. The inaugural issue of *The Admiralty* is prefaced with a greeting by a regional representative of Russian President Vladimir Putin.

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William Epstein Was UN Diplomat

NEW YORK — William Epstein, among the most senior Canadian diplomats at the United Nations and a tireless crusader for nuclear disarmament, died here recently. He was 88.

He had been involved in official disarmament efforts for 50 years, longer than anyone else.

Born in Calgary, Epstein trained as a lawyer and following World War II, served as a Jewish adviser to the first Arab-Israeli peace talks when an international committee tried to draft a plan for the region. Epstein argued that partition of the British Mandate of Palestine into two states – one Jewish and one Arab, with Jerusalem as an international zone – was the only solution. His work won him a personal letter of thanks from Israel's first president, Chaim Weizmann.

In 1950, he was named permanent chief of the United Nations' Middle East section, but Arab countries protested the appointment. Instead, the UN made Epstein director of its Disarmament Group, a job he held until his retirement in 1971.

The Canadian Jewish news

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Arab-language newspapers attack Jews

By PAUL LUNGEN
Staff Reporter

TORONTO — Montreal police have been asked to investigate two Arab-language newspaper articles that Canadian Jewish Congress believes may pose a danger to Jews.

The articles employ "inflammatory invective," are "particularly irresponsible" and could violate Canada's anti-hate laws, said Dorothy Zalcman Howard, president of Congress' Quebec region. "There has been a lot of negative propaganda out there, and given the volatile situation in the Middle East, it is particularly egregious and irresponsible for this material to appear."

The objects of Zalcman Howard's concern are two articles that appeared in *Al Moustakbal* (*The Future*), a weekly newspaper published in Montreal that is also available in Toronto and Ottawa.

Written by freelancer Elias Bittar, the articles accuse Jews of manipulation, disloyalty and greed.

In an excerpt from a Jan. 31 article, translated by Naim Dallal, an officer of Congress, Bittar writes: "The faith of the Jews did not allow them to practise loyalty and they were therefore the enemy to the people. They lived on their land and sold the people's interest and souls to any buyer and at any price."

A second article, which ran in the paper's Nov. 15 edition, translated by Sasson Mayer, states: "Our enemy the Jews, in every place there are Jews targeting our land and depriving us of it... We must organize in aiming to eliminate their filth."

"This is the kind of inflammatory rhetoric that has crossed the line," Zalcman Howard said. "We're concerned that the author is asking readers to do harm to the Jews." The reference to eliminating Jewish filth "is a particularly dangerous exhortation," she said.

Al Moustakbal editor Marie Rejouli acknowledged that "there is something not acceptable in the two articles, especially the November article."

Rejouli said she has spoken to Bittar and instructed him to write an article explaining his earlier pieces.

"He said it was not his intention to refer to Jews. His intention was to say the Israelis in the occupied territories of Palestine" and to refer to historic manipulation of Jews by Turkish authorities, Rejouli said. "Many Arab people, when they write their opinions, they confuse Jews and Israelis," Rejouli said, speaking in halting English. "Personally, I condemn very strongly this thing," she said. "I asked him to write and explain. It's a form of apologizing."

Rejouli said the original articles would never have appeared if the paper's regular copy editor had been at work. That person was on vacation in Lebanon during the time in question and a "temporary editor" took his place. "We had a few bloopers" involving other stories as well, Rejouli said. "We soundly condemn any form of hate literature," she added.

Mayer, who periodically monitors the Arab language press, believes the amount of anti-Semitic invective in a variety of papers has escalated in recent years.

"The level of rhetoric is getting worse," he said. "Before, in previous articles, they attacked Zionism, Israel, In one article, they said it was a pity Hitler didn't finish them off. Now it's reaching a point where they are talking about 'our enemy, the Jews.' What can we expect the next time? If they reach a point of calling us their enemies here in Canada, how far will they go without stopping them?"

About four years ago, Mayer brought several articles to the attention of *The CJN*. The articles appeared in *Al-Orouba* (*The Arab*) and *Al-Miraat* (*The Mirror*). The June 1996 *Al-Orouba* article questioned the Holocaust, and suggested world society "is under the wicked and poisonous Jewish influence."

An October 1996 article in *Al-Miraat* stated, "History has taught us that you cannot trust their side."

After meeting with a Congress delegation that was accompanied by Rashad Saleh, president of Palestine House, the editor of *Al-Orouba* agreed to print an apology and retraction.

Al-Miraat subsequently went out of business.

Mayer believes the Jewish community must confront this type of poisonous rhetoric on every occasion, or else expect a continued escalation.

Zalcman Howard said Congress expects *Al-Moustakbal* to retract the story and apologize for it. "We would also want some assurances that this type of propaganda will not appear and be sanctioned in the future," she said.

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The dangers extremists pose

From the editor's desk

Extremism, fanaticism, monomaniacal zealotry of any religion or ideology – or, in fact, of any stripe – generally bring with them great danger for others.

They close the mind to the notion of compromise, to the very idea of discussion or debate. And without the possibility of discussion, of the use of reason, violence, the unilateral imposition of will, becomes the fanatic's preferred alternative.

Throughout the ages, alas, religion has proven to be one of the most fertile of all harvesting fields for the unique malevolence wrought by extremism and fanaticism.

For example, Christianity has bred the Crusades and the Inquisition, to name but two instances.

Islam often proselytized by the sword.

Nor has Judaism been immune. In recent times, we have seen Yigal Amir and Baruch Goldstein shed others' blood in the name of their God.

But we must always remember, by definition, that the extremist is not representative of the norm, of the mainstream, of the balanced middle where most people throughout the span of time have tried and try, even today, to live out their days.

Very often we lose sight of this truth because the man-in-the-middle is bullied by the extremist, overpowered and shunted to the side by the fanatic's ruthless resolve.

It is through this framework that we must try to assess the destruction by the Taliban regime of Afghanistan of the two towering statues of Buddha in Bamiyan.

The two statues, 52 and 36 metres high, were hewn and sculpted some 1,500 years ago out of the rock of the very mountain in which they stood. They were engineering and artistic marvels, a testament to man's creative genius, one of humanity's timeless treasures no less than the pyramids or the Taj Mahal.

Taliban leader Mullah Mohammed Omar had ordered the statues to be destroyed because, according to his strict code of Islamic law, the statues were considered to be idolatrous.

International cultural officials pleaded with him in an effort to save the statues. Emissaries from Egypt and Pakistan also tried to dissuade him from proceeding with his plans.

To no avail.

Omar's mind was closed. He would hear no discussion on the matter. As far as he was concerned, it was not a matter for the rest of the world. As one reporter in the *New York Times* recently wrote, "The world, including the world of Islamic scholarship, was outraged and could barely find the words for what had happened. An assault on history? On culture itself?"

She then interviewed various scholars on the subject, who she reported as being critical of the Taliban's "failure at governance, treatment of women and tolerance of the opium and drug trade." But each was surprisingly "understanding" regarding the destruction of the statues, "explaining" the behaviour rather than condemning it.

"I would dare say they [the Taliban] have no idea what Buddhas are or what Buddhism is. We say they're destroying their national history. None of the Taliban went to schools where they were taught their national history," Barnett Rubin of New York University was quoted as saying.

This somewhat equivocal reaction is too forgiving. Mullah Omar need not have understood the precise reason for the religious and cultural importance of the statues; sufficient it should have been that others pointed out to him the fact of the statues' religious and cultural significance.

Desecrated gravestones on the Mount of Olives.

Imagine what his response would be if a shrine, not in Afghanistan but nevertheless holy to Islam, were wilfully destroyed by non-Muslims. He'd very likely utter a cry of jihad.

The incident of the Bamiyan statues should give Israel and Jews around the world cause to be concerned.

Taliban extremism is of a piece with the extremism of Islamic Jihad, Hezbollah and Hamas. Time and again, these fundamentalist organizations have made clear that their struggle is not only with Israel but with Judaism, not only with Israelis but with Jews.

Jews already know what extremists might do to holy Jewish places, if given the opportunity. Last October, Joseph's tomb was destroyed, its sifrei Torah and holy texts ransacked. Between 1948 and 1967, the Jewish quarter of Jerusalem was literally laid waste. Fifty-eight synagogues were destroyed or desecrated. In the cemetery on the Mount of Olives, hallowed to Jews for thousands of years, some 38,000 of the 50,000 tombstones were torn up and used as paving stones, wall supports or pieces in latrines.

Let no one underestimate the dangers these extremists pose to Israel and to Judaism.

—MBD

SEE JN

A GIFT TO THE CJN: Young, local Toronto artist Olga Kletsky recently donated one of her evocative, emotionally powerful paintings to *The CJN*.

Survivors flock to clinics on slave labour forms

By RON CSILLAG
Staff Reporter

TORONTO — Frieda Rosenberg knows that she and her husband Phillip never can be adequately compensated for their years of backbreaking slave labour during World War II.

But the Toronto couple completed their coldly-worded forms last week in order to receive roughly $10,000 each from the $7.9 billion fund set up last year by the German government and German industries to compensate war-era slave and forced labourers.

They were among the dozens of local Holocaust survivors who are availing themselves of special clinics that are helping former Nazi slaves put their documents in order.

Since March 5, when the clinics began in a room at the Lipa Green Building, 20 survivors a week have been helped with their paperwork, says project co-ordinator Barbara Barak. A further 20 to 30 people call every day for information, she added.

> *'There's a real need out there'*

"There's a real need out there," Barak observed.

Between 7,000 and 8,000 survivors in Toronto are believed eligible for compensation for slave labour. All former inmates of concentration camps and ghettos are encouraged to complete the applications.

The volunteer-staffed clinics are intended to help one-time slaves fill out three different forms. Those survivors who have never received any compensation from Germany, or have been refused, are required to fill out a detailed, six-page form.

Those who have received monthly pensions known as *Wiedergutmachung* complete a four-page form. And those who have received compensation either through the so-called Hardship Fund or the Article 2 Fund, fill out a simple, two-page form, since other information about them already exists in a computer database. The shorter forms have been mailed out to thousands of Holocaust survivors.

The applications employ an icy bureaucratese, categorizing claimants according to whether they endured a concentration camp, ghetto or labour camp. "Please check box if subjected to medical experiments," the documents curtly inquire.

Frieda Rosenberg, 76, was born in Czechoslovakia and was a slave at Auschwitz and Bergen-Belsen, doing construction work, digging bunkers and toiling in a chemical factory, seven days a week, for at least 18 hours a day. "We got a little piece of toast or bread a day," she says. "There was no rest."

Her husband, born in Radom, Poland, was shipped to Ukraine to build roads for six months, then sent back to Radom's Jewish ghetto, where he did "all kinds of dirty work – digging, cleaning streets, you name it," until his liberation in 1944.

Volunteer Madeleine Smith (right) helps Frieda and Phillip Rosenberg complete their applications for slave labour compensation. [Ron Csillag photo]

"There is no amount of money for that labour we did," says Mrs. Rosenberg flatly.

Organizers note that survivors can be confused or put off by the paperwork. For some, completing the forms can be emotionally taxing, as it forces them to re-live terrible times. Each table in the room that hosts the clinic has a box of tissues on it.

Barak says quite a few survivors also inquire about dormant Swiss bank accounts. That issue is being handled by the United Restitution Organization (URO).

All slave labour compensation forms are notarized. Claimants then mail them to an address in Fredericksburg, Va. Anyone who was alive on Feb. 15, 1999 is eligible for compensation. After that date, direct heirs are eligible.

The clinics are part of a worldwide campaign to find and compensate as many former slaves as possible.

The New York-based Conference on Jewish Material Claims Against Germany, known as the Claims Conference, is co-ordinating efforts in 40 countries and eight languages.

Applicants do not pay a fee. The deadline for submitting forms is Aug. 11, 2001. Documents may be downloaded at www.claimscon.org but they may not be submitted by e-mail.

The community has also set up a telephone hotline: 416-631-5825.

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'New world' opens to deaf children in Israel

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — When Nathan and Jozie Eisner made aliyah in 1990, they opened up a new world for deaf children in Israel.

Together with another family, the Eisners founded A.V. Israel, a non-profit organization of professionals and parents of hearing impaired children, who are committed to the auditory-verbal approach of teaching deaf children.

The Eisners have a 24-year-old daughter who is profoundly deaf – she is now the mother of triplets – and a son, 21, who is severely deaf. A third son has normal hearing.

"When our children were very young, we met a woman in Toronto who told us we could teach them to speak, and we became involved with Voice for Hearing Impaired Children," said Nathan Eisner, here recently to raise awareness about A.V. Israel.

It was through Voice for Hearing Impaired Children, he said, that they met Warren Estabrooks, a certified auditory verbal therapist.

"Our children trained with him, and we learned how to train our children in the auditory-verbal method, which emphasizes early diagnosis and advanced audiological rehabilitation, and inclusion of the child in the hearing world."

The method involves constantly surrounding the child with sound, he said.

"By doing this, the child's auditory sensory nerves become stimulated, and they learn to process the sounds. It is a big commitment, and whoever is close to the family has to become involved; the child must be continually stimulated. It is a lot of work, but the results speak for themselves."

His daughter, who lagged behind in school when she first entered, was caught up to her grade level by the time she was in Grade 3, he said. "When we left for Israel she was in high school. She did well, and she went on to study in college."

When the Eisners met Eli and Elaine Matlow Tal-El – parents of profoundly deaf twins – in Israel, they decided similar work was needed there, he said.

"There are centres for deaf children, but there was no such thing as auditory verbal therapy. We decided to start an organization in 1994. Children in Israel deserve the same chance as children everywhere else."

Today, said Eisner, an accountant by profession, A.V. Israel has a board of 16 people, and there are about 200 families involved. "Some people watch television; this is what I do in my spare time."

In their effort to provide services throughout Israel, said Eisner, they have opened two auditory-verbal centres which provide therapy, house a library of materials, serve as a training centre for new professionals, offer lectures and workshops to parents and professionals, and provide consultation, assessment services and support to families.

A book has been written by parents, for parents, on the subject of hearing loss and the auditory-verbal option. There is also a video for parents and professionals that describes the process of learning language through the auditory-verbal option, and a quarterly newsletter which reaches over 200 families.

Every centre in Israel that deals with deaf children receives copies of the book and the video, said Eisner.

A.V. Israel is also involved in a national forum for the hearing impaired, and a lobbying committee for integrating special needs children in mainstream educational frameworks, he said.

"Over the last few years, we have seen more and more families express interest in an auditory-verbal education for their deaf children.

"In order to make that option accessible to all families we need such things as educational materials in Hebrew and Arabic available for home use; educational programs for professionals; a scholarship program for families with limited resources; and empowerment programs for parents to help them meet the challenge of raising a deaf child."

Their mandate, he said, is to "educate the people. We want parents in Canada to know what we are all about, as well. Everyone needs to know that their children have this opportunity, and then they can decide what to do. We brought that choice to Israel.

"Children should be able to do and be whatever they'd like. The whole world should be open to them."

The diagnosis of his own children, he said, "changed our whole family. Things we thought were important before suddenly became trivial. Something like that changes your priorities in life."

For information, e-mail Eisner to info@avisrael.org.il, or write P.O.B. 391, Ra'anana, Israel 43103.1

Nathan and Jozie Eisner

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Jewish Women International of Canada was recently named Agency of the Year by Beth Tikvah Congregation's social action committee. From left are Penny Krowitz, executive director JWI/C; Paula Mittleman, president JWI/C; Ken Stewart, chair of the social action committee; Shelly Altman, member of the social action committee.

JWI honoured by Beth Tikvah

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Jewish Women International of Canada has been named agency of the year by Beth Tikvah Synagogue's social action committee.

The award, presented annually at a social action Shabbat, honours agencies whose efforts have benefited the local, national, and/or international community.

Past honorees include Jewish Family and Child Services, Jews for Judaism, Jewish National Fund, Jewish Immigrant Aid Services, Reena Foundation, Baycrest Centre for Geriatric Care, Task Force on Syrian Jewry and National Council of Jewish Women.

The day before the presentation, Ken Stewart, chair of the social action committee, said that one of the committee's mandates "other than to do good work, is to honour others who do good work.

"JWI/C is a community resource organization that strengthens the lives of women, children and families, and perpetuates Jewish values through education, advocacy and action."

For over 70 years, he said, JWI/C has been providing direct services, education and action in Canadian communities. Confronting spousal abuse, family violence and youth violence are priority commitments for the organization. We thank [them] for propelling these troubling issues into the forefront of public awareness," said Stewart.

A bone marrow donor information meeting co-ordinated by Beth Tikvah and JWI/C attracted about 1,200 people, he said.

"We had learned that people get caught up in the emotion of wanting to be a donor, but did not realize what it involved; it is a big commitment. As a result of that meeting, however, over 500 people signed up."

Another joint project, said Shelly Altman, a member of the social action committee, was a forum about violence against women.

Penny Krowitz, executive director of JWI/C, said that her organization is "passionate about what we do, and we are flattered when someone outside of our circle acknowledges it.

"We have a great deal in common with Beth Tikvah's social action committee, and it makes it more of an honour because the committee also does good work."

Paula Mittleman, president of JWI/C, said that social action is the defining feature of Beth Tikvah Congregation, and social action as well as education and awareness are the driving forces of JWI/C.

"To be honoured by a group such as the social comittee is particularly flattering as we share these goals," she said.

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Precious possibilities of two dimensions

Canadians appreciate and even value greatly, those occasions when our leaders and public officials speak their minds honestly, without guile or calculation. Sincerity ranks far above consistency in the hierarchy of decision-making considerations; even as integrity is always a greater virtue than expediency.

But then there is the matter of the substance of the opinions and the beliefs that are sincerity's spontaneous offspring. Sometimes sincerity is simply a lack of self-control and integrity, merely a bad excuse for taunting out a tirade. For that is how most observers, even in Quebec, preferred to characterize the most recent public statements by Quebec Premier Bernard Landry on the subjects of Canada and federalism.

In an interview last week, Landry offered the assessment that "Canada was of no use," and that it had been "disastrous" for Quebec. This rather brusque and brutish characterization of the rest of the country appears to be fully and intricately woven into the deep pattern of Landry's innermost thoughts on Canada. It was of a piece with his infamous "red rag" comment some weeks earlier concerning the Canadian flag. The outrage expressed by the majority of the Quebec public was so great that he "corrected" those colourful remarks the next day. But the effort was too transparent and the embarrassment too widespread for the attempted remediation to have done any good.

In an article that appeared last week in the *Globe and Mail* three days after the Landry tirade, Stephane Dion, the federal minister of intergovernmental affairs, responded to Landry's mischievous mischaracterizations. It was appropriate that Dion did so. He wrote not only as a representative of the government of Canada, but as a Quebecer as well.

The article was reasoned, temperate and factual. After an extensive rebuttal, item by item, of Landry's dubious assertions, Dion concluded: "Quebec is neither the spoiled child nor the victim of the federation. It receives its fair share of federal spending as a province somewhat less wealthy than the Canadian average… Obviously Quebec is a nation in the French sense of the word, that is, a collectivity with its own sense of history and cultural references. But this culture includes our Canadian dimension, and to renounce that would be to give up a significant part of what it is that makes us Quebecers."

In this respect, Dion speaks on behalf of the majority of Quebecers who, in two referenda, have already indicated they are unwilling to give up "that significant part" of *their Quebec identity*. (*Our emphasis.*) The polls conducted since the last referendum indicate the majority is growing. Unfortunately for them and for the rest of Canada, Landry and his separatist colleagues are incapable of seeing, let alone understanding, the precious possibilities in the interweaving of these two dimensions – Canadian and Québécois – into one identity.

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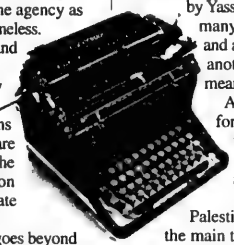
JF&CS and the homeless

In his recent story about a homeless Jew (*CJN*, March 15), Ron Csillag quotes a homeless man as saying, "Except for two or three lunches, they [JF&CS] haven't [helped]. If the Jewish community can find me another place to live, I'd jump at the chance."

This description of JF&CS's involvement does not fit with the phone call I received from the same homeless man just two weeks ago when he thanked me and indicated great appreciation for the assistance the agency had provided.

In a more recent conversation (following Csillag's article), the same man describes Simon Kalkstein, the JF&CS social worker dealing with the case, as "extremely decent, a real mentsch, who has devoted a great deal of time advocating to find appropriate housing and support services for me."

In an accompanying sidebar titled "JF&CS Responds to the Problem," Csillag again depicts the agency as being unresponsive to the needs of the homeless. Nothing could be farther from the truth and from the facts.



To begin with, there are very few Jewish homeless actually on the street. This very small number (Csillag mentions five people) of Jewish individuals who are brought to our attention or who contact the agency after hours on weekdays or on weekends are provided with an immediate response.

However, our definition of homeless goes beyond those few individuals living on the streets or in shelters to include "those people at risk of becoming homeless." This definition corresponds to the recommendation in the Anne Golden Task Force on Homelessness. Our approach is one of early intervention and prevention.

During the year 2000, JF&CS helped 127 people avoid eviction by paying their rent. An additional 60 people were assisted to pay outstanding gas or hydro bills. Funds for these services are made possible through the financial assistance program supported by UJA FEDERATION.

Csillag raises some worthwhile concerns with his article but loses credibility when he accuses JF&CS of being "shamed into setting up a task force on the Jewish homeless." JF&CS has never had to be shamed into responding to serious social concerns within our community. The agency has a proven track record of assisting and supporting the most vulnerable and disenfranchised of Toronto's Jewish community.

What has happened to fair and balanced reporting?

Gordon Wolfe, Executive Director
Jewish Family and Child Service

* * *

Jobs for Conservative Women rabbis

I was pleased to read your article about the conference for Conservative women rabbis held in New York in January (*CJN*, Feb. 15). The writer suggests that career options for women rabbis are limited in Canada because of the dearth of Conservative egalitarian congregations. While this may be the situation in Ontario and Quebec, there are egalitarian synagogues with rabbinic positions available in Edmonton, Winnipeg, Saskatoon, Victoria and Richmond, B.C.

I cannot speak for the other synagogues but I would urge Conservative rabbis (male or female) to contact the search committee at Edmonton Beth Shalom.

Neil Loomer
Beth Shalom Synagogue
Edmonton
1-780-488-6259

* * *

Slogan means annihilation of Israel

The article, "Montreal Jews, Palestinians stage weekly peace vigil" (*CJN*, March 8), could have been written by Yasser Arafat himself. I don't remember how many times I have heard the phrase "a just and a lasting peace." The "right of return" is another beautiful slogan, but translated, it means the annihilation of the State of Israel.

As a former Montrealer living in Israel for the last 25 years, it is difficult for me to imagine that there are Jews who would adhere to the program of "self-annihilation," but I guess I'm wrong.

Come on, get with it. Arafat and his Palestinian Authority have been, and still are, the main terrorist organization that Israel has to contend with. Arafat's signature isn't worth the paper it is written on and the agreements made at Oslo and Camp David, and the attempted agreements made at Wye should be proof enough.

I still believe in peace, but not with Arafat and not with those who would destroy Israel by using the Palestinian refugees as fodder in their campaigning.

Moshe Sheskin
Kibbutz Hulda, Israel

* * *

CHAT scores high in literacy test

We are very pleased to advise that CHAT Grade 10 students obtained an overall success rate of 94 percent in the recent Ontario Secondary School G10 Literacy Test Results. The result confirms the high academic standards of the Toronto Jewish School system – including, of course, our feeder schools, which is where the basis of literacy is established.

In fact, only one percent of the students failed both parts of the test. It should be understood, however, that of the 338 students who completed the test, there are a number of recent arrivals from overseas whose English, while rapidly improving, is not yet at a high level.

Paul Shaviv, Headmaster,
CHAT
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

In Search of a New Zionism

This article is the second of two parts. Part one was published last week.

By DEREK PENSLAR

Can Israel revive secular Zionism? With a century of Promethean generational rebellion and a struggle to create a secular Hebrew, as opposed to Jewish, identity, Israel has yielded to hedonistic consumerism on the one hand and religious zealotry on the other. The country is experiencing the global phenomenon identified by political scientist Benjamin Barber as the bifurcation of society between "McWorld" (soulless, capitalist consumerism) and "Jihad" (anti-Western tribalism and identity politics). The divisions are deep and wide.

Powerful images of Zionism: Theodor Herzl in Basel.

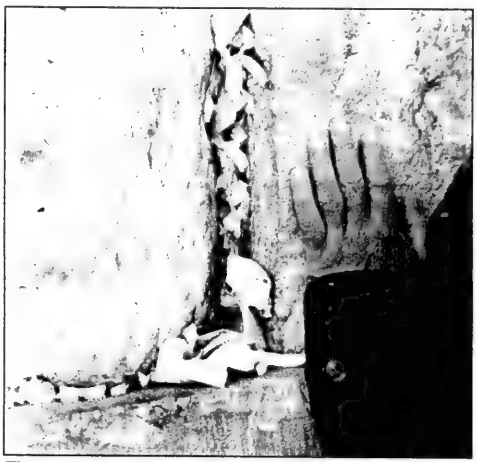
The purely secular ethos that inspired the first generations of Zionist pioneers is no longer viable. That ethos relied on the dynamic of a permanent revolution, of a society mobilized to gather exiles, settle the land and battle with the enemy. Early Israeli society was dominated by collective social units such as the trade union, the political party and the youth movement. The public sphere overpowered the private.

Today's Israel, by contrast, is an advanced industrial society, with the deteriorating public sphere and increased individualism that usually accompanies rising affluence. Western material and popular culture have overwhelmed the country like a tidal wave. At the same time, the pervasive threats of terrorism and war create hungers that material prosperity cannot satisfy. Growing numbers of secular Israelis are searching for connections with their Jewish past. Although the unenlightened Orthodoxy which dominates Israeli religious culture impedes this process, there are glimmering signs of rapprochement between secular Israelis and Jewish observance and textual study.

How would the founders of the State of Israel view this development? They were rebels, secular and iconoclastic, but rebels from observant homes, steeped in Judaic learning. This confluence of tradition and radicalism made possible secular Zionism's blend of humanism and Hebraism. No doubt, David Ben-Gurion and his comrades would be dismayed by Israel's crass consumerism, its yearning for the flesh-pots of America and its devolving martial spirit. They would be appalled by the growth and political clout of the anti-Zionist ultra-Orthodox and the ultra-Zionist, right-wing Orthodox.

Yet they would probably realize that their aggressive secularism had done much to create this nightmarish landscape. Berl Katznelson would ruefully recall words from an essay of 1936: "For every generation will rebel against its elders – this is natural – but if a generation disconnects itself from its predecessor so that the [former] generation becomes as if it never was – this is a special curse in our annals of rebuke... For a generation that does not recognize its father does not know itself. It does not know what it inherited and that against which it rebelled. And in this our shame is greater than that of any other movement."

I believe that, despite all the seachanges that Israel and Israelis have experienced in recent decades, there are certain points upon which a wide spectrum of Jews, in Israel and the Diaspora, from Left to Right, from post-Zionist intellectual to staunchly Zionist ideologue, can all agree. These points can become the basis for what I call "Neo-Zionism."



The cracks of the Western Wall, filled with notes.

[WZPS photo]

First and foremost, the original Zionist project was legitimate and rational. Theodor Herzl's diagnosis of European anti-Semitism as endemic and ineradicable was fundamentally sound. His assessment of the perilous political state and economic dysfunction of East European Jewry was valid as well. Although Herzl exaggerated the degree of Jewish assimilation, he was right to criticize the vapidity of Western Jewish culture which, without Zionism, would be in an even weaker position than it is today. (Even the recent rebellion against Zionism, or at least against the organized Israeli bureaucracy, among American Jewish philanthropists is fueled by an ethno-religious revival that owes much to Zionist influences.) In an age of nationalism and secularization, there was no alternative to the creation of a secular Hebraic culture. And there is no question that the Jewish State could have arisen anywhere but in Eretz Yisrael, the only geographic location which could inspire world Jewry as a whole.

Neo-Zionism would recognize the necessity of Jewish nationalism, celebrate its accomplishments, and acknowledge that Israel's destiny profoundly affects Jews the world over. It would neither conceal nor belabour the imperfection of Zionism's leaders and ideologues. Most important – and in this respect it would differ sharply from its classical predecessor – neo-Zionism would seek continuity with the entire Jewish past and with the Jewish religious tradition as well.

In his celebrated essay of 1882, "What is a Nation?", French scholar Ernest Renan observed that "to forget... and to get one's history wrong are essential factors in the making of a nation." Whereas Renan wrote of the unifying power of collective amnesia and a selective, manipulative exploitation of history within a national body, neo-Zionism would call for collective and inclusive remembering. Linear memory, the positing of neat continuities and rifts between eras, has been all too often the slave of nationalist ideology. What we need is lateral memory, accepting of contradiction, overlap and ambiguity.

The result, I believe, will be a more complex but also a more resilient Zionist identity. It combines a visceral sense of Israeli peoplehood (now several generations old) with a growing awareness of the Jewish cultural and historical heritage, unburdened by anti-clerical ideological freight. As fits the ambiguities of the new millennium, neo-Zionism is far more nuanced and less monolithic and manipulative than its predecessor. It is eclectic without being disingenuously selective; it is ironical without being cynical. Its appeal to history is underlaid by compassion, not self-aggrandizement. It allows us to hear the voices of many different kinds of Jews and of the Arabs with and among whom Israel is destined to dwell.

Derek Penslar is the Samuel Zacks professor of Jewish history at the University of Toronto.

The Western Wall one week after it was liberated in 1967. **[Photo David Rubinger]**

Respecting the elderly

A recent personal experience has recalled for me a verse in the 19th chapter of Leviticus: "You shall rise before a grey head and respect the aged." Like many biblical injunctions, it was a response to problems in the time when it was first promulgated, but since it concerns human behaviour in general, it applies to every age. The commandment to respect the aged is found in the Torah because too many people did not observe it then, nor do they today.

Rabbi Gunther Plaut in Toronto

I regret to say that when I travel by public transportation I often encounter this disrespect. Frequently parents sit right next to their youngsters but do not encourage them to give an older person a seat. For not only children are discourteous; adults may suffer from the same lack of moral education. Not long ago, a young man whose dress suggested that he was an observant Jew, left a store two steps ahead of me and slammed the door right in my face. When I recovered my balance and caught up with him I confronted him and said, "Doesn't the Torah teach you respect for the aged?" To make my point, I quoted the verse in Hebrew. He looked at me with some surprise but was not in the mood of being instructed in Torah. He spit on the ground and said, "Goy!" — no doubt referring to my uncovered head — and stormed away. Remorse or even an "excuse me" was apparently not part of his lifestyle.

There is a wide-ranging impression that we live in a time that when the relationship between younger and older people is rather poor and much worse than in earlier days. It is therefore well to remember that in Ecclesiastes (7:10) we are reminded that it is unwise to think of the former days as having been better than ours. Thus, the prophet Malachi, who lived around the end of the fifth century before the Common Era, describes what in his vision will be the major achievement of the Messiah. Says Malachi: "On that great day… he will turn the hearts of the fathers to their children and the hearts of the children to their parents." In other words, the prophet considered the conflict between the generations a major problem that needed messianic repair. To him, it was apparently the central problem of his time.

As in so many other aspects of life, the biblical teaching goes far beyond its own age and reaches into the future. Our days need repair and I am afraid they still will need it in days to come.

The future of North American Jewry

On March 11, Vancouver's Jewish community was one of dozens of communities to take part in an important new initiative: the telecasting by satellite of a live discussion from the 92nd Street Y in New York City. This kallah, or gathering, was one of three to be held prior to Passover. It echoes the ancient tradition of communal study once held regularly before Passover (and before the High Holy Days), a time when ordinary Jews would gather to listen to the debates between scholars at the great academies.

Jean M. Gerber in Vancouver

As preparation for the holidays, this brilliant and singular invention allowed people whose lives the rest of the year were filled with toil to enjoy the luxury of learning. The first broadcast chose an ambitious topic, no less than The Future of North American Jewry, and asked Alan Dershowitz, Anne Roiphe and Dennis Prager to think out loud about this eternal subject.

While the topic is breathtakingly huge, the three began courteously, but predictably, they soon bogged down in defending their respective positions: for Dershowitz, the right of individuals to defend against any state-sponsored religious observance; for Roiphe, the power of the secular Jewish mind; and for Prager, the need for traditional observance and conservative politics.

They did agree that this is a golden age for Jews in North America. Antisemitism is at a low ebb, and has become the province not of the powerful but of the scum of society. Day schools flourish. Jews can enter any university, profession or calling without restriction. They can join the clubs that less than a generation ago barred their entry.

Unfortunately, the panel was not really discussing the future of North American Jews so much as the present state of our communities. I think they left out many things that will contribute to its future.

They offered the need to educate children in Judaism and learn Hebrew (leading one to note that both Noam Chomsky and the Satmar Rebbe know Hebrew and both hate the State of Israel).

But I would offer two issues they didn't address: one, the presence among us of so many converts to Judaism, "Jews by Choice;" and two, the tension, which they conveyed by their discussion but did not name, caused by fractures between the Orthodox and non-Orthodox worlds.

In regard to the former issue, I realize that tradition teaches us not to make distinctions between a person voluntarily joining the Jewish people and one born to Judaism. Yet, had I been on that panel, I would have insisted that the speakers acknowledge the great change that has taken place in less than half a century.

In the dark days immediately after World War II, who would have predicted that 50 years later, Jews by choice would be leading synagogues and JCCs, sending their children to day schools, becoming spiritual leaders and kashrut supervisors, and represented in every denomination? Who would imagine that people of African, Chinese and Japanese ancestry would join former Baptists, Anglicans and Catholic priests in the community of Israel? These vivid stories presage a change in the way we live as Jews.

And what can one say about the overt tension – indeed hostility – between the denominations of contemporary Judaism? In Israel, this tension has led to heartbreak for many immigrants seeking to find a place within Am Yisrael. In North America, it has led to diatribes fired from all sides, and surly, simmering hostility to the achievements of each group, to the detriment of the whole.

What will these phenomena bring? Prophecy has departed from Israel, so we simply do not know. One thing is clear: Thousands of non-Jews have been brought closer to the Jewish community as their relatives live a visible Jewish life. Jews cannot remain "the other" if our children's grandparents see them bar and bat-mitzvahed and travel with them to Israel, learning firsthand about Judaism and the Jewish people. On the other hand, where will our communities be if we cannot agree to disagree, but progress, as we have, from op-ed pieces to physical attacks on non-Orthodox?

That none of the three at our kallah thought to point out the increasing number of converts or the internal discord as facets of our future saddened me. I look forward to the kallah that will discuss these issues as they influence the future of North American Jewry.

Life in Edmonton and Northern Alberta

My friend and associate dean Brian Mazer often says that much of what he knows about leadership, he learned from his experiences on the board of the Northwest Canada region of the B'nai Brith Youth Organization. My own youth movement experiences tell me he is right. During my teenage years, I served on the regional va'ad (executive) of Atlantic Young Judaea.

Bruce Elman in Windsor

I learned a great deal during those years. Whatever meagre skills I possess were nurtured by my Young Judaea experience. I particularly benefited from the guidance of a tall, cigar-smoking, erudite professional who served as our executive director – Uri Rosenzweig. I should say that I am not sure Uri remembers those days as fondly as I do.

We were, undoubtedly, a group of brash, rather sophomoric, high school students, who probably took advantage of his goodwill and patience more than we should have. It was not until much later that I realized how much I had learned from Uri. Student leaders often do not appreciate the adult professionals who work with them.

After I worked with Uri at Camp Kadimah, our paths parted. He later moved to Edmonton, where he became the executive director of the Jewish Community Council (the forerunner to the federation) and the United Jewish Appeal. By the time I became involved in the Edmonton community, however, Uri was a volunteer.

Now in his 70s, Uri recently put the crowning touch on his years of professional and volunteer service to the Jewish community. A limited edition book, *The First Century of Jewish Life in Edmonton and Northern Alberta 1893-1993: The First and Second Generations*, published by the Jewish Archives and Historical Society of Edmonton and Northern Alberta (JAHSENA), is the creation of the compiler and editor, Uri Rosenzweig.

On my last trip to Edmonton, I acquired number 511 of this limited edition. I was immediately captivated by the rich contents of this 300-page volume.

Although a coffee table book in size, format and style, it is not just a "pretty book." Rather, it provides an interesting glimpse into the history of the first century of Jewish life in Edmonton and Northern Alberta. In his preface, Uri notes that this volume is the only book about the Jews of Edmonton and Northern Alberta between 1893-1993, and the most comprehensive record.

Yet, in the view of the editor, it is still incomplete and flawed. Uri prefers to characterize it as a "postcard view" of the people, institutions and organizations. And, indeed, it is postcard-like. Except for the concluding section which contains family histories, most of the book is filled with snap shots accompanied by short captions. They are much like this: "We went to a lovely (choose one) dedication or dinner or wedding. The whole board or congregation or family was there. Sorry you couldn't make it."

In fairness, some entries are more extensive, and each section is preceded by an overview of the history of that particular school, shul, community organization or agency. To me, the book made for exotic reading – as if one had stumbled upon some old postcards that had been sent from abroad. How could you not be fascinated by them!

But something more fundamental comes to the reader through these photos.

Those Jews who came this region of Canada arrived with little but their faith in God and commitment to Judaism. It was a hard life. And yet those pioneers succeeded in creating Jewish organizations and institutions so that they could build a meaningful Jewish life for their children and grandchildren. They succeeded, and we should always remember the sacrifices they made for us. We should not be the generation that abandons their "project."

In the end, I believe the book will accomplish what the editor and the historical society set out to do – to stimulate greater interest in and support for efforts to preserve the past history of the Jews and their Jewish institutions and organizations in Edmonton and Northern Alberta. For this they deserve our congratulations and our gratitude. To Uri and the Board of JAHSENA: Yasher koach and mazel tov!

The First Century of Jewish Life in Edmonton and Northern Alberta 1893-1993: The First and Second Generations can be obtained by writing to the Jewish Archives and Historical Society of Edmonton and Northern Alberta (JAHSENA), 7200 – 156 Street, Edmonton, Alta., T5R 1X3.

The Kirshner File

Armand Hammer, Lenin's favourite capitalist

Armand Hammer, a formidable businessman and philanthropist who died a decade ago, was the stuff of myths and legends. A confidant of every Soviet leader since Vladimir Lenin, he was the president of Occidental Petroleum, one of the largest corporations in the United States. Hammer was a flamboyant figure who carefully nurtured his public image for nearly 70 years, concealing, as it turns out, an integral aspect of his persona.

Sheldon Kirshner in Toronto

Edward Jay Epstein, in a sobering book entitled *Dossier: The Secret History of Armand Hammer* (Random House), comes to bury, not to praise, him in this muckraking volume. It is quite a page-turner, a story of calculated deceit which purportedly sets the record straight about this icon of American capitalism.

He was born in New York City in 1901, the first son of Rose and Julius Hammer, a couple whose ancestral roots were in Russia. Being irreligious, the family named Armand after the symbol of the left-wing Socialist Labour party (the arm and the hammer), of which they were fervent members.

A medical doctor by training, Julius was an entrepreneur at heart. When Armand was still a young man, Julius was already the proprietor of a thriving wholesale business which supplied skin creams and herbal medicines to drugstores. Despite his affluence, Julius was politically radical and an ardent supporter of the Bolshevik revolution in Russia. Indeed, he was the financial advisor of the first Soviet diplomatic office in New York City, known as the Russian Soviet Bureau.

Julius' fortunes plummeted in 1920 when he was convicted of first-degree manslaughter in a botched abortion and sentenced to 3½ to 12 years of hard labour at Sing Sing State Prison. While Julius languished in jail, Armand cut short his medical studies at Columbia University and seized an opportunity his father could not avail himself of. The fledgling Soviet government, in dire need of investment capital, invited the Hammers to bid on a mineral concession. In 1921, Armand met with Lenin in Moscow. Hoping to stimulate trade between the Soviet Union and the United States, Lenin offered him an asbestos mine. He accepted with alacrity. It was the beginning of Hammer's long commercial relationship with the Soviet Union.

In addition to returning home with a lucrative contract to develop the asbestos industry, Epstein claims, Hammer smuggled the equivalent of $600,000 in Soviet funds to Comintern agents in the United States. The Comintern was an organization whose goal was to engage in espionage and to foment revolution abroad.

Hammer, however, never identified himself with his father's politics and took care not to be associated with Communist causes. Instead he plunged headlong into a cause which would consume him for the rest of his days: the calculating pursuit of money. Hammer, the first American concessionaire in the Soviet Union, was a ruthless operator whose sympathy for workers was ephemeral. Threatened by a strike at the asbestos concession, he enlisted the Soviet secret police to suppress it. So much for the brotherhood of man.

After Lenin's death and Joseph Stalin's accession to power, Hammer expanded his interests in the Soviet Union. His holdings included a pencil plant – the only foreign-owned manufacturer of products for the domestic and foreign markets – and a Ford Motor Company agency.

Yet, by 1930, Hammer was out in the cold, following Stalin's decision to end foreign concessions. Bouncing back, he reincarnated himself as an art dealer, specializing in Russian jewelry, antiques and bric-a-brac (including looted Torah scrolls). World War II wrecked his business, but he was hardly cowed. Not one to be discouraged by adversity, the savvy Hammer turned his attention to the liquor trade. His firm, United Distillers of America, with plants in nine U.S. states, blossomed into the biggest privately owned distiller in the United States.

Subsequently, Hammer acquired shares in a moribund oil company, Occidental Petroleum, based in Los Angeles. By 1961, its shares had appreciated more than 6,000-fold, Hammer having transformed it into an international powerhouse. Though he owned less than one percent of its stock, he ran it like a fiefdom, using it as a corporate treasury for his philanthropic activities.

In 1966, the *Arab Oil Review* published a profile about him, highlighting his Jewish background and his fund-raising efforts on behalf of Israel (which Epstein fails to elaborate upon). These disclosures were potentially damaging, since Occidental had wells in Libya, a member of the Arab League. Suspecting that a rival oil company was trying to undermine his position in that country, Hammer not only heatedly denied these assertions, but actually changed his religion.

According to Epstein, he joined a Unitarian church in Los Angeles and asked its minister to write a letter identifying him as a Christian. The ploy worked, and Hammer continued doing business with Libya after the 1969 coup which brought Muammar Khadafi to the fore.

In the meantime, Hammer had reingratiated himself in the Soviet Union, which regarded him as Lenin's favourite capitalist. Never less than shrewd, Hammer had invested in a fertilizer complex valued at $20 billion and representing roughly 90 percent of all foreign investment in the Soviet Union.

By 1978, he was the recognized channel through which U.S. corporations sought business opportunities there. On Hammer's 80th birthday, Leonid Brezhnev, the Communist party leader, awarded him the Lenin Order of Friendship, a prize no other foreign businessman had ever received.

Armand Hammer at age 54

At Brezhnev's behest, Hammer undertook a mission to relieve pressure on the besieged Soviet army fighting Islamic forces in Afghanistan. He shuttled around the world on his private plane trying to find a solution, but to no avail. It should be noted, although Epstein makes no reference to it, that Moscow's anti-Semitic and anti-Zionist policies had no bearing whatsoever on his close relationship with the Soviet leadership.

Hammer's relations with Israel are given short shrift by Epstein. But the few pages he devotes to the topic expose Hammer as an arch opportunist.

Having all but previously shunned Israel for fear of offending Libya, Hammer made his first public trip to the Jewish state in 1984. The ostensible purpose of his trip was to rescue Menachem Begin, the former prime minister, from a life-threatening urologic blockage. Hammer was accompanied by a top American urologist, who performed the required surgery. By way of gratitude, Begin agreed to sponsor Hammer for a Nobel Peace Prize. Hammer thought he deserved it because he had tirelessly promoted detente between the United States and the Soviet Union. But the Nobel committee passed on his candidacy.

Be that as it may, Hammer used his meeting with Begin to invest in Israel. Yet his quest to establish an aircraft industry in Israel failed. He had hoped to build one in co-operation with the Soviet Union and the United States and in league with Israeli and Canadian businessmen Shaul Eisenberg and Albert Reichmann.

Similarly, Hammer fell short of formally returning to Judaism. With only weeks to live, after learning that he had inoperable cancer, he decided to renew his connection with Judaism by having a bar mitzvah. But he died before the ceremony could ever be performed.

Mummifying Lenin

Millions of visitors, including myself, have filed solemnly past the granite tomb of Vladimir Ilyich Lenin – the founder of the Soviet Union – in Red Square.

After his death in 1924, two scientists were assigned to preserve his remains. One of them, a Jew, was Boris Zbarsky, the assistant director of Moscow's Institute of Biochemistry. In 1934, Zbarsky's son, Ilya, a biochemist, joined the team in charge of maintaining the mummy.

In an intriguing book, *Lenin's Embalmers* (Raincoast), Ilya Zbarsky reveals the story behind the embalming. Call it a curious footnote in history.

When Zbarsky's father initially examined the corpse, the first signs of decomposition had already set in. The body was dipped into a secret balsam solution and then prettified. Eventually, Boris Zbarsky was put in charge of the laboratory responsible for preserving Lenin in a presentable state.

At the end of World War II, the Zbarskys were honored by the Soviet government. Boris was awarded the Order of Lenin and granted the title of Hero of Socialist Labour, while Ilya received the Order of the Red Flag of Labour. In 1952, however, Boris was arrested, accused of being an agent of " international Zionism," and imprisoned for two years. Ilya was fired shortly afterwards.

The author, a resident of Moscow, now condemns embalmment as "a barbaric and anachronistic practice," and claims that Lenin should have been buried.

It remains to be seen what Russian President Vladimir Putin will do with Lenin.

JFCS

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The Association of
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is pleased to announce that
Dan Dzaldov, B.Sc., O.L.S., O.L.I.P.
of Concord, Ontario

has successfully completed all of the academic and experience requirements for professional membership in the Association of Ontario Land Surveyors.

Mr. Dzaldov holds a Bachelor of Science Survey Specialist degree from the University of Toronto, completed in 1992. Mr. Dzaldov's formal education was recently followed by a required term of closely monitored practical experience and by additional formal examinations in Statute Law and Professional Land Surveying.

Mr. Dzaldov now joins the ranks of 670 Ontario Land Surveyors/Ontario Land Information Professionals who are responsible for the creation, maintenance and recording of land boundaries and parcels in the Province of Ontario. OLSs/OLIPs are also engaged in aerial photogrammetric mapping, hydrographic surveying of the beds of lakes and rivers, topographic surveying, geodetic surveying for precise determination of the shape of the Earth's surface and are involved in the development and maintenance of Geographic Information Systems (GIS) as Geographic Information Managers.

Dan is Vice-President of Schaeffer & Dzaldov Limited in Concord.

Jewish Life

A life embedded in history

***A Life in the 20th Century, Innocent Beginnings, 1917-1950,* by Arthur M. Schlesinger Jr., Houghton Mifflin Company, $39.95**

Books
Bernard Baskin

The first 33 years of renowned historian and political activist Arthur Schlesinger's life were filled with excitement, achievement and encounters with colourful movers and shakers. In this, the first volume of his contemplated two-volume memoir, he sets it all down with style, wit, anecdote, historical perspective and a deft blending of personal detail against the background of epic events.

The three great issues of these pre-World War II years were the conflict in the United States between isolationism and interventionism, the struggle with Nazism and the persistent and unrelenting battle with communism.

The isolationist American First movement was widely popular. Charles Lindbergh charged that three groups were driving the United States into war: the New Dealers, the British and the Jews. He fulminated: "Instead of agitating for war, the Jewish groups in this country should be opposing it in every possible way, for they will be among the first to feel its consequences... Their greatest danger to this country lies in their ownership and influence in our motion pictures, our press, our radio and our government."

Opposition to the war was widespread. In August 1941, the U.S. House of Representatives passed the extension of the draft by a single vote, thereby barely preventing the disintegration of the American armed forces.

Schlesinger, whose father and grandfather were Jewish, but whose mother and grandmother were not, has much to say of Jewish interest. He defends President Franklin D. Roosevelt against those who accuse him of betraying Jews. He writes: "Actually, FDR was probably the most pro-Jewish of all American presidents. No president up to his time had so many Jews in his inner circle or appointed so many to high office. Opponents called it the 'Jew Deal.' And FDR well knew how strong anti-Semitism was in America during the Great Depression. The Swedish economist Gunnar Myrdal observed in his great work *An American Dilemma* that anti-Semitism in America 'probably was somewhat stronger than in Germany before the Nazi regime.'"

In the 1980s and 1990s, a furious controversy erupted over the supposed failure of the American and British governments to do more to save the Jews of Europe. The author believes that the Nazi Final Solution was just incomprehensible, even when some facts and figures were known to most observers.

Schlesinger writes that many refugees were predisposed to disbelieve the reports of genocide. "Did the Nazis persecute the Jews? Yes, of course, we knew that... But gas chambers? Ovens?... Unbelievable. Unimaginable."

The Pocket Guide of Germany, issued by the War Department for the instruction of the army of occupation, did not mention the death camps, he says.

Schlesinger emerged from his academic studies at Harvard and Cambridge University during the political and literary ferment of the '30s, serving a stint overseas with the Office of Strategic Services. His influential book *The Vital Centre* (1948), advocated a middle-of-the-road course between the excesses of unbridled leftism and hidebound conservatism.

Schlesinger has written an engaging memoir that is elegant and readable. It combines intellectual and political history with an appealing autobiography, in a stimulating journey through the first half of the 20th century.

Apologizing? That's the easy part

By WILLIAM BEDFORD

Guest Voice

Now that the Pope has apologized for the sins committed against Jews in the name of the Catholic Church, and the German Lutheran Church has followed suit, it's expected that other Christian denominations will also seek forgiveness for their sins of anti-Semitism.

A blanket apology for past wrongs is about all that any group can hope for, since no church, or government for that matter, can be expected to itemize every act of injustice committed by their predecessors over the centuries. The Jews, however, are one group that deserves a special apology from all of Christendom for the pain and suffering inflicted on them by Christians ever since some long-forgotten gentile first called them Christ-killers two millennia ago.

Peter Gumpel, a German Jesuit priest, recently said in an interview on CBC-TV's *The National*, "It is a fact that the Jews have killed Christ. This is an undeniable historical fact."

What if it is? No thinking person would blame anyone for the "sins" of their parents, let alone the "sins" of their ancestors. Life is tough enough without that burden. Besides, if the crucifixion of Jesus Christ was part of a divine plan, as Christians believe, what choice did those ancient Jews have?

Branded by Christians as "God killers," Jews have, at various times, been expelled from Spain, barred from England, and persecuted in Poland, Ukraine and Russia. There are few places in all of Christendom where the Jewish people have not been on the short end of the Christian bigotry stick. Ethnic hatred has always been with us in one form or another. The ancient Greeks and Romans embraced slavery. The Norman conquerors despised the Saxons so much they prohibited them from learning French. The Pilgrims who settled the American colonies seeking freedom of worship had no qualms about denying freedom of conscience to anyone who disagreed with their own narrow version of Christianity.

Throughout history, virtually every ethnic and religious group has been subjected to the intolerance of the ruling majority. Things have changed little over the years; look at such places as Indonesia and the former Yugoslavia.

Nevertheless, the Jews are a special case, attacked by Christians for no reason other than their rejection of Jesus, himself a Jew, as their saviour. The refusal by Canada, among other nations, to admit Jewish refugees from Hitler's Germany lent encouragement to the sub-humans who targeted the whole Jewish people for extermination in what has become known as the Holocaust.

Even in these so called enlightened times, anti-Semitism continues through the vandalism of synagogues and Jewish cemeteries, and through the neo-Nazis who, despite all evidence to the contrary, make a career of trying to convince the world that the Holocaust never happened. These so-called Christians blame the Jews for everything from the bubonic plague to World War I. Quebec separatist Yves Michaud even had the temerity to accuse Canadian Jews of committing the shocking crime of voting against the break-up of their country.

Apologizing for past wrongs committed by churches and governments against every people from native Canadians to Scottish Highlanders is the easy part. The hard part, which is the only part that matters, is to cease and desist from hurtful actions against others just because they happen to differ from us in ethnicity, religion or sex. If we ever get around to treating others as we would to be treated ourselves, there will be no need for future leaders to ask forgiveness from, or for, any of us.

William Bedford is a writer living in Toronto.

Jewish Life

The hunt for Kosher wines

By MARK MIETKIEWICZ

As Passover approaches, we continue our hunt for the best kosher wines on the Internet. We start off in Israel. Daniel Rogov gives an excellent and amusing overview in Israeli Cuisine and Wine **[www.travelnet.co.il/israel/Wine.htm]**. He suggests that although the land has a tradition of winemaking that stretches back millennia, the ancient wines were nothing to write home about. "The wines shipped to ancient Egypt were so bad that they had to be seasoned with honey, pepper and juniper berries to make them palatable, and those sent to Rome and England during the height of ancient Roman civilization were so thick and sweet that no modern connoisseur could possibly approve of them. So bad were most of these wines that it was probably a good thing that the Muslim conquest in AD 636 imposed a 1,200-year halt to the local wine industry."

Fortunately things have changed. Rogov has sampled wines from Israel's largest and smallest wineries and is quite upbeat about their products. His comprehensive article explains how a small country can have five wine-making regions (Galil, Judean Hills, Shimshon, Negev and Shomron), and many more micro-climates. You'll find information about Israel's wineries, including Golan Heights Winery **[www.golanwines.co.il/]**, Barkan Wine Cellars **[www.olan.com/barkan/]**, Binyamina Wineries **[www.binyaminawines.co.il/]** and Dalton Winery **[www.dalton-winery.com]** and the largest of all, Carmel Mizrachi **[www.carmelwines.co.il/]**, which buys 70 percent of Israel's grape wines.

But how do kosher wines compare to the rest of the market? The *New York Times'* WineToday has rated 19 kosher wines. Leading the list was a low-priced 1999 Baron Herzog Wine Cellars Chenin Blanc which the *Times* awarded four stars – "full-frontal fruit with a gentle hint of sweetness." To read more, go to the related WineToday article and click on the Reviews box **[winetoday.com/story/0001219.html]**. There are more reviews at eLuna.com **[www.eluna.com/wine/wine.asp]** and at about.com **[www.wine.about.com/food/wine/library/weekly/aa122200.htm]**.

Daniel Rogov suggests that the improving quality of kosher wine has brought with it two related phenomena until recently unknown in kosher circles: wine bores and wine snobs **[www.kosherfinder.com/KosherFinder/Features/F01.asp?FEATURE=125]**. Here is one suggestion if you are confronted with a bore or snob: If someone says "1928 was wonderful vintage year for Bordeaux," you can say: "Yes, but a freak rainstorm destroyed the vintage in Montepluciano." Rogov has other essays linked to that page, on kosher champagne, wines from Italy and Chile and pairing the right cheese with the right wine.

Abarbanel Wines **[www.abarbanel.com]** is based in the Languedoc Roussillon region in the southwest of France, along the Mediterranean and near the border with Spain. (Incidentally, the family traces its name back to Don Yitzchak Abarbanel, famed religious leader and royal advisor to Queen Isabella and King Ferdinand.)

This wine has a hilarious bonus: its own theme song, which plays automatically on its home page. It's sung to the Beach Boys' hit *Barbara Ann*.

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If you have trouble finding kosher wines where you live, you may have better luck on the Net. Online companies that ship to your door include DrinkKosherWine.com **[www.drinkkosherwine.com/]**, Kosher Vineyards **[www.ekosherwine.com/]** and KosherWine.com which stocks over 230 wines **[www.kosherwine.com/]**. And If you are searching for the perfect kosher Chardonnay or want to recommend a delightful Zinfandel, you should take a look at Chowhound's Kosher Message Board **[www.chowhound.com/boards/kosher/kosher.html]**. Seth Ditchik wrote that this year, "I've made it my mission to find the world of kosher wine that exists outside of the sickly-sweet Manischewitz that haunts our seder every year." Stephen Kaye recommends a 1993 Barkan Reserve, and Alice likes Al Fasi from Chile and Bunyan's special kosher cuvée from Bandol (Provence).

* * *

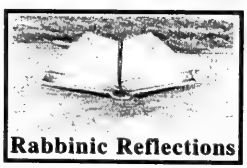
Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway@home.com.

Focus on the home

By RABBI REUVEN TRADBURKS

The Midrash, as quoted by Rashi, says that blood was sprinkled on the inside of the doorpost of each Jewish family in Egypt.

Now this is odd, because the simple reading of the story says the blood was a sign, so that the Angel of Death would pass over the Jewish homes. In the special reading of Hachodesh this Shabbat, the Torah instructs the Jewish people to slaughter the paschal lamb, take the blood, smear it on the doorposts and then sit in their homes, eating the Pesach offering, matzah and maror, with their shoes on and their walking sticks ready to leave Egypt.



At midnight, the Torah says, the Angel of Death will pass through Egypt and will kill the first-born – but he will know that he is to pass over the Jewish homes because of that blood on the doorposts. After the first-born of the Egyptians die, the Jews must be ready to leave Egypt.

Why would they put the blood on the inside of the doorpost and not the outside? The blood should serve as a sign on the outside of the door for the Angel of Death, so that he can pass over the Jewish homes.

Between you and me, this question is a little trite – after all, this is an angel. If the angel can figure out who is the first-born amongst the Egyptians, he doesn't need the blood on the doorposts. Angels just kind of know these things – who is a first born, and who is a Jew.

What really is the meaning of the blood on the doorpost? It is not really for the Angel of Death at all; rather, it must be for some other reason.

I think you could view this as the symbol of how the Jew views miracles in Jewish history. Jewish history is full of miracles, a history that defies regular rules of human history. Whether it be the Exodus from Egypt amidst signs and wonders, or the story of Purim, or the State of Israel in the face of insurmountable opposition – Jewish history is the history of God leading us by the hand through the winding paths of history.

But how do we as Jews live, knowing that our lives are full of miracles? God says to the Jews in Egypt: "Let Me take care of the miracles, and while I do, I want you to busy yourselves with filling your home with mitzvot. Eat matzah, maror, the Pesach offering; put blood on the doors – leave the rest to Me." The blood on the inside of the door is to focus our attention on the inside of our home, the location of our activity.

This is the partnership of Jewish history – we fill our homes with mitzvot while we let Him do the miracles. Not every moment will bring a miracle and not every era will end with the types of miracles of Egypt. The miracles, their time and their place, are not our business – we do our mitzvot in the quiet of our home. He will take care of the rest.

Rabbi Tradburks is the spiritual leader of Kehillat Shaarei Torah in Toronto.

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Canada gets two new representatives to JDC

By FRANCES KRAFT
Staff Reporter

TORONTO — Leo Goldhar is – to the best of his knowledge – Toronto's first official member of the board of directors of the Joint Distribution Committee (JDC).

Leo Goldhar

Montrealer Yoine Goldstein joined the 150-member JDC board along with Goldhar in December.

UIA Federations Canada (UIAFC) gives $400,000 a year to the 87-year-old agency. "We're hoping to bring our contribution to $2 million within about two years," said Goldhar, 69, in an interview at his office at First Professional Management Inc., the real estate development and building firm now run by his two sons.

The JDC money will be raised privately by way of two projects, explained Goldhar, whose other community involvements include chairing the York Region Jewish Campus Development Project of Jewish Toronto Tomorrow and co-chairing a fund-raising effort for the University Health Network, formerly the Toronto Hospital.

JDC funds are being raised in Toronto to help Jews in Kishinev, Moldova, which has a Jewish population of about 25,000.

Montreal has committed $1 million, most of which has already been raised, for the community in Kievskaya, a town on the periphery of Kiev, Ukraine. The area has "a large number of impecunious Jews trying to survive on meagre pensions," said Goldstein, 66, in a phone interview from his Montreal law office.

"The level of poverty and the needs are terrible, absolutely terrible," he added. Many people cannot leave their walk-up apartments because of physical disability, he noted. "The work the Joint is doing is superb."

Yoine Goldstein

Support of individual communities through the JDC is "not a new phenomenon, nor should it be," Goldstein said. "The Canadian community has been supporting JDC for many years."

Although it is "predominantly an American organization," JDC has been working recently to become North American instead of merely American, he added. "That results from a number of factors, not least the increased activity of Canadian federations."

According to a UJA FEDERATION press release, the drive for a closer link between Canada and JDC has come from donors who are becoming increasingly interested in how their philanthropic dollars are being spent, says Maxyne Finkelstein, executive vice-president of UIAFC. "We've started taking more trips to the former Soviet Union and Eastern Europe," she noted.

"The JDC has people involved in establishing community centres, food supplies to the needy, blankets, clothing and medical aid, and we contribute to that for the Kishinev area," said Goldhar, a Toronto native who has a particular affinity for the JDC through his wife, Sala, a child survivor of the Holocaust who is involved with UJA.

"When she was found after the war, she was put in a DP camp that was run and funded in Poland by the Joint Distribution Committee and other organizations," Goldhar recalled. Two years ago the couple visited the orphanage that housed Sala after she left the DP camp and saw the plaque commemorating the JDC's involvement.

Goldstein, who is incoming president of UIAFC and is also on the board of the Jewish Agency, takes issue with anyone who says the Jewish Agency is working at cross-purposes to the JDC.

While the JDC provides an infrastructure to support Jewish communities where they are, the Jewish Agency educates people with a view to encouraging aliyah, he explained.

He admits the two agencies compete for dollars, but feels there's "no [other] conflict at all. There are a good number of people on the board of both."

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Mentschlichkeit in the curriculum

By GILA ASHTOR

We are small but we are many
We are young but we unite,
To the candle of continuity
You are the flame, and we're the light.

A catchy advertisement once tried to indoctrinate its audience with the phrase: "Be all you can be." But what would happen, if it said to be better than you can be? To be the best that you can be. To be awesome. To be great. To stand above the rest. To soar within the realm of possibility. To drink milk. To love life.

Generation neXt

Fellow readers, young people, teenagers and confused adolescents – we are 16, 17, 18. How can we be expected to understand what we should be? We know that our era needs doctors, scientists, geneticists. We need lawyers, journalists and presidents. We are a generation that seeks professionalism more than anything else, which is OK, until we begin to embrace CEOs more willingly than our friends, our parents or our peers. So here we are, young future leaders of Toronto's Jewish community, and we seem exempt from human decency, cultural etiquette and simple mentschlichkeit.

Fania Gefter, a family member who has seven grandchildren in day schools in Toronto, is quick to voice disappointment and frustration at what she feels is a lack of values being taught in the classroom: "It is one thing to learn math and science, but it is another thing to be a good person, with values and morals and principles."

"Mentschlichkeit", says Rabbi Yigal Gurvitz, "will not pay the bills." As teacher of special Talmud at CHAT, Rabbi Gurvitz believes that until we accept each other and ourselves, it won't matter what car we drive or what house we live in. "You have to understand, that being a mentsch will not buy you a dream car or pay off the mortgage, but it will make you happy, and it will make you wealthy at heart."

Materialism will certainly help you afford the clothes and the cottage, even the CHAT tuition, but it won't buy your laughter or your love. It can't.

Unless part of our job is being an awesome person, a mentsch, and a truly noble human being, then nothing can quench our hunger for purpose and meaning. Whether we leave work at 5 p.m. or end our job at 65 years of age, we will never really stop. Mentschlichkeit is overtime. Without vacation. Without exception.

Truthfully, I am just as confused as anyone, and we are all likely, at some point, to be equally lost. But as long as we are noble, honourable, faithful and kind, I know that we will be OK, no matter what we do. In the words of Psalm 43: "Do not fear if a man should increase the size of his house, because he will not take it with him when he leaves this world."

So forget the catchy motto of military recruitments and let us instead adopt an eagerness to be better, a willingness to be good and a capacity to be special leaders, visionaries and decent human beings.

We don't have to be all we can be, as long as we're awesome. Great. As long as we stand above the rest and soar within the realms of possibilities. We don't have to be the best we can be, we just have to be mentschen. And as we grow older, we might even realize how closely the two are intertwined.

SHAKE THE MAC & CHEESE
This Purim, children at Shaar Shalom Synagogue shook boxes of macaroni and cheese instead of graggers and then donated the boxes to the inter-synagogue kosher food bank. Some children brought their own boxes, while others purchased the unique noisemakers at the shul.

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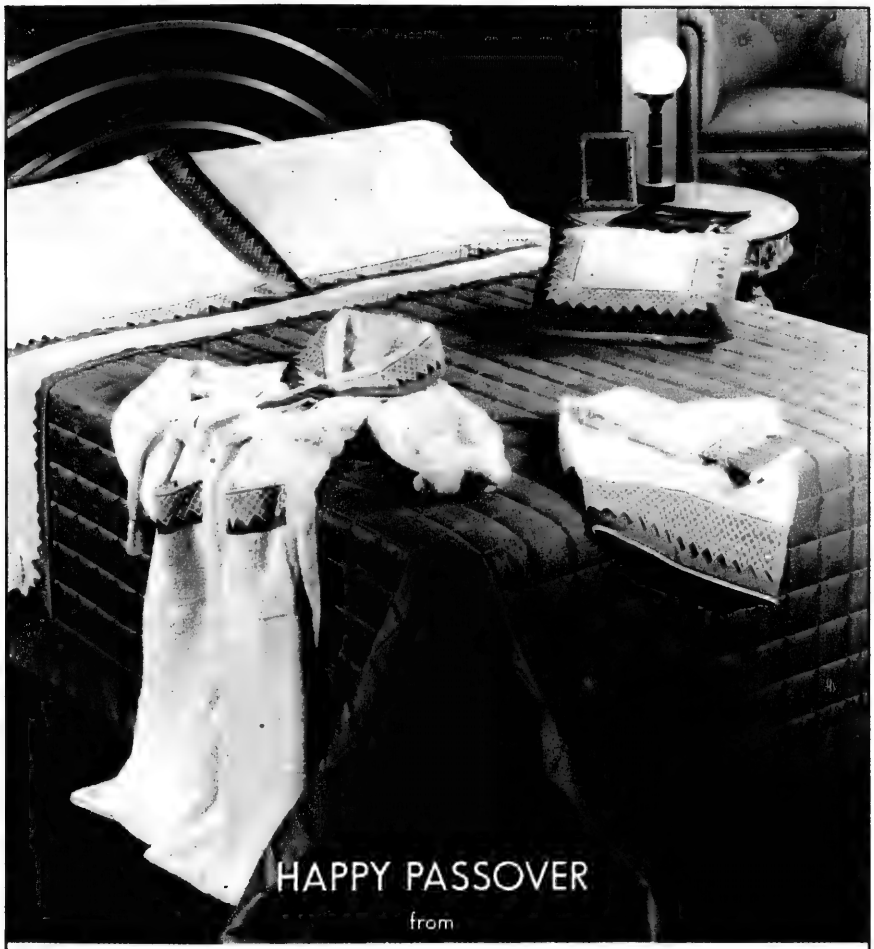

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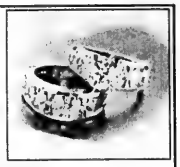

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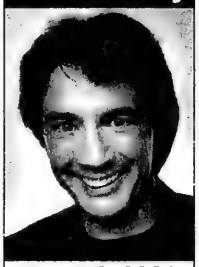

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Greater Toronto Area

This Friday marks Shabbat across N. America

By FRANCES KRAFT
Staff Reporter

TORONTO — Thirty-eight Canadian congregations and organizations, representing the spectrum from Reform to Orthodox, will take part this weekend in Shabbat Across America/Canada, a project of the National Jewish Outreach Program (NJOP). The program will run at more than 700 locations in all.

NJOP, a New York-based outreach organization formed in 1987, is touting the program's relevancy for overworked Jews. Taking a day of rest "is not frivolous behaviour. It's essential to our physical and mental well-being," said NJOP program director Rabbi Yitzchak Rosenbaum in a news release.

"Sabbath observant Jews find that Shabbat forces them to stop and reflect on what is truly important – family, friends and faith."

Jewish Campus Services (JCS) of Greater Toronto is one of several Canadian Hillel affiliates to take part in the program. Others include campuses in Montreal and Vancouver.

For the Toronto campus program, a Shabbat dinner will follow three concurrent Friday night services – Reform, Conservative and Orthodox – at the Bernard Betel Centre. Organizers expect about 150 people, said Shayna Allen, JCS' Graduates and Professionals (GAP) co-ordinator. Dinner programming is being planned to be "light and fun," with a lot of singing, she added.

JCS has been sponsoring the event, which is student-organized, for several years.

"I think it's a great opportunity for students," said Allen. "We do a lot of Shabbat programs, but this is the one day where they know that everybody is doing the exact same programming."

Among the Toronto synagogues is Beth Emeth Bais Yehuda Synagogue, which is combining the NJOP event with JTS (Jewish Theological Seminary) Shabbat, for a "big weekend" program with an undergraduate student representative of the Conservative seminary.

Shabbat is the cornerstone of Judaism, says Rabbi Yehouda Benoliel, who is organizing the program at Montreal's Congregation Chouva Israel. "It's really beautiful to have a movement that goes across North America."

Rabbi Benoliel, whose father is spiritual leader of the Moroccan congregation, hopes that participants will be inspired to continue celebrating Shabbat after the program is over. The Chouva Israel event, which is open to everyone, will include an end-of-Shabbat meal Saturday night, featuring dafina (more commonly known in its Ashkenazi incarnation as cholent).

Two provinces to the west, Temple Shalom, Winnipeg's only Reform congregation, is planning its fourth Shabbat Across Canada event.

"We always thought it was a really good idea," said temple administrator Candice Stearns. "To reinvent Shabbat – a lot of people in a busy week don't do much about it."

Stearns noted the materials sent out by the Union of American Hebrew Congregations and NJOP especially for the program – an explanatory service from the former and, from the latter, a mix of items including menu ideas and prayers recited before meals in a format for posting on a wall.

The 100-family congregation expects about 50 to 55 people (about 15 more than the average week) for this Friday night's service – a learner's service to be led by Rabbi Michael Levenson and cantorial soloist Len Udow – and dinner.

"It's really nice," said Stearns. "It's always a pleasant service. People have a good time."

Other participating Canadian cities with participating congregations include Vancouver, Edmonton, Calgary, Windsor, Hamilton and Moncton. For further information, call 1-888-SHABBAT or see the NJOP website at www.njop.org.

BBYO MEETS IN D.C.: Canadian BBYO leaders recently participated in the international meetings in Washington. These teens represented the over 650 members from across Canada. Seen (from left) Michael Tolensky, Lake Ontario Region Godol; Richard Frylander, Eastern Canada Regional Godol; Elaine Raifman, Lake Ontario Region N'Siah; Allison Beck, Eastern Canada Regional N'Siah.

Israeli environmentalist bolsters Canadian connection

By PAUL LUNGEN
Staff Reporter

TORONTO — Four years ago at the Maccabiah Games in Israel, dozens of Australian athletes were thrown into the Yarkon River when a footbridge collapsed during the Games' opening ceremonies. One athlete drowned but three others died later and many were made ill after they ingested the toxic waters that flowed in the polluted Yarkon.

Filthy though it may have been, and still is, the Yarkon is nowhere near the most polluted river in Israel, said Alon Tal, lawyer, environmentalist and director of the Arava Institute for Environmental Studies.

In fact, he said, the Yarkon is quite typical, even symptomatic of what plagues the Israeli environment. "Air pollution has doubled in the last 18 years, 40 per cent of the drinking water is unfit for human consumption," he said.

Tal, 40, delivered that stinging indictment after spending much of the last 10 years fighting hard to protect Israel from environmental degradation. He was in Canada recently to solidify the exchange program the Arava Institute enjoys with York University as well as to establish a similar program with Trent University that will focus on watershed ecology.

A dynamo, with his finger in many ecological pies, Tal founded the Arava Institute in 1996 to answer an urgent need in Israel for a single institution that combined scientific, legal and advocacy work on behalf of the environment. The institute is located on Kibbutz Ketura in Israel's deep south, near Eilat and close to the borders of Jordan and Egypt. It serves as a regional centre for conservation and environmental protection activities.

In 1991, Tal founded the Israel Union for Environmental Defense (IUED), a lobbying and public affairs organization based in Tel Aviv.

The Arava Institute offers a co-operative working environment for Israeli, Jordanian and Palestinian students, as well as exchange students from Canada and elsewhere. On average, four or five Canadians study at the institute for one or two semesters each year, Tal said.

The programs are hands-on and students tackle subjects that range from organic agriculture, to Eilat's coral reefs, to nature reserves to environmental activism.

"We're training young environmental leaders," Tal said. That includes "lawyers, bureaucrats and NGO rabble rousers."

The institute's Canadian connection goes beyond the handful of students who take part in the program. The institute is on the list of recipients who benefit from grants from the New Israel Fund, as does the IUED. The IUED also benefited from a seed grant from David and Linda Bronfman and is today Israel's second largest environmental agency, Tal said.

The UJA FEDERATION of Greater Toronto supports the Arava Institute with scholarships grants of $12,000 (US) per year for Toronto students participating in the school's exchange program, said UJA spokesperson Howard English. The program has been in existence for the past five years.

Funding is directed through the Partnership 2000 program, which has twinned Toronto with Eilat and the surrounding region, English said.

Eilat and its renowned coral reefs are practically at Tal's back door. The reefs, famous for their beauty and wide assortment of sea life, are facing a man-made danger.

"The Gulf of Eilat is dying because of thoughtless development and a range of pollution sources," Tal said.

The culprit behind Israel's environmental degradation is the unquestioned push to develop and modernize the country while barely giving the environment a second thought. What's needed now is a "philosophical change, one that recognizes that resources are extremely scarce and that there is no margin for error," he said.

Tal, a native of North Carolina who moved to Israel 23 years ago, admits the Israeli environmental movement faces something of an uphill battle.

"There are competing priorities, security, the economy, plus powerful forces of Zionism that favoured development... while neglecting the environment," he said.

Developing partnerships with Diaspora Jewish communities is part of his strategy to save Israel's neglected environment.

"The environment is a natural meeting point," he said. "We hold the land of Israel in trust for Israel and the Jewish people and Canadian Jews have a stake in it."

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We must not forget mourners after the shivah

By RABBI REUVEN P. BULKA

Feature

Visiting people who are in mourning, what has come to be known as the shivah visit, is a most important mitzvah. Even though the obligation to visit and comfort mourners is technically of Rabbinic origin, the fulfilment of this mitzvah nevertheless falls within the parameters of the sacred obligation to "love your fellow as yourself" (Maimonides, Laws of Mourning, 14:1).

Maimonides also states that this mitzvah manifests the bestowing of kindness with one's entire being, and that there is no limit to this fulfilment. In other words, we can never do more than enough, and perhaps, likewise, we can never do enough.

But the fact that we can never do enough is no reason to desist, in line with the famous exhortation, "It is not incumbent upon you to complete the task, but neither are you so free from responsibility as to desist from it" (Chapters of the Elders, 2:21).

Rabbi Reuven Bulka

And we must never lose sight of the general imperative that in everything we do, we must go beyond the letter of the law, or more precisely, *inside* the letter of the law (Sefer Mitzvot Katan, #49).

With all this as background, I would like to share some thoughts about a particular nuance of shivah, what I call the "post-shivah syndrome." "Post-shivah syndrome" occurs when everyone scatters back to their homes, and the mourners are left to pick up the pieces by themselves. To be fair, this does not occur at every shivah, but it is not a rare phenomenon.

Consider the shivah reality. Family and friends gather at the home where the mourning is being observed. When there are many family and friends, the shivah house can at times become what some people, in a combination of frustration and sarcasm, would call a zoo. With an incessant flow of traffic, the mourners get hardly a chance to catch their breath, and the end of shivah comes as a relief.

Such emotional draining of the mourners is not what shivah was intended to achieve. On the contrary: shivah was intended to bring comfort and strength, so that at its conclusion, the mourners could "get up" from the throes of despair and reconnect with life.

Sociologists may quibble with the following analysis, but it seems that all this may in some way be related to the spread-out world we live in.

We generally do not live in enclosed, complete communities. Instead, we live in pockets, and are often separated from family and close friends by significant geographic chasms. For joyous or sorrowful occasions, we bridge the chasm in a way that previous generations could not.

More likely to create an artificial reality rather than a reflection of how family normally functions

Shivah is therefore more likely to create an artificial reality rather than a reflection of how the family normally functions.

Precious little "grief work" actually takes place during shivah. Instead, it usually (not always) serves as a buffer zone, shielding the mourners from their actual pain and grief by diverting their thoughts through conversation. This type of "diversion" does help in some way, as it allows the raw wounds of grief to heal somewhat. Following the shivah, the mourners are in better mental and emotional shape to confront their grief and come to grips with their new, depleted world.

Ideally, the coming to grips with the new realities of a world bereft of a beloved should actually unfold during the shivah. The first three days of the seven day mourning period are for intense, private grieving. Visiting for the sake of comforting mourners is discouraged for these three days.

From the morning of the third day of the shivah, comforting becomes not only possible but also desirable. It may not be wholly achieved in this short time period up to the seventh day, but the process can surely be launched. The hope is that by the time the shivah has concluded, the mourners can be relieved of some of their despair.

However, as previously mentioned, because in so many instances the social world of shivah is an unrealistic one, the processes that should unfold during that time never get off the ground. This is not said in condemnation of anyone. Instead, it is said as a lament of modern exigencies.

What can we do about this? For one, if we are aware that our obligation in visiting mourners is to comfort them and bring them hope, we can focus on this in advance and contemplate how we will achieve this during the shivah visit.

There are no magical linguistic formulae that can instantly extricate mourners from their depths. And there is no one who can singlehandedly be the emotional crane that lifts the mourner from despair. Every visiting person can do a little bit by humbly exhibiting a genuine caring, a sense that "we are with you."

But how much are we really "with" the mourner? What happens at the conclusion of the shivah is that the family members and very close friends who live out of town legitimately have to resume their lives. The same is more or less true of the people who live close by.

The upshot of all this is that the aftermath of shivah becomes a time of double void. The void of the now empty home is super-imposed upon the void created by the loss that is still very much present, making the semi-forgotten mourner intensely, painfully alone. No wonder so many people dread the post-shivah period.

What is being herein proposed, in the light of our experience with shivah, and specifically of the double void of the post-shivah syndrome, is that we begin to think of "comforting mourners" as a mitzvah that is not restricted to the seven day shivah period.

We know that, according to the pure Halachah, Jewish law, comforting mourners does not end with shivah. But the stark reality is that the shivah's conclusion all too often marks a mythical end, an unspoken conclusion of the public's involvement with the grieving mourners.

For the multitude among us who visit mourners during shivah, think of the impact we will have if, a few days after shivah concludes, we call up the bereft widow or orphaned child and ask them how they are managing, or if there is anything we can do for them. Never mind that heretofore we may not have been the closest of friends. Friendships always have a beginning point, and this is as meaningful a point as any.

Though there is an understandable reluctance to impose new ritual obligations, it is nevertheless quite obvious that it would be so helpful for the well-being of our community if we thought of the shivah visit as only a part of the obligation to comfort mourners, to be completed by a post-shivah contact.

And though it may sound nice to say to the mourner, just before hanging up the phone or concluding a visit, "If you need anything, do not hesitate to call," this is not the right thing to say since it puts the onus on the mourner to come asking.

The essence of true friendship and concern is to know, or to intuit, what our friends need, or what our friend can use, such as an uplift, a listening ear, accompaniment on tedious but necessary errands, or a driver to take him or her around.

Therefore, it is wise to be prepared, within the limitations of the time, to offer concrete ways that we can help – not to impose, but to propose; or, if that is not possible, to simply stay in contact in a caring, sensitive way.

This approach extends the concern for the mourner beyond the shivah, beyond the letter of the law. But since we are enjoined to go beyond the letter, this is a more than appropriate thing to do.

And by so doing, we will have more fully embraced the responsibility of bringing comfort to others. We will have more completely embraced the essential Judaic affirmation to love one's neighbour as one oneself. This is, at once, the bottom line.

Rabbi Bulka is the spiritual leader of Congregation Machzikei Hadas in Ottawa.

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Fundraiser cycles 1,000 km in 2 days for MS

TORONTO — Cyclist and fundraiser Mark Hopper travelled over 1,000 km in 38 hours to find a cure for multiple sclerosis – without leaving Toronto!

Pedaling the equivalent of the distance between Toronto and New Brunswick on a set of rollers, Hopper raised almost $1,500 as part of his Third Annual Charity Ride for Multiple Sclerosis at the 2001 Toronto International Bicycle Show.

He travelled an average speed of 26 kilometers per hour, and pedaled day and night over the course of the weekend.

Hopper's commitment to finding a cure for MS began in 1985 when his wife Taryn was diagnosed with the disease. He has participated in the MS Bike and In-Line Skating Tours since 1991 and began his stationary journey for a cure in 1999.

"It is my hope that by raising funds in these charity events, research programs supported by the MS Society will soon find a cure for this disease," Hopper said.

Hopper's fundraising success was achieved through the generosity of outside sponsors and show attendees. The $1,500 donated will be added to funds raised during the annual MS Bike and In-Line Skating Tours.

Last year, 2,200 participants across Ontario raised over $1 million to bring the Tours' 12-year total to more than $15 million.

This money funds research into finding a cure for multiple sclerosis, as well as providing services to those currently living with this unpredictable, often disabling disease.

More information about multiple sclerosis and the MS Bike and In-Line Skating Tours is available at (416) 967-3038, or by visiting www.msbiketours.com.

Wife diagnosed with disease

Mark Hopper

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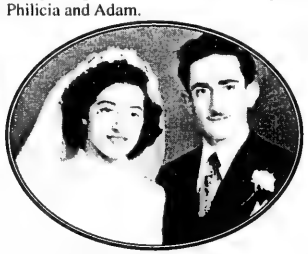

Mazel tov to Jack & Rose Steinmetz on their 50th wedding anniversary. Love Marilyn, Carol, Steven, and grandson Michael.

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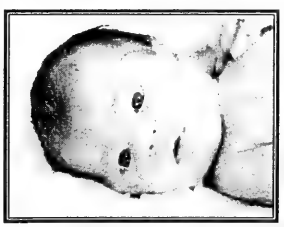

Alexandra, born Nov. 13. Parents, Aimee & Harold Abbou; grandparents Dori & Saul Stricker, Miriam & Harold Abbou; great-grandparents Elsa Fuss, Zyna Kahan and Issac Stricker.

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Lecture series explores theology of Judaism

By LEILA SPEISMAN
Staff Reporter

TORONTO — The first line of the book of Genesis, "In the beginning, God created the heavens and the earth," is the paradigm, not only for the Torah, but for the whole theology of Judaism, says Kenneth Seeskin, professor and chair of the philosophy department of Northwestern University in Chicago, and director of its Jewish studies program.

"The opening of the Torah is the key with which we can unlock the kingdom."

Seeskin is this year's Shoshana Shier Distinguished Visiting Professor in Jewish Studies of the University of Toronto Faculty of Arts and Science Jewish studies program. He was giving the second in a three-part public lecture series titled Looking at Judaism Philosophically.

The story of Creation begins abruptly, he said, with no introduction, or explanation. "Who is God? What else has He done? What is His background?"

There is no mention of anything except God, Seeskin said. That in itself is significant. "Only God did it [created the world.] There is no other factor."

This theme is repeated in the Hagaddah, Seeskin said, when God asserts that He alone took the Jews out of Egypt. "I alone, and not an angel." Both passages emphasize God's uniqueness.

> *'The opening of the Torah is the key with which we can unlock the kingdom'*

If there is no other force involved, he said, then "God operates without constraints. The world exists because God chose to create it, not because He had to."

Seeskin believes the fact that "God created the world out of nothing" is another sign of God's uniqueness. "There is no analogue; no one else can make something out of nothing."

The story of Creation also teaches us about the true meaning of freedom, through the statement that on the seventh day, God rested, said Seeskin.

"God didn't rest because he was bored or exhausted. He didn't lie on a couch like we do on Shabbat."

Rest is a privilege, he said. If we make the decision to rest, it means that we can stop working when we want to, that when we do work, it is by choice.

"The point of the Torah saying that God rested is that that was a free choice for Him."

Freedom, he said, is "not only the ability to choose chocolate or vanilla. God had the freedom to create or not to create. He was free to create a very different world from this one."

In the beginning, he said, God "didn't just create the world and go to Tahiti." Rather, He also took on the responsibility of creating, renewing, sustaining and overlooking it. And sustaining something is as hard as creating it.

"Freedom is the willingness to choose a certain way again. It is not just to create – it is to sustain."

Commitment, Seeskin said, must be ongoing. He compared it to love, which he said is not just falling in love like in romantic novels or movies. "It is a commitment about what we will do. It commits us to other choices down the line."

Love, he said, is not genuine unless you keep falling in love. If you don't, "you don't have it and you never had it."

Similarly, creation has to be renewed every day, or it is not worthy of the name.

God made a promise, a covenant, when he created the world, and He can be held to account.

On the other hand, a promise is a limitation. "If I promise something, I am bound by that promise, I am limited."

Freedom, said Seeskin, "is not avoiding responsibility. It is a free acceptance of that responsibility.'

He described God's decision to create and sustain the world as an example of true autonomy. "Autonomy is the self-imposition of law – taking responsibility by one's own decision."

God, then, "is the ultimate free agent."

While we can't imitate God's act of creation, we can imitate His taking responsibility.

When Israel was freed from Egyptian bondage, all it meant was that their "external shackles were removed. However, to be truly free, you have to do more than run around in a state of moral chaos," Seeskin said.

This is the significance of what happened at Mount Sinai when God gave the Jewish people the Torah, Seeskin said. "They were asked to take moral responsibility."

The commandments are not just orders, like those of a dictator. "By giving us the commandments, God is making a covenant to which both sides are asked to agree."

God wants us to enter the covenant and renew it every day, just as God made the choice to create and sustain the world, he said.

In the morning prayers, he said, we acknowledge that God renews His commitment to sustain the world every day: "He who illuminates the earth… and in His goodness renews daily, perpetually, the work of creation," which is recited in the morning prayers just before the Shema.

In the Hagaddah, he said, we are asked to feel as if we personally came out of Egypt. Shavuot is the re-enactment of the giving of the Torah at Sinai.

In reply to a question from the audience, Seeskin said that commitment to "all the important things in life, like love and the family, have to be renewed. That's why Creation is a model for everything."

83-year-old Kirkland Lake man has second bar mitzvah

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Eddie Duke of Kirkland Lake, Ont. has something in common with Kirk Douglas. They are both fortunate enough to have celebrated a second bar mitzvah at the age of 83.

"One day, as I was watching television," says Duke, "I saw Kirk Douglas talking about the fact that three score and 10 is a full life for a man and if he has another 13, he can have another bar mitzvah. He told about having had a second bar mitzvah himself and I thought that I would like to have one, too."

Duke grew up in Kirkland Lake where he had his first bar mitzvah. As a child, he felt he wouldn't be able to chant a Haftorah because he was told he couldn't sing. Although his father had hired a teacher for him, he lacked the self-confidence to "perform."

"At my first bar mitzvah," he says, "I just did the blessings and made a speech – in English and in Yiddish – and we had a nice party. But I knew I didn't do it right and I decided that some day I would do it again." He somehow felt that he had let his father down and vowed to make amends.

Seven Jews in city

Though once a thriving Jewish community of 48 families with an active synagogue (of which Duke was president), Kirkland Lake now is home to only seven Jews. It did not seem possible to have the bar mitzvah there. He thought briefly of doing it in Toronto where his daughter, Libby, lives and where another daughter, Shelley, lived until she passed away last year.

On a visit to Ottawa where his son, Lorne, lives with his family, Duke attended services at Congregation Adath Shalom. He mentioned to family friend Joel Yan that he was thinking about having another bar mitzvah and Yan stepped in to help. He made a tape of the blessings and Haftorah and sent it to Duke in Kirkland Lake who practised diligently until he was ready.

A week before the big event, Duke returned to Ottawa and practised with Yan. The members of Congregation Adath Shalom welcomed him and joined his family in their simchah. "Finally," says Duke, "at last, it was my big moment. They called me up and I did it. I cried while I did it and I think there were a few people in the congregation who did, too. I really think my father heard me!"

The Havdalah candle used for the service had been made by Duke's late daughter, Shelley. The candle became her link to the family celebration of her father's bar mitzvah.

Duke's son Lorne said he was very proud of his father's accomplishment and happy that he had chosen to have the bar mitzvah in Ottawa, with his family.

"It was nice to see the warmth with which he was greeted by the members of Adath Shalom and the way they supported him," he said. "He felt good about it and I think the congregation felt good about it, too. An occasion such as that doesn't happen often. I was proud that he had done it."

בס"ד

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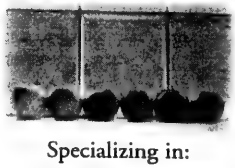
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Coast to Coast

Ottawa's Soloway JCC takes part in 2001 Kallah

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The Soloway JCC was one of five Jewish community centres in Canada that took part in a revolutionary gathering in cyberspace with thousands of others around North America.

The first of three programs sponsored by the JCC Association and the 92nd Street Y in New York City, was simulcast to over 30 cities on March 11.

The 2001 Kallah: L'Takein u L'Kadeish/A Gathering: to Transform and to Elevate, was based on the custom in talmudic times, to gather during the Hebrew months of Elul and Adar for the purpose of Jewish study.

The modern version of the kallah is an initiative to allow Jews to study together through the wonders of technology.

While the panel, which included Harvard Law professor Alan Dershowitz; nationally syndicated radio talk show host and author Dennis Prager; and author and columnist for the *New York Observer*, Anne Roiphe sat before a live audience at the 92nd Street Y, moderator Rabbi David Woznica began by asking audience members – both in New York and around the continent – to join in reciting a blessing in Hebrew and English.

Rabbi Woznica directed questions to the panelists, and audiences across North America watched a live simulcast on large-screen televisions. They were also able to send their own questions via fax and e-mail.

Rabbi Woznica read the questions and identified the senders.

The over 250 people who gathered at the Soloway JCC listened to discussions such as, how can we ensure strength and commitment among North American Jews now and in the future – and what should we be committed to; and can and should secular Judaism sustain itself."

Ideas flowed and occasionally voices were raised, but each panelist demonstrated knowledge and commitment to his or her ideas and beliefs and all provided food for thought.

Each city had a local moderator who accepted questions from the live audience at the end of the simulcast, allowing for discussion among one's own community members.

Two additional simulcasts have been scheduled for March 20 and March 25.

Ottawa's participation in the kallah was supported by the Lorry Greenberg Foundation, the United Jewish Appeal of Ottawa and a number of individual community members, as well as Congregations Agudath Israel, Beth Shalom West, Beth Shalom, Machzikei Hadas and Temple Israel.

RELIGIOUS SCHOOL PRINCIPAL
Toronto area Reform congregation is seeking a dynamic and creative individual to oversee our JK – grade 10 Religious School program.
The ideal candidate for this position will possess administrative, pedagogical and interpersonal skills, as well as Judaic knowledge.
Submit resumes to:
Principal interview committee,
Temple Har Zion
7360 Bayview Ave.,
Thornhill, ON L3T 2R7
or Fax: 905-889-2258

YIDDISH CORNER
Edited by: ALEK SILVER
יידיש־ווינקל
רעדאגירט פון: אלעק סילווער

מיין באפרייונג פון בוכענוואלד
פון סאלאמאן (שלמה) רובינשטיין

עס דערמאנט מיך דעם טאג פון 11טן אפריל, 1945, וואס האט זיך טיף איינגעקריצט אין מיין זכרון. אין דעם טאג האט די אמעריקאנער ארמיי אונדז באפרייט פון דעם נאציש קאנצאר. איך מח אונטערשטרייכן, אז נאר דורך א נס בין איך געבליבן לעבן.

איך האב עס צו פארדאנקען אן עס.־עס. מאן פאר דעם. צווישן טעג פאר דער באפרייונג האט דער מערדער מיך שטארק צעשלאגן, צעבראכן מיין נאז אן אפשר אנדערע ביינער. א גאנצע נאכט בין איך א צעשלאגענער אן א פארבלוטיקטער געלעגן אופן אפעל־פלאץ אן נישט געוווסט בכח זיך צו רירן פון ארט. צוליב דעם טאקע בין איך נישט געווען צווישן די פיר טויזנט ידישע שקלאפן, וועלכע מען האט אין טאג פאר דער באפרייונג ארויסגעפירט אין וואלד אריין לעבן וויימאר אן דארט אלעמען דערשאסן.

מיינע וויטזקן זיינען געווען אזוי שטארק, אז איך האב זיך נישט אפילו געקענט אופשטעלן אן צוגיין צו די אמעריקאנער באפרייערס אן אויסדריקן מיינע דאנק געפילן צו זיי. איך האב זיי געוואלט זאגן, אז א דאנק זיי האב איך דערלעבט צו זען די מפלה פון די בעסטיאלישע דייטשן. איך וועל אינצו האבן די מעגלעכקייט צו דער־ציילן וועגן די שוידערלעכע מעשים פון דייטשן פאלק.

עס איז שווער צו באגרייפן, אז אט דאס קולטורעלע דייטשע פאלק, וואס האט ארויסגעגעבן די גרויסע דערזעקרס, שרייבערס, קאמפאזיטארן, וי קאנט, שילער, גיטה, בעטהאווען אן אנדערע, האט אויך ארויסגעגעבן די סאדיסטישע, באשטיאלישע מאסן־מערדערס, וואס די מעטשהייט האט בין איצט געהאט. די הויך־אריסטאקראטישע דייטשע וויסנשאפטס־מענער האבן צוגעלאכט צו שאפן גאדקאמערן צו פארשנעלערן דעם טויט פון מיליאנען מענטשן, ארייננערעכט אויבער א מיליאן קינדער, אפשטאמיקע פון ידישן פאלק.

איך געדענק נאך גוט די ערשטע נאכט אין בוכענוואלד, וווּ מיר זיינען אנגעקומען פון ארבעטס־לאגער טשענסטאכאוו. באלד בייס אנקום האבן די נאציש וועכטערס אונדז אנגעהויבן שלאגן אן האלב־טויטע אונדז ארויסגעטריבן פון די וואגאנען. מיר זיינען געשטאנע אין קאלטן דרייסן בין איבער האלבער נאכט. דערנאך, וויידער מיט קלעפ אן גומלדן אונדז געיאגט פון איין ארט צום צוויטן.

צום ערשטן אונדז געיאגט איז א באד ארין, וווּ מיר זיינען געווען געצוווונגען זיך אויסצוטאן אן זיי האבן בי אונדז אלץ צוגענומען. נאכהער מיט א ראזיר־מאשינקע אראפגענומען יעדע איינציקע האר פון אונדזער קערפער אן נישט איין מאל מיט שטיקלעך פלייש. די סאדיסטן האבן די ערטער באשפריצט מיט שוועבל־שטאף, וואס האט אונדז געגעבן אומעגלעכע יסורים. דערנאך, וויידער מיט שמיץ, אונדז געיאגט אונטער די שפריצערס אן געגאסן אויף זייער היים וואסער אן זייער קאלט וואסער. מענטשן זיינען צעפאלן פון די יסורים. דאס קרעכצן אן געשרייען פון די מענטשן האט די דייטשע באראקן אפילו קיין צייט געטאן בייס הארצן. עס איז נישט מעגלעך אויסצודריקן אין ווערטער די ערשטע נאכט אין בוכענוואלד. איך וועל דאס נישט פארגעסן מיין גאנץ לעבן.

אין עטלעכע וואכן ארום, דעם 25טן אפריל, וועט די ידישע וועלט אפציילענען דעם „יום הזכרון". איז עס טאקע אונדזער חוב צו דערציילן אונדזערע קינדער, אונדזער אייניקלעך, די יידן, וואס האבן דאס אליין נישט איבערגעלעבט, אן טאקע דערציילן דער גאנצער וועלט, וואס דער חורבן מיינט פארן ידישן פאלק בכלל אן פאר דער שארית הפליטה בפרט. מען דארף ארויפריסן די ליגנערס אן פאלשקייקנערס, וועלכע ווילן אפווישן דאס קאפיטל געשיכטע פון 20סטן יאהרהונדערט. בשום אופן קענען זיי נישט ריינוואשן די רציחות, וואס זיינען באגאנגן געווארן קעגן ידישן פאלק.

Eppel heads east on QEW to new UJA post

By MOURA WOLPERT
Special to The CJN

HAMILTON — After more than seven years as its executive director, Patricia Tolkin Eppel has resigned from the Hamilton UJA FEDERATION.

Eppel has been appointed director of planning of the new Jewish Community Campus, Toronto UJA FEDERATION, York Region.

Yet Eppel assured volunteers, staff and board members at a farewell tribute party at Wendy and Lorry Schneider's home that she is not leaving the area and will remain a member and staunch supporter of the local community.

In their tributes, David Steinberg, federation president at the time Eppel became its executive director, and Legacy Endowment Fund chair and former president, Stan Tick, praised her for her dedication to the community, her many accomplishments and her hard work and skill in handling a difficult and demanding job. There were also tributes from the staff and some good natured ribbing from Schneider, editor of the *Hamilton Jewish News* and director of the Legacy Endowment Fund and Leadership Development.

Eppel leaves the Hamilton community considerably richer in services than when she was appointed executive director. She is most proud, she said in a telephone interview, of having at last established the long-planned Legacy Endowment Fund and of raising the importance of UJA FEDERATION in the community. Also, under her direction, the Midrasha high school was established, as well as the Israel Experience Scholarship and Young Leadership programs and the Kiev Hunger project.

Eppel graduated from Trinity College, Dublin, with a BA in philosophy, psychology and biblical studies, and holds MSW and PhD degrees in medical sciences (growth and development) from McMaster University. She has also taken a course in office management and has worked in various retail and office jobs. She has spent a year in Israel and has been an active volunteer in the Jewish community.

When she was a small girl growing up in Dublin, she dreamt of becoming a town planner. Of her new job, she says, "I have married my love for town planning with my passion for communal work."

Eppel is married to Hamilton psychiatrist Dr. Alan Eppel. Their daughter, Ayelet, is a recent science graduate of the University of Western Ontario, their son Noam is in the computer business in Toronto, and their youngest son, Yonah, is in high school.

Workshop brings seder alive

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Participants in a pre-Passover workshop for those in their 20s and 30s will learn how to make the seder a living, vibrant experience, says Rabbi Neal Loevinger, director of outreach for Kolel: The Adult Centre for Liberal Jewish Learning.

The workshop, led by Rabbi Loevinger and Rabbi Daveen Litwin of Temple Sinai, is part of Kolel's YUJJIES (Young Urban Jews); it is one in a continuing series of programs held on the last Sunday of every month.

"We are going to discuss different interpretations that can be brought to the family seder to make it a ritual that lives and breathes in 2001, or 5761," he said.

Some young people are uncomfortable with the Hagaddah because the translations are out of date, he said. " We want to give people conceptual tools to ask questions that will make the seder more relevant."

There are many physical rituals during the seder that "can be merely done, or else can be done as a prompt to some very profound questions.

"Breaking the matzah, for example, can prompt a discussion on the difference between whole and broken human beings. If we add a discussion, the ritual can take on a whole different meaning," said Rabbi Loevinger.

The workshop takes place March 25, 7:30 p.m., at the Kolel Centre, 151 Eglinton Ave. W. It will be followed by a chametz fest – all the cookies and pretzels you can eat – and music. For information, call 416-485-7002 or check out the Web site at www.kolel.org.

3rd Annual Leadership Sinai
MOUNT SINAI HOSPITAL
spring ball
March 31st, 2001

Come enjoy a fabulous evening ...
You are invited to the Leadership Sinai Spring Ball in support of priority programs at Mount Sinai Hospital including the Leadership Sinai Centre for Diabetes.

Sweep away those winter blahs ...
with dancing, fine food, entertainment, silent auction and more!

Saturday, March 31st, 2001 at 8 p.m. ...
The Capitol Event Theatre, 2492 Yonge Street, Toronto

The attire is semi-formal ...
and tickets are $60 per person - for order information please call Kheirunnissa Lakhani at 416-586-8453.

The goals of Leadership Sinai are to develop the future volunteer and philanthropic leadership of Mount Sinai, and to raise funds required by the Hospital in order to continue to provide the highest level of medical care, research and education.

To order your tickets please fax this form to: 416-586-8639 or call 416-586-8453.

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Address: _____
City: _____ Prov.: _____ Postal Code: _____
Phone: _____ Fax: _____ E-mail: _____
Number of Tickets: _____ Total $ value of tickets: _____
Method of payment: Cheque ☐ Visa ☐ AMEX ☐ MC ☐ Expiry date: ___/___
Name on card: _____
Credit card number: _____ Tickets to be picked up at the door: ☐
I am unable to attend but would like to make a donation of $ _____

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Thursday, May 31, 2001
7:30 p.m.

Toronto Centre for the Arts
Recital Hall

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What's New

By Miriam Herman

Perpetuate the memory of a loved one
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Information:
416-785-1333

DEADLINE REMINDER: Monday, March, 26, is deadline for April 5 issue and Monday, April 2, is deadline for April 12. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Saturday, March 24

MELAVEH MALKA

Live musical Carlebach-style melavah malka for young Jewish adults marking Rosh Chodesh Nisan, 9:30 p.m. at Forest Hill Jewish Centre, 445 Spadina Rd. 416-885-4114.

Sunday, March 25

TORAH DEDICATION

Beit Rayim Synagogue and Hebrew School escort the new sefer Torah under a chupah into the synagogue with singing and dancing for Rosh Chodesh Nisan. Kiddush follows services. 9711 Bayview Ave. 905-770-7639, ext. 31.

YIDDISHLAND CAFÉ

Yiddish Words on Russian Fields: Songs and Poems by Yiddish Poets, 7:30 p.m., Workmen's Circle, 471 Lawrence Ave. W. 416-787-2081.

JEWISH MEDICAL ETHICS

Discussed by **Rabbi Roy Tanenbaum** and panel of experts, at Beth Tzedec Congregation. Brunch 9:30 a.m., program at 10. 416-781-3511.

PASSOVER DISCUSSION

Rabbi Shloime Schwartz focuses on Be a Sage on the Haggadah Page! Pride of Israel Synagogue. Shacharit 9 a.m., breakfast 9:45, lecture 10:15. 416-226-0111.

ROSH CHODESH SERVICE

Canadian Seaway branch, Women's League for Conservative Judaism service for Rosh Chodesh Nisan with **Anna Urowitz-Freundenstein.** 9 a.m. at Beth Emeth Bais Yehuda Synagogue. RSVP **Rivy Bass,** branch president, 905-761-5788.

BEING JEWISH

Temple Kol Ami presents **Susan Jackson,** UJA FEDERATION of Greater Toronto, speaking on Being Jewish in the 21st Century, 8-9 p.m. at Indigo Books, 8705 Yonge St., Richmond Hill. **Cy Charny** 905-886-5606.

WINGATE BRANCH

General Wingate branch, Royal Canadian Legion, general members meeting, breakfast nosh, 9:15 a.m., 788 Marlee Ave. 416-782-5024.

SINGLES BRUNCH

Dynamic Singles of Adath Israel and Intersynagogue Singles Singles Brunch. 35+, with musician **Yitzchak Aragaman.** Sunday, March 25, at the synagogue. 416-635-5340.

SISTERHOOD MEETING

Need more containers for Pesach? Join Shaarei Tefillah Sisterhood meeting and breakfast, 10 a.m. – good company and Tupperware.

BEHIND THE SCENE

Behind the Scenes: Preparing the Toronto Jewish Film Festival with **Shlomo Schwartzberg,** 9:30 a.m., Temple Sinai.

THE SECRETS OF COPING

Presented by York General Hospital, Temple Har Zion and Women's Wellness Outreach, 9:30 a.m. at temple. Register. **Phylis** 905-731-7421.

HUMANISTIC JUDAISM

Oraynu Congregation for Humanistic Judaism, Introduction to Humanistic Judaism, 10 a.m. St. Andrews Junior High School. 131 Fenn Ave. RSVP 416-385-3910.

Monday, March 26

KOSHER GOURMET GALA

Enjoy wine and food donated by caterers, restaurants and wine distributors at a festive event benefiting MAZON Canada, 6:30-9 p.m., Roy Thomson Hall. 416-783-7554.

SIN AND REPENTANCE

Prof. Kenneth Seeskin lecture, Sin and Repentance: A Jewish Perspective, 8 p.m., University College Room 140, 15 King's College Circle. 416-978-8118.

Continued on page 25

WE'VE GONE MESHUGA THIS PESACH AT PARTY SUPPLY DEPOT

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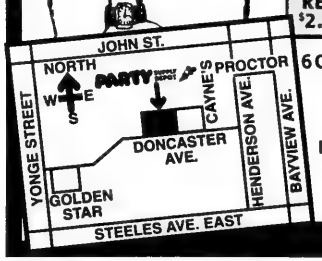

While stocks last — We reserve the right to limit quantities — Promotion ends April 12, 2001

What's New

Continued from page 24

ATLANTIC CITY TRIP

Adath Sholom Sisterhood information and signing-up meeting for the trip to Atlantic City May 22-25. 7 p.m., 864 Sheppard Ave. W. **Bunnie** 416-633-9691.

MISSIONARY THREAT

Battle for the Jewish Soul, **Rabbi Michael Skobac** of Jews for Judaism, 8 p.m., Adath Israel Congregation. 416-635-5340.

BOOK DISCUSSION

The Jewish State by **Yoram Hazony** is discussed. 8 p.m., Beth Tikvah Synagogue. 416-221-3433.

Tuesday, March 27

PASSOVER SHOP-A-THON

Presented by Toronto Hadassah WIZO at Dominion – Lawrence Plaza, noon to midnight. A percentage donation of gross sales goes to Youth Aliyah and Youth Services Campaign. 416-630-8373.

CHILDREN HAVE STRESS

Jill Levine, child therapist speaks on Children Have Stress Too!, 7:30 p.m. at Dr. Abraham Shore Academy, She'arim Hebrew Day School, Beth Emeth Bais Yehuda Synagogue. RSVP **Doris Wexler** 416-633-8247.

FILM REVIEW

Heather Kassel reviews *American Beauty*, 8 p.m., Adath Israel Synagogue.

Wednesday, March 28

BIBLICAL ZIONISM

Lecture by columnist **Gary Cooperberg** of Israel, on Biblical Zionism, the Mandate for Jews to Return to the Land of Israel, 8 p.m. Zionist Centre, 788 Marlee Ave. 416-781-3571.

BEREAVED FAMILIES

Bereaved Jewish Families of Ontario Family Night, **Prof. Stephen Fleming**, York University, speaks on Grief, Trauma and the Search for Meaning. 7 p.m. at Adath Israel Synagogue. **Sheila Browne** 416-638-7800, ext. 202.

21ST-CENTURY ISRAEL

Canadian Zionist Federation and Beth David B'nai Israel Beth Am series with **Prof. Derek Penslar** focuses on Brothers or Strangers? Israel, the Diaspora, and the Future of Israel, 8 p.m. at the synagogue. 416-633-5500 or 416-633-3988.

UNDERSTAND PASSOVER

A view of Passover and understanding the Haggadah, **Rabbi Eliezer Breitowitz**, rosh yeshiva of Yeshivas Hamilton, 8 p.m., Ohr Somayach, Thornhill. 905-886-5730.

Thursday, March 29

WOMEN AND SCIENCE

Canadian Society for the Weizmann Institute of Science lecture Lasers Revolutionizing the Treatment of Skin Diseases and the Aging Face, speaker **Dr. Jeffrey Dover**, Chestnut Hill, Mass. 8 p.m., 416-733-9220.

VILNA'S YIDDISH CULTURE

Slide presentation by **Vivian Feelsen**, 8 p.m. at Temple Har Zion. **Paulette Volgyesi** 416-222-7033.

And What Else Is New

PASSOVER FOOD DRIVE

Drop off kosher for Passover food items or a financial donation at National Council of Jewish Women of Canada, Toronto section, 4700 Bathurst St., your synagogue or Jewish day school until March 27. Delivery of food boxes Sunday, April 1. 416-633-5100.

PASTRY DEMONSTRATIONS

Downtown Jewish Day School fund-raiser with pastry chef **Joanne Yolles**, Sunday, March 25, 2-4 p.m. and Thursday, March 29, 7-9 p.m. at Loblaws Forest Hill Market, upstairs classroom. **Barbara** 416-651-2037. All proceeds to the school.

OUR YIDDISH HERITAGE

Temple Sinai's Our Musical Legacy program on Friday, March 30, an Oneg Shabbat presentation of Yiddish songs. Services 8:15 p.m.

VILLAGE SHUL

Village Shul, 1072 Eglinton Ave. W. 416-785-1107.

Raising Roses Amongst the Thorns, **Rabbi Noach Orlowek**, Sunday, March 25, 8 p.m.

Lessons of Freedom, **Zale Newman**, Monday, March 26, 8 p..m.

My Child, My Disciple parenting workshop, Rabbi Orlowek, March 26 and 27.

KARAOKE NIGHT

Thornhill Lodge B'nai Brith Karaoke Night, Saturday, March 31, 7-10 p.m. Rosemount Community Centre. **Cindy** 905-731-9531.

SOLEL CONGREGATION

Solel Congregation of Mississauga, 2399 Folkway Dr. 905-820-5915.

Brotherhood breakfast, Jews and Slavery in the Americas, **Dr. Tony McFarlane**, past president of Temple Anshe Sholom. Hamilton. Sunday, March 25, 9:45 a.m. RSVP.

Spring Into Pesach Action, seder walkthrough, discussion, Thursday, March 29, 7-8:30 p.m. RSVP.

Second seder, Sunday, April 8, for family and community. RSVP.

JF&CS GROUPS

Jewish Family & Child Service groups. **Shawna Sidney** 416-638-7800, ext. 215.

Birthdays, Hockey Games and Holidays: Making It Work After Divorce, Monday, March 26, 7-9 p.m.; Adolescent Social Skills: Ages 15-17, starts Tuesday, March 27 for 8 weeks; Bereavement: A Discussion Series for Younger Persons Who Have Recently Lost a Spouse, starts Tuesday, March 27, for 6 sessions.

PROGRAMS AT SKC

Sephardic Kehila Centre, 7026 Bathurst St. 905-669-7654.

Rabbi Isser Z. Weisberg speaks about Gog and Magog: The Final Confrontation, Sunday, March 25, 7:30 p.m.

Pesach Car Wash (interior and exterior) Sunday, April 1, 11 a.m. to 4 p.m. Call for location.

Hagalat Kelim for those who have the extreme need to use regular metal utensils or cutlery for Pesach, Sunday, April 1, 10 a.m. to 1 p.m.

HEBREW LANGUAGE

Hebrew language studies classes begin the week of April 1, all levels. led by **Channa Sargon.** Held at 3995 Bathurst St. Sponsored by Canadian Zionist Federation. Register now. 416-633-3988.

HUMANISTIC SEDER

Oraynu Congregation for Humanistic Judaism seder, Sunday, April 1, 4:45 p.m., North York Memorial Hall, 5110 Yonge St. Pot-luck dinner follows. RSVP 416-385-3910.

FOR SENIORS

At Holy Blossom Temple Lunch & Learn in Retirement, Rabbi Gunther Plaut speaks on The Privilege of Growing Old, Wednesday, March 28, noon. Bring dairy lunch.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). March 29, evening of games. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: March 25, dance; March 28, Casino Rama; May 7-10, Thousand Island trip. 416-395-7881.

LZA Seniors Club trip to Stage West Dinner Theatre to see *West Side Story* in June. Reserve 416-630-9444. Seniors Cultural Club meets Tuesdays at 10 a.m. at the Borochov Cultural Centre, 272 Codsell Ave.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

A Journey Into Dementia: Role of the Family sponsored by Sage Care Inc. Tuesday, March 27, 7-8:30 p.m. **Joan Turner**, ext. 126.

Osteoporosis Support Group Tuesday, March 27, 1:15-2:30 p.m. **Pat Israel** discusses What is Active Living for the Older Adult?

Andrea Sturk, dietitian, presents Making Sense of the Food You Eat, Thursday, March 29, 1:15 p.m.

Israeli Club Etrog for Hebrew speaking persons meets 7 p.m. Tuesdays for movies, lectures, dances, sing-alongs, bingo. March 27 is a free evening. **Anna**, ext. 110.

Movie, *The Green Mile*, Sunday, March 25, 2:30 p.m.

WAGMAN CENTRE

55 Ameer Ave. 416-785-7500.

Lunch & Learn Tuesday, March 27. Speaker **Joe Warner**. Topic: Canadian Volunteer in the Israeli Army. Reserve at Service Desk. For details, **Mara Swartz**, ext. 2275.

Spring Dinner and Dance Thursday, March 29. Dinner 5:30 p.m., followed by dance. Register at Service Desk. For details, **Mara**.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Thinking About Pesach: New Approaches to the Seder by **Rabbi Ed Elkin** of First Narayever Congregation, Sunday, March 25, 10:30 a.m.,

Life is a Contest: Where Are You in the Game?, author **Don Morgan** and Olympic athletes **Nancy Holland** and **Kai Bjorn**, Sunday, March 25, 3 p.m. Co-sponsored with Island Yacht Club.

Lecture via satellite, An Evening with Elie Wiesel. Sunday, March 25, 7 p.m.

Seniors program, Thursday, March 29, 2 p.m. **Rabbi Elkin** leads the discussion on Is It Really Important to Celebrate the Seders?

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St, 416-636-1880.

Sunday, March 25:

9 a.m. to 4 p.m. St. John's Ambulance babysitting course. Pre-register, ext. 229

Rosh Chodesh Nisan celebration 11 a.m. to noon at Children's Museum. **Margolit Zaig** leads activities. Ext. 456.

Centre Camp Open House, 1-3 p.m. See *You Belong Here*. Ext. 229

Register for classes starting March 26. Koffler Centre of the Arts offers Sunday Kids' Studio, Painting, Drawing, Young Potters. Ext. 269.

Red Cross/Lifesaving Instructor crash course begins March 26. **Graham**, ext. 252.

Register now or at first class for spring courses. Ext. 271.

SINGLES EVENTS CAN BE FOUND ON PAGE 26

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The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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Coast to Coast

Israeli musicians perform in Ottawa

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A unique partnership between the Israeli Embassy and Jewish Family Services (JFS) recently gave two young Israeli musicians the opportunity to perform for a large and appreciative audience here in Canada.

On Sunday, March 11, violist Shmuel Katz and pianist Dmitri Shteinberg, both currently studying at the Manhattan School of Music in New York, performed at the National Library of Canada a program which consisted of Schubert's Sonata "Arpeggione" D. 821 in A Minor; a selection by E. Partos called "In Memoriam," a tribute to holocaust victims; Old French Dances by M. Marias; and J. Brahms' Sonata Op. 120 #2 in F Minor. The concert was the brainchild of embassy counsellor Amir Maimon and a collaborative effort between the Israeli Embassy and the Canada-Israel Cultural Foundation (CICF).

During his tenure in the nation's capital, Maimon has attempted to reach and engage members of the Jewish community in a variety of programs featuring Israel.

"It is very important to co-operate with every sector of the Jewish community," he says. "This is not the first time the embassy has involved Jewish Family Services in our programs. Our first joint venture was our Chanukah party on Parliament Hill which was very well received. We are planning to continue with our fruitful association with community organizations."

This type of program fits the CICF mandate in several ways, says Norman Barwin, the CICF's chapter president in Ottawa. "With all the troubles in Israel, we wanted to let people know that there is another side of Israel, a cultural side."

In addition to exposing the public to Israel's culture, CICF aids cultural exchanges and helps Israeli musicians to study in North America.

"We were very excited about this concert because the young pianist was here in 1994 as a recipient of the CICF scholarship," Barwin says. "We are hoping in the next year to have a series of concerts of young Israeli musicians here."

Many of the clients of Jewish Family Services are immigrants from Eastern Europe who have cultured backgrounds. As immigrants, they are limited financially and unable to attend concerts and other cultural events.

"This type of collaboration has made it possible for many of our clients, who would otherwise not be able to attend, to do so," says JFS executive director Mark Zarecki. "For the low cost of $5, about 100 clients who would not normally come out to a community event were able to."

Zarecki has high praise for the embassy for including all members of the Jewish community in their events. "The embassy has been wonderful," he says. "They deserve much credit for inviting our clients to several of their events which they would not normally have access to."

During the intermission, the musicians mingled with audience members over refreshments provided by CICF members.

Mideast dossier tests the Hill

Now that the 37th Parliament has settled into its second month, all the cast members have got their lines down pat and the daily Matinee Feature (Question Period) plays out with predictable precision.

Looking for some distraction, your faithful scribe has put together a couple of notes as a "heads-up" on issues that I will return to in greater detail over the next few months.

Item: With John Manley now formally scheduled to undertake his maiden voyage to the Middle East as foreign minister, all of his colleagues who somehow regard themselves as 'stakeholders' in the Canada-Israel relationship are jockeying for seats on the government jet that will whisk Manley to four destinations in four days (Jordan, Israel, Egypt and the Palestinian-controlled territories).

Of particular interest will be the tug-of-war between Irwin Cotler and Yvon Charbonneau. In his time, Lloyd Axworthy had raised Cotler's status by appointing him as a 'special envoy' to promote ratification of the International Criminal Court. Some are suggesting that Cotler is currently in a bit of a deep-freeze due to his criticism of the government on the human rights file and his conduct during the election campaign regarding Canada's anti-Israel voting record in the UN. For his part, Charbonneau, the former head of the strident Quebec Teachers Federation, has a new, elevated status within the Liberal caucus. He will certainly try to parlay that status into a visible pro-Palestinian presence on the trip.

Ironically, therefore, Manley's first test on his handling of the Middle East dossier will be played out here at home.

Speaking of the Middle East, the greatest activities on the Hill lately have been briefings by Middle East experts on the current situation.

Scene in Ottawa
By G.K. SIMCOE

Vancouver MP Libby Davis seems to have taken over from Svend Robinson as the chief NDP frontperson for the Arab cause. She has facilitated several events recently including a briefing by an Israeli-Arab Member of Knesset on the evils of the Zionist state.

It could be that she is motivated because the Canada-Israel Parliamentary Association just re-elected Carolyn Bennett as its chair. Bennett has been instrumental in raising the profile of the links between Israeli and Canadian parliamentarians and is planning a series of bi-national consultations that may generate considerable attention over the next couple of years. With Bennett at the helm, Libby Davis does indeed have cause for concern.

Shalom BC's Givon reaches out to community

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — As executive director of Shalom BC, Daniella Givon is perfectly suited to her career.

She describes herself as a community person who enjoys networking and meeting new people.

"Being involved in the community gives me a lot of pleasure because I am able to help people," Givon said.

"It isn't a social service [agency], but it is help on a different level."

Shalom BC, a Jewish information and referral service that opened in 1989, assists new British Columbia residents and visitors who seek details about local Jewish communities.

Formerly called Shalom Vancouver, the name recently changed in response to growing Jewish communities outside of Vancouver, particularly in Victoria and Kelowna.

"We mostly have local information about Jewish organizations, synagogues, schools and events," Givon said.

"But we also have some out-of-town information that seems to be needed on things such as the Israeli consulate and the Wiesenthal Centre. And you don't have to be Jewish to ask questions. We will always answer them."

The questions Givon and her staff of volunteers routinely receive aren't necessarily limited to who, what, where and when. There are also many why's.

Just after the movie *Schindler's List* was released, Givon said, Shalom BC fielded some interesting queries.

"We had a lot of people who called wondering about the meaning of stones on graves," she said.

"It's varied – all kinds of interesting questions. Anything from kashrut questions about kosher salt, to where to buy certain gifts or foods.

"We also hear from people who tell us they just discovered they're Jewish and want to find out more about it."

For out-of-town visitors interested in connecting with the Jewish community, Shalom BC can provide a package of information about Jewish activities and events.

For new BC residents, the organization offers a welcome service that includes a publication entitled *A Guide to Jewish Life* and various general-interest pamphlets about such things as looking for housing, health insurance and tenant rights.

"We ask the newcomers to come in for about 20 to 40 minutes to meet with us. We'll connect them with a synagogue if that's what they want, too.

We also have a mentoring program which matches newcomers for six months with either a family – depending if the newcomer is part of a family – or with singles," Givon said.

"Our objective is integration into the Jewish community and into the general community."

Shalom BC is located on the main floor of the Jewish Community Centre, 950 W. 41st Avenue. Phone (604)257-5111 for further information.

Volunteers Needed

In Vancouver

Louis Brier Home & Hospital needs volunteers on an ongoing basis for a variety of tasks, including clerical work, one-on-one visits, accompanying the elderly on outings and medical appointments, and assisting with oneg Shabbat, parties, special events and fund-raising. Call volunteer co-ordinator Queenie Hamovich at 604-261-9376.

* * *

Friendly, computer-savvy volunteers are needed to work behind the desk at Shalom Vancouver's office on the main floor inside the Jewish Community Centre. Duties include welcoming newcomers and handing out information packages, three hours per week. Call Daniella Givon at 604-257-5111, ext. 239.

* * *

Shalom Vancouver needs volunteers on an on-call basis to help with clerical tasks such as assembling materials and preparing information kits. Shalom Vancouver is located on the main floor of the Jewish Community Centre. Call Daniella Givon at 604-257-5111, ext. 239.

– Compiled by Marlane Press

* * *

In Ottawa:

The Bess and Moe Greenberg Family Hillel Lodge, Ottawa Jewish Home for the Aged needs volunteers to answer the phone, greet visitors and assist with general administration/clerical work, mornings and early in the afternoon. Great atmosphere! Call Stephen Schneiderman at 613-728-3900, ext. 118.

– Diane Koven

***

Be sure to visit The CJN *Internet when looking for a volunteer position. We now feature volunteer positions in Toronto, Ottawa, Winnipeg and Vancouver.* The CJN*'s Volunteers Required can be found at www.cjnews.com/community.*

בס"ד

URGENT PLEA

Dear Friend עמו"ש,

We are taught by חז"ל about the importance of being נושא בעול עם חברו - helping a fellow Jew with his or her burden. Sometimes, however, a particular situation touches us so profoundly that we are compelled to act even more compassionately than we usually do.

Such is the case about which we are writing. You very likely heard recently about a terrible tragedy that occurred in ארץ ישראל, in which a young father of forty, בן תורה a, was killed together with his youngest child - a nine-year-old daughter - in an automobile accident. This occurred as he drove through a perilous stretch of road near ירושלים, in a region where Arabs often throw rocks.

The young widow, רחמנא ליצלן, who is a native of Toronto, daughter of Tibi and Yehosheva Guttman, is now left with three sons and with little recourse for securing fundamental פרנסה. An emergency fund is being set up in this city to assist the family in their times of need ahead. The fund will remain here and will בע"ה generate a monthly income.

We are asking that you respond warmly to our call for assistance.

Cheques can be made payable to: **MEOROT, c/o Mr. Ephraim Reichmann, 98 Prue Ave., Toronto, Ont. M6B 1R5**. Please include your return address. All donors of $18 or more will receive a charitable tax receipt.

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Birthright trip for physically disabled a first

By ELI SHUPAK
Special to The CJN

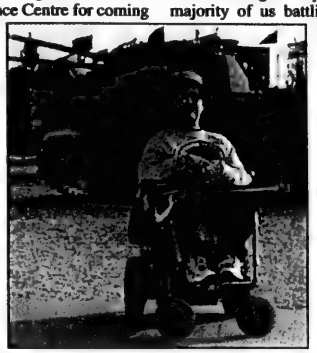
TORONTO — I consider it a miracle that I ever made it to Israel even though I was among almost 1,200 young adults from Canada who were accepted to the Birthright program last year. But then again, Israel is a nation where miracles happen.

Truthfully, getting to Israel was the last thing on my mind in the months leading up to the mid-February departure date. I had been hospitalized for nearly four weeks in the fall with pneumonia (a very serious illness for someone with my condition, Spinal Muscular Atrophy) and contracted an infection during that time which didn't clear up until early last month.

Once I was healthy enough to travel, the next step was finding a caregiver to accompany me on the 11-day trip. I was extremely fortunate to find an old friend I hadn't talked to in years.

Going into a foreign country on the other side of the world that was on the verge of war was a little bit unsettling, but I was not about to pass up this opportunity of a lifetime. As it turned out, the only time I felt the least bit uncomfortable being in Israel was on our last day in Rabin Square (the spot where Prime Minister Yitzhak Rabin was assassinated).

I owe a great deal of gratitude to the Canada Israel Experience Centre for coming up with a program that would accommodate people with physical disabilities. I'd heard prior to leaving just how inaccessible Israel was to people with mobility impairments. Though the seven handicapped participants in our group had their fair share of challenges, for the most part, we got around the country without too much difficulty. That's because of the outstanding job Eli Meiri did in working out the logistics of the trip.



Eli Shupak in Israel

"The preparations for this group started about six months ago," said Meiri, a special needs consultant the Canada Israel Experience Centre hired to properly prepare for the trip. "We had to plan everything ahead."

Sometimes even that didn't help as the group found out upon arriving at the Dead Sea Hyatt that the wheelchair accessible rooms had not been kept for us.

The three of us who changed rooms were quite satisfied when we found ourselves in the executive suites.

We spent our last two nights at the beautiful David Intercontinental in Tel Aviv, but got a dose of reality in between with a two-night stay on a kibbutz.

Our itinerary included events I would never have dreamed possible. I rode a zip line in my wheelchair, scared to death of the cable snapping with me in mid-air. I also went on a donkey ride at Kfar Kedem, driving up a ramp and going around the recreated ancient Galilean village on a cart.

The trip to Masada was a highlight, even though we encountered a sandstorm at the top of the 2000-year-old fortress.

We pushed ourselves to the limit to enjoy this Birthright experience, despite the majority of us battling colds and the elements throughout. The weather could not have been worse (it rained almost every day and was rather cool even for us Canadians), but our tour guide Roni Houbani would put things in perspective at Yad Vashem.

"I think about [the six million Jews who died in the Holocaust] today that cannot share these moments with me," Houbani said to us at the memorial where our picture was taken by the *Jerusalem Post* and published the next day as the first Birthright trip in the world for the physically handicapped.

"I'm sure that for all of them, they would rather stand in the cold wind. We are lucky to be freezing, some people are not. I very often think about them, the victims of the Holocaust and the soldiers who fought so we can be cold today in Israel, but alive."

Rachel Feld, a University of Toronto occupational therapy student who was on her 12th visit to Israel, her third as a madrichah, said to me that this trip was about putting her two passions together.

"I love passing on my passion for this country to other people," she said. "The fact that [this trip] allowed me to combine that with my desire to work with people with disabilities was a bonus.

"I think it's so important for people to experience Israel in this special way. I'm just so happy because many of these participants probably would never have gotten to Israel, and that would be just a crime."

Freelance writer Eli Shupak is a 26-year-old graduate of Ryerson Polytechnic University's journalism program.

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Girls' Softball	March 25,2001 at 11:00am Room #202
Boys' Basketball - 13 to 14 yrs.	March 18, 25,2001 April 1,2001 at 6:00pm Gym #2
Boys' Basketball - 15 to 16 yrs.	March 25, 28,2001 April 1,2001 Gym #2
Girls' Basketball	March 18, 21,2001 at 8:00pm Gym #2
Boys' & Girls' Golf	March 25,2001 at 9:00am Room #202
Boys' Soccer	March 16, 23,2001 at 3:30pm Gym #1 March 20,2001 at 5:00pm Gym #1
Boys' & Girls' Swimming	March 25,2001 at 10:00am Room #202
Boys' & Girls' Tennis	March 25,2001 at 10:00am Room #202
Boys' & Girls' Track	March 25,2001 at 10:00am Room #202
Girls' Volleyball	March 22, 29,2001 at 5:00pm Gym #1

Since the maximum Toronto contingent is 100 athletes, it is possible that some of the above sports or gender/age groups may not be represented at the Games. Not withstanding a fair tryout format, the final decision for inclusion on the team is at the discretion of the coaches and committee.
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Birthright program aids those with disabilities

By ELI SHUPAK
Special to The CJN

TORONTO — Adam Minsky says that one of the most important goals of the Birthright Israel program is to build community. And that means including people from all walks of Jewish life.

The director of Israel and Overseas Programs of UIA Federations Canada was largely responsible for the breakthrough last month allowing participants with both physical and developmental disabilities to take part in the Birthright Israel program for the first time.

"People with disabilities are an integral part of the community," said Minsky, who is based at the Canada Israel Experience Centre, a department of UIAFC. "Ensuring that they can participate in our Canada Israel Experience program is vital to our sense of community."

A total of seven people with physical handicaps and six caregivers from Ontario and Quebec made the trip. There were no applicants from the rest of the country. Fifteen clients from Thornhill's Reena Foundation, as well as five staff members and three volunteer mediators, were integrated into the non-disabled groups.

Arlene Margolese, Reena's manager of volunteer services and Judaic programming, who organized the delegation, said the "other kids were absolutely phenomenal. They included our guys in absolutely everything... and of course most important was the opportunity to visit Israel and to connect with their roots. It was phenomenal. They had an absolute blast."

'Other kids were absolutely phenomenal'

Reena participant Rebecca Hersh was particularly impressed with the beauty of Israel's plant life and the historic aspects of Jerusalem. "There is no other city like that," she said. "I felt as if I was home in my land."

For Jeremy Katz, also a Reena client, visiting the Kotel was a unique highlight. "When I touched the Western Wall, my fingers tingled. It was a very spiritual experience." He also noted that he "had lots of fun [and] met lots of cool people."

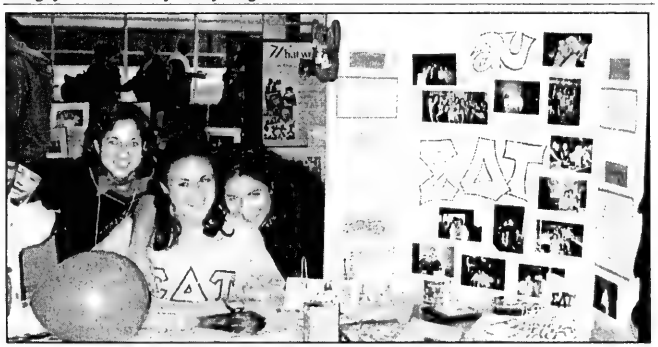
For the physically disabled participants, the cost of the undertaking was triple that of the standard Birthright program, with extra costs incurred from a specially adapted bus, building ramps to make important sites wheelchair accessible, paying for attendants, specially equipped hotel rooms, additional Israeli staff and consultants.

"It was a breakthrough for the Birthright trips and the Jewish community worldwide," said tour co-ordinator Eli Meiri, an Israeli crusader in tourism for people with special needs.

Most of the funding for both groups was supplied through two Birthright Israel grants for innovative programs. UIAFC provided the balance for the physically disabled participants; the Reena Foundation and UJA FEDERATION provided additional funds to cover staff and mediators' participation for the developmentally disabled group. Their volunteer mediators were former Birthright participants now giving of their free time at Reena for a year, noted Minsky.

"This was not a one-shot deal," said Minsky, who added that it will take two years to raise enough money to cover the additional costs of another trip. "We learned a tremendous amount by operating this program and I am eager to implement what we learned. I anticipate that it will happen every two or three years, given our difficulties finding enough eligible candidates."

With files from Frances Kraft



THE JEWISH LINK: From left, Adina Libin, Ruthy Frank and Maytal Helfand took part in The Jewish Link, part of last week's Israel Week at York University. The Jewish sorority Sigma Delta Tau was one of over 40 participating organizations. [Frances Kraft photo]

Para-Chaplaincy Training Program

Para-Chaplains are specially trained pastoral visitors who bring much needed Jewish warmth to those they encounter. The program involves comprehensive training, which will develop skills required to work effectively in Chaplaincy, including how to emphasize the Jewish identity of the client.

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Interested individuals should contact Laila Clein Friedman, Coordinator of Chaplaincy Services, at (416) 638-7800, ext. 287.

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March 25	"An Evening with Elie Wiesel." LIVE via satellite from New York's 92nd Street Y. Moderated in Toronto by Professor Sara Horowitz of York University's Centre for Jewish Studies. UJA Federation, Lipa Green Building, Rooms 419-421.
March 31	The 4th Annual Vintage Film Patron Gala, Gallery Exhibit and Reception. Presenting Hitchcock's "Spellbound" and "La Memoire Effacee" photographic exhibit with artist Jill Culiner, The Koffler Gallery
On view to April 1st	"Rediscovered Images of Jerusalem", archival photos by Armenian photographer Elia Kahvedjian, Koffler Centre of the Arts – Loggia
April 11 - May 1	Laurent Lourson art exhibit of calligrams, landscapes and portraits, BJCC Lobby Atrium
May 1 - 8:00pm	Marc Henri Aubert Piano Recital – Canadian debut, Leah Posluns Theatre
May 3 - June 10	Sharon Switzer, "Shadow Play", The Koffler Gallery A photographic exhibit presented in conjunction with CONTACT 2001. Artist talk May 3, 2001 at 6pm, The Koffler Gallery
May 6 -31	Tutzi Haspel-Seguin, "Nostalgia" - An exhibition of paintings, BJCC Lobby Atrium
May 13 - 7:30pm	Internationally acclaimed violinist Shlomo Mintz in concert, conducted by Fabio Mastrangelo, Toronto Centre for the Performing Arts
June 6	Canadian Jewish Book Awards: Recognizing and celebrating excellence in Canadian writing that reflects Jewish themes.
July 2001	"Jazz in July." Informal jazz concert series, Leah Posluns Theatre

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Passover Food Ideas

Memories & traditions...

Memories and traditions play a more prominent role in the celebration of Passover than they do during most other Jewish holidays.

As we gather around the seder table, we retell the story of the Jews' exodus from Egypt. By eating matzah and refraining from eating chametz, we recall the haste in which the Jews left Egypt.

In conducting the seder, we also recall the traditions of our parents and grandparents. Decisions such as whether to serve celery, potatoes or eggs in salt water, what ingredients we use in our charoset and who hides the matzah are all based on our family traditions.

Throughout the seder we also, no doubt, remember parents, aunts, uncles, cousins and beloved friends who are no longer here to celebrate with us.

These are bittersweet memories. We mourn that their chair is empty, but we are comforted by the traditions they have brought to our table.

Food plays a central part in our memories. Our brisket recipe, our tzimmes, our seder side dishes and our desserts are often based on recipes our grandmothers used before us.

Even when we change a recipe – lighten it up, add a different spice, change the texture of the knaidlach – we recall that we have altered a dish that Bubbie made. Their signature dishes are always on our minds: How would they feel about this change?

This year, *The CJN* has attempted to bring you some of the Passover food traditions and current seder recipes of families from near and far. Some of these recipes may even become part of your own seder traditions.

The ingredients in all our recipes are acceptable for Passover use, and can be purchased kosher for Passover in most large Jewish communities.

From all of us at *The CJN*, enjoy these recipes. Chag kasher v'samayach.

—C.B.

A traditional Seder plate.

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SALADS
- Baked Eggplant
- Marinated Eggplant (garlic)
- Marinated Eggplant (onions)
- Eggplant with Peppers
- Creamy Eggplant
- Sweet Roasted Peppers
- Hot Roasted Peppers
- Pickled Jalapeno Peppers
- Sweet Madbuja
- Hot Spicy Madbuja
- Coleslaw
- Creamy Coleslaw
- Garden Coleslaw
- Potato Salad
- Carrot Salad
- Cucumber Salad
- Beet Salad
- Spicy Olives
- Marinated Mushrooms
- Marinated Vegetables
- Tuna Salad
- Tomato & Onions
- Israeli Salad

ENTREES & SIDE DISHES
- Vegetable Quiche
- Mini Potato Latkes
- Parisienne Potatoes
- Rosemary Potatoes
- Potato Soufflé
- Pastellitos (Beef Knishes)
- Shepherd's Pie
- Chopped Liver
- Tzimmes
- Breaded Zucchini
- Breaded Cauliflower
- Breaded Mushrooms
- Breaded Eggplant
- Stir Fried Vegetables
- Ely's Potato Knishes
- Ely's Cornbeef Knishes
- Chicken Crêpes
- Mushroom Crêpes
- Vegetable Crêpes
- Cabbage Rolls (Beef)
- Stuffed Peppers (Beef)

MAIN COURSES
- Honey Garlic Wings
- BBQ Chicken Wings
- Spicy Buffalo Wings
- Crispy Chicken Wings
- BBQ Chicken
- Roast Veal
- Roast Beef Brisket
- Turkey Roll
- Chicken Cutlets
- Chicken Fingers
- Lemon Chicken Breast
- Chicken Balls Mandarin
- Sweet & Sour Meatballs
- Grilled Chicken
- Stuffed Cornish Hens
- Stuffed Chicken Breast
- Stuffed Chicken Leg
- Lemon Chicken Legs
- Meat Loaf (Beef)
- Meat Loaf (Stuffed w/Chicken)
- Honey Garlic Spare Ribs
- Oriental Pepper Steak
- Beef & Broccoli
- Crispy Beef
- General Tsao Chicken
- Honey Chili Chicken
- Chicken with Vegetables

FISH
- Filet of Sole
- Montreal Gefilte Fish Loaf
- Ely's Gefilte Fish (Sweet)
- Ely's Gefilte Fish (S & P)
- Oriental Fish Balls
- Lemon Halibut Steak
- Baked Salmon
- Baked Whitefish
- Baked Carp

SOUPS
- Chicken Soup
- Vegetable Soup

KUGELS
- Ely's Potato Kugel
- Ely's Sweet Kugel

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- Meringue
- 7-layer cake
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- Chocolate Chip Cookies
- Cakes (honey, sponge, marble, nut, carrot)
- Jelly Roll (chocolate, jam, mocha)
- Cheese Pie

AND MANY MORE!

WWW serves Passover food ideas with a click

By NORENE GILLETZ
Special to The CJN

Are you wondering what in the world to serve this year for Passover? You've probably thumbed through all of your cookbooks looking for something different to impress your family and guests. Look no further. Welcome to the joy of clicking! Relax, lean back and check out the Jewish Food Mailing List at www.jewishfoodlist.com.

The Jewish Food Mailing List is an excellent culinary resource, especially at holiday time. Members share rituals and customs, tried and true recipes, cooking techniques, menu suggestions and time-saving tips. You'll find traditional dishes as well as new twists on old favourites.

Membership spans the globe, with more than 900 members living in such countries as New Zealand, Australia, South Africa, Israel, Turkey, Cyprus, Italy, Switzerland, France, Belgium, Holland, Germany, Denmark, Lithuania, Hungary, England, Scotland, Sweden, Iceland, Mexico, Venezuela, Uruguay, Brazil, Argentina, the Philippines, United States and Canada.

Here are some Passover favourites that members will be preparing this Passover for their seders as well as for chol hamo'ed. For more recipes or information on how to join the list, the answer is just a click away.

I wish you and your loved ones a very happy and healthy Passover!

***

Lois Bialac is president of her Hadassah chapter in Milledgeville, Ga. "I am going to be serving this for the second-night seder for the 28th year in a row and no one complains!" she says.

The chicken can be frozen before or after it has been baked. Lois often packages the leftovers in pairs so she has the makings of a romantic dinner for Shabbat!

LOIS BIALAC'S CHICKEN KIEV

12 skinless and boneless chicken breasts (one per person)
1 stick pareve margarine (½ cup)
¼ tsp. cayenne pepper
1 tbsp. fresh pressed garlic
¼ tsp. parsley flakes
4 jumbo eggs, beaten and thinned with some water
4 cups matzah meal
oil, for frying

With margarine at room temperature, whip in food processor with cayenne pepper, garlic

Continued on page 34

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❑ Poached Salmon-/portion 8.50
❑ Crepes - Mushroom or Ratatouille-/doz. ..24.00

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❑ Chicken/ltr.. 7.50, Puree of Vegetable/ltr. ..8.50
❑ Matzah Balls-1 doz. 7.00
❑ Parslied Egg Noodles-1/2 lb. 6.00
❑ Marinated Vegetable Salad-/lb. 8.75
❑ Coleslaw-/lb. 4.75
❑ Dressings-/ltr. 9.00

ENTREES

❑ Stuffed Half Boneless Chicken 12.00
❑ Chicken Breast (wing on) 9.50
❑ Glazed Cornish Hen 13.00
❑ Whole Roast Chicken 16.00
❑ Boneless Chicken Fingers-/lb. 13.75
❑ Whole Roast Turkey-/lb. 10.75
❑ Sliced Brisket of Beef-/lb. 19.75
❑ Filet of Beef-/lb. 21.50
❑ Stuffed Veal Roulade/portion 12.75

SIDE DISHES

❑ Potato Pudding-12 portions 14.00
❑ Rissole Potatoes-/lb. 6.00
❑ Matzah Farfel Pudding-12 portions 18.00
❑ Fried Cauliflower-/lb. 8.75
❑ Carrot Tzimmes-/ltr. 9.75
❑ Grilled Vegetables-/portion 4.75

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❑ Coconut Macaroons-18 pieces 16.00

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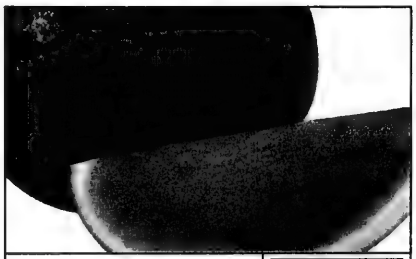

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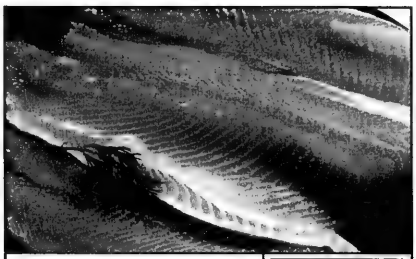

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Saturday Night Seder Menu

Soups

Chicken Soup with Mini Matzo Balls,
Carrot and Leek Threads

Appetizer

Grilled Vegetable Tower with Portobello Mushroom,
Sweet & Yukon Gold Potato, Red Onion, Red & Yellow Pepper,
With Israeli Arugula; Frisee, Red & Yellow Cherry Tomatoes,
Roasted Onion & Crispy Shallots
With Lemon Garlilc Dressing

Main Course

Choice Of:
Herb Infused Grilled Chicken Breast
With Leeks, Artichokes and
Ovendried Tomatoes
Au Jus
OR
Pastrami Beef Brisket

Side Dishes

Roasted Rosemary Potatoes
And Baby Carrot & Asparagus Bundles
Tied with Chive

Dessert

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Passover Food Ideas

Seder from the Net

Continued from page 32

and parsley. Form into a log on foil and freeze for 4 hours or more. Flatten chicken breasts, one at a time, between layers of waxed paper or plastic wrap, using a meat mallet.

Place 1 tbsp. frozen margarine with seasonings 1/4 of the way down the long side of a chicken breast. Fold top portion of chicken breast down and fold sides in first before you fold down rest of chicken breast (like making a blintz). Dip chicken breast in matzah meal, then into egg wash, then into matzah meal a second time for a thicker coating.

Place on baking sheet and refrigerate for 30 minutes to an hour to cool chicken breast from handling. Heat oil in deep pan. Gently spoon-drop chicken bundles into hot oil and cook just until lightly brown, about 4 to 6 minutes. Drain on brown paper bag. Place on parchment paper lined baking sheet and bake in oven 25 minutes at 350.

Note: You can make a sauce of the margarine mixture thickened with potato starch and wine to go on plate before you place the chicken bundle on plate.

***

Nancy Berry of San Francisco is a frequent contributor to the list. She is a true "foodie." Nancy writes: "Our favourite Pesach recipe is potato kugelettes. It was originally from Patricia Unterman, a San Francisco restaurant critic and restaurateur. I guess you could use margarine, but schmaltz really makes the dish. I only make these at Pesach and Chanukah, so I splurge nutritionally on the schmaltz."

NANCY BERRY'S POTATO KUGELETTES

1 cup potatoes, grated and drained
1/4 cup onions, grated
2 eggs, well beaten
1 tsp. kosher salt
1/8 tsp. pepper, freshly ground
2 tbsp. chicken fat (schmaltz)
chicken fat to grease tins
matzah meal to dust tins

Preheat oven to 375. Combine all ingredients. Grease mini muffin tins with chicken fat and dust with matzah meal. Place 1 tbsp. of filling per muffin tin and bake for 25 minutes, until golden. Yield: 8 servings.

***

Beren Ornstein of Columbus, Ohio writes: "This recipe is from the classic archives. I made it two years ago (for Pesach) for my fiancé's cousin, who dropped in for dinner. She raved about them to my mother-in-law. It's so nice to have a non-matzah-related carb at the table during Pesach! I think it feeds about 4 as dinner, and 6 to 8 as a side dish. They are dense little things, and quite filling."

BEREN ORNSTEIN'S FAVOURITE PASSOVER POTATO GNOCCHI

Source: Esther Surdut's New Pesach Cookbook – *Cape Town, South Africa*

3 medium potatoes
salt to taste
1 egg lightly beaten
1/2 cup cake meal
1/2 cup potato flour (sift the 2 flours together)

PESTO SAUCE

1 1/2 cups basil leaves
2 cloves garlic
1/4 cup olive oil
1/2 cup salad oil
2-3 tbsp. pine nuts (walnuts can be substituted)
about 1 cup grated cheddar cheese
salt and freshly ground black pepper

Gnocchi: Boil potatoes till tender. Drain, peel and mash. Add the egg, salt and most of the flour, mix until you have a soft dough that is not sticky and is easy to work with. Let dough rest for half hour.

Divide dough into 4 portions (or more) and roll each portion into a long sausage shape about 3/4-in. thick. Cut into 1-in. slices and press against the prongs of a fork to make indentations on the gnocchi. Bring a large saucepan of lightly salted water to the boil.

Add gnocchi a few at a time until they rise to the surface. Remove with a slotted spoon. Place in a serving dish, add the pesto and garnish with extra grated cheese and some olives.

Pesto Sauce: Blend all the ingredients together in a food processor. If the sauce is too thick, thin down with a little water.

***

Lori Schankerman of Indianapolis writes: "I am responding with my coffee cup by my side! This kugel is great hot or cold and I use it as a side for dairy meals for breakfast, lunch or dinner."

LORI SCHANKERMAN'S DAIRY FARFEL PUDDING

5 eggs
1/3 cup sugar
3 cups farfel
3 cups creamed cottage cheese
1 1/2 cups sour cream
1/3 cup melted margarine
3/4 cup raisins
3/4 cup apricot preserves
3/4 cup chopped walnuts
2 tbsp. sugar
1 tsp. cinnamon

In mixing bowl, beat eggs until light. Gradually beat in 1/3 cup sugar until fluffy. Soak farfel in cold water until softened. Squeeze out excess water. Add farfel, cottage cheese, sour cream, margarine, raisins and preserves to egg mixture; blend well. Pour into a 9 x 13 inch baking dish. Mix nuts, sugar and cinnamon together. Sprinkle on top of farfel mixture. Bake in a 350-degree oven for 1 hour uncovered. Serve warm or cold.

POTATO KUGELETTES: A great side dish.

Passover Food Ideas

Weight Watchers with a flair

By CAROLYN BLACKMAN
Special to The CJN

Weekly Weight Watchers meetings at Beth David B'nai Israel Beth Am Congregation are unique for two reasons.

Not only are the meetings – to members' knowledge – the only ones in North America that are structured according to kosher guidelines, but they also have a resident caterer.

Miriam Myerowitz of Miriam's Table, Beth David's caterer, is an active member of the group, and according to Gloria Dadoun who brought the meetings in through Beth David Sisterhood, "Miriam is very forthcoming with recipes."

The group, led by Marlene Landa, has about 120 active members who attend one of two Wednesday meetings.

Members do not have to be Beth David members, nor do they have to be Jewish. "They just have to want to lose weight," says Landa.

Meetings often revolve around Shabbat – cholent comes up at least once every two weeks – holidays and simchas, says Landa.

"Members feel comfortable here. They all understand our food challenges. It is an excellent program because members of any ethnic group can fit the program into their lives.

Weight Watchers revolves around a point system, she says. "All food is given points, and all people are given a points range according to their weight. It is a sensible and successful long-term program."

Meetings are reactive, says Landa. "We start off with a particular theme, but quickly change topic according to members' needs," says Landa.

Passover, she says, is a very popular topic. "I stress that it does not have to be difficult to keep to the program throughout the celebration. The food choices are there, and you can make the right choice.

"If you substitute bread products for matzah products, it is not all that different. The difficulty comes when we are cooking and we want to taste. During meetings we talk about strategies to get around this.

"Food is wonderful, but we can celebrate in many ways. The real joy of Passover is to celebrate with people. We do not have to eat everything; we have to learn to say 'no thank you.' At the meetings, members get the wherewithal and the courage to say no," says Landa.

Myerowitz developed the following recipes specifically for her Weight Watchers class.

STUFFED GEFILTE FISH
(3 points for a 3-oz. portion)

1 whitefish butterflied and deboned
½ lb. red Atlantic salmon
2 egg whites
3 scallions chopped
2 tbsp. matzah meal
½ tsp. salt
¼ tsp. pepper

Mix the last seven ingredients together, place in centre of whitefish. Roll fish in parchment and bake in 350-degree oven for 30 minutes.

STRAWBERRY MANGO SUMMER SALAD
(2 points each serving)

1 large bunch asparagus
1 mango
1 pint strawberries
½ cup raspberry vinaigrette

Clean and blanch asparagus, cool and cut into 2-inch pieces. Hull, wash and slice strawberries. Peel and cut mango into chunks. Place in a serving dish, cover and refrigerate until 1 hour before serving. Remove from refrigerator and let warm to room temperature. Serve on a bed of lettuce and drizzle dressing on. Four servings.

Dressing:

20 raspberries
1 tbsp. oil
¼ cup water
2 lemon juices
¼ tsp. salt
1 packet sugar substitute

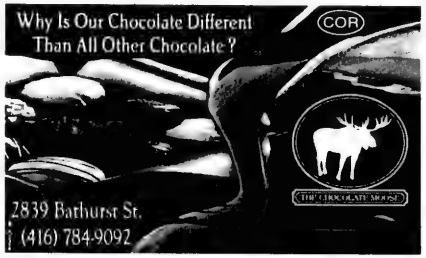
Mix in food processor until well blended.

CONFETTI MUFFINS
(3 points each)

½ tsp. salt
¼ tsp. pepper
egg whites
1 lb. peeled potatoes (grated)
2 tbsp. oil
1 medium cooking onion chopped
2 oz. grated carrot
2 oz. diced red peppers
1 tsp. chopped parsley
2 buds of garlic chopped

Sauté vegetables and garlic in tbsp. oil. Add sautéed vegetables to the grated potatoes, add egg whites and seasoning and place into muffin cups, which have been sprayed with light oil. Bake in 350-degree oven for 30 minutes. This recipe can be made in an 8x8-inch pan and baked as a kugel. Makes 6 muffins.

Continued on page 38



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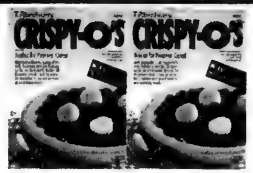

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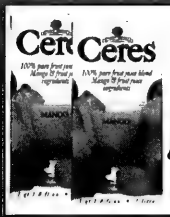

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Indulge at Passover with low-point dishes

Continued from page 35

ROASTED VEGETABLES
(1 point per serving)

oil (for spraying pan)
1 carrot
1 zucchini
1 cauliflower
6 oyster mushrooms
2 red onions
1 red pepper
1 yellow pepper

Wash and slice all vegetables, spray very lightly with oil roast on a baking sheet. Do not layer vegetables. Bake in 400-degree oven for 10 minutes. These can be served at room temperature or straight from the oven.

POIRE HELENE
(1 point per serving)

2 large Bartlett pears peeled, halved and cored
1 cup red wine
½ cup water
¼ tsp. cinnamon powder
2 packets sugar substitute
4 macaroons (coconut or almond)
2 oz. chocolate melted

Mix together wine, water, cinnamon and sugar substitute. Place the 4 halved pears cut side down. Pour liquid mixture over pears. Cover pan tightly with foil, bring to boil and simmer on top of stove for 5 minutes. Remove pears and reduce liquid to half quantity. Pour over pears. Crush macaroons and sprinkle over pear. Drizzle melted chocolate on top. Serves 4.

HERB CRUSTED GRILLED BREAST OF CHICKEN
(4 points)

4 skinned boned chicken breasts
1 tsp. lemon juice
1 tbsp. white wine (optional)
½ tsp. salt
½ tsp. pepper
1 tsp. thyme

Mix together the last five ingredients, coat chicken breasts and let stand in refrigerator for 30 minutes. Remove, grill, broil or pan fry 5 minutes on each side.

PAPAYA SALSA
(1 point)

1 papaya
1 small tomato
2 cloves garlic
1 tbsp. chopped red onion
½ tsp. chopped coriander
1 lime juice
1 jalepena pepper (optional)
½ tsp. salt
¼ tsp. pepper

Mix thoroughly in food processor and serve with chicken.

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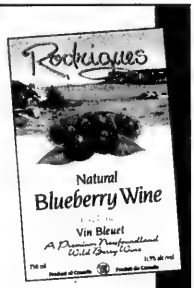

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PASSOVER... AND FIBRE

By BARBARA SILVERSTEIN
Special to The CJN

In the early '90s, a national food retailer tweaked to the fact that there was a sizable Jewish community living in Toronto's east end. The store made its first overture to the community at Passover in 1993.

Community members were surprised to discover that the local branch of this grocery chain had set up its first Passover display. The selection, however, was limited to what presumably was considered to be the holiday's bare culinary necessities. Only two items were offered – matzah and prune juice.

The matzah was an obvious choice, but it appears that prune juice has also become a staple of Passover fare. All that matzah can be very constipating, but nutrition experts and culinary experts say people can maintain regularity during the holiday without guzzling the prune juice.

They just need to add fibre to meals.

In the book *To Life! Setting a New Standard for Delectable Healthy Eating within Cherished Kosher Traditions* (Culture Concepts), authors Thelma Barer-Stein, Esther Schwartz and Risa Vandersluis offer simple tips for increasing fibre intake at Passover.

They recommend various ways of incorporating vegetables, which are high in fibre. For instance, fresh vegetable chunks can be kept in the refrigerator to be eaten as a snack or appetizer, while shredded vegetables, such as cabbage, can be added to soups, salads and casseroles.

Other tips include experimenting with higher fibre whole-wheat matzah in recipes, and when possible, substituting the high-fibre variety for the more traditional low-fibre white matzah; eating whole fruits rather than drinking juices; and instead of using sugar when stewing fresh fruit, adding dry fruits like apricots and prunes, which are high in fibre and natural sugar.

The following recipes are teamed together to make up a highly flavourful and fibre-rich Passover supper. The main course, chicken marvelosa, boneless chicken breasts in a herbed apricot marinade, is a recipe from Lynn Mendelson's new cookbook, *Chicken! Chicken! Chicken! And More Chicken!* (Whitecap Books).

Add some fresh fruit for dessert to cap off this the healthful meal, a Passover menu that may be well-appreciated after two days of feasting on traditional seder fare.

CHICKEN MARVELOSA

From *Chicken! Chicken! Chicken! And More Chicken!*

5 full boneless, skinless chicken breasts (cut in half)
1 recipe herbed apricot marinade (see below)
¼ cup dry white wine
½ to ¾ cup brown sugar
1 tbsp. cilantro, finely chopped for garnish
4 bay leaves

HERBED APRICOT MARINADE

½ to ⅔ cup minced garlic
1 cup olive oil
1 cup red wine
1 cup pitted green or black olives
¼ cup fresh parsley
2 tbsp. dry oregano
1½ cups apricots
1½ cups prunes
2 tbsp. apricot preserves

Blend together garlic, oil, wine, olives and parsley in a food processor using a metal blade. Remove from processor and place in bowl. Add oregano, apricots, prunes and preserves. Marinate chicken breasts in the herbed apricot marinade for at least two hours. Remove from marinade and reserve marinade for later use.

Heat non-stick fry pan on medium-high heat and add chicken breasts one at a time. Fry each side until the chicken becomes opaque on the outside. Turn over and repeat. It should look slightly blackened.

Continued on page 41

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Fruit Salad Bowl
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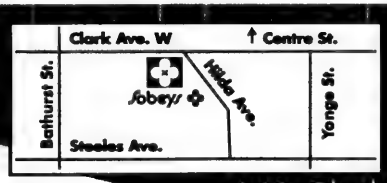

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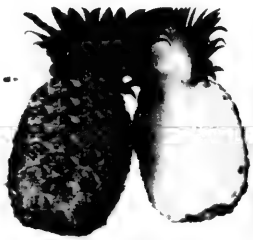

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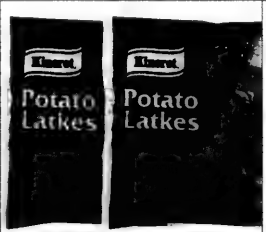

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Passover Food Ideas

Recipes for the community from COR

The Kosher Information Service of the Kashruth Council of Canada (COR) affiliated with the Vaad Harabonim of Toronto, and UJA FEDERATION of Greater Toronto, publishes a COR holiday information and recipe pamphlet for each major holiday.

This year's recipes include:

BUTTERNUT SQUASH SOUP

4 tbsp. oil
1 large onion, sliced
2 ribs celery, sliced
2 butternut squash, seeded and cut into 2-inch pieces
2 tbsp. potato starch
6 cups pareve chicken stock or water
¼ tsp. pepper
¼ tsp. thyme
¼ tsp. rosemary
toasted farfel (see recipe below)
Garnish:
4 tbsp. chopped flat parsley

Heat oil in saucepan. Sauté onion, add celery and squash; cook 5 minutes, stirring constantly. Remove from heat, blend in potato starch slowly. Add chicken stock or water slowly, stirring constantly. Add pepper, thyme and rosemary. Return to medium heat. Cover and cook until squash is tender (about 20 minutes). Process in blender or food processor until smooth. Reheat. Garnish with chopped parsley. Serve with toasted farfel. Serves 8-10.

Toasted Farfel:
2 cups matzah farfel
2 egg yolks, beaten
½ tsp. salt

Preheat oven to 350. Combine ingredients. Spread out on foil-lined cookie sheet and bake until golden, about 20-25 minutes. Serve in your favourite soup or salad. Yield: 2 cups.

BAKED STUFFED POTATOES

6 large baking potatoes
oil to rub potatoes
2 tbsp. oil
1 small onion, finely chopped
¼ lb. mushrooms, finely chopped
salt and pepper to taste
⅓ cup pareve chicken stock
Garnish:
2 tbsp. chopped flat parsley
paprika

Preheat oven to 425. Scrub potatoes thoroughly; dry and rub with oil. Place on a cookie sheet and bake for 1 hour or until fork tender. Cut a thin slice lengthwise from the top of each potato. Scoop out the pulp, being careful not to break the skins. Mash the pulp in mixmaster.

In 2 tbsp. hot oil, sauté onion for 5 minutes; add mushrooms and sauté another 5 minutes. Add salt, pepper and stock. Mix well and add to the mashed potatoes. Refill potato skins; flute with a fork.

Before serving, preheat oven to 400. Place on cookie sheet and place in oven, watching carefully until the tops are golden brown. Remove from oven and place on a platter. Sprinkle lightly with chopped parsley or paprika. Serves 6.

PASSOVER BROWNIES

3 eggs
1 cup sugar
⅓ cup oil
1 tsp. vanilla
¼ cup matzah meal
¼ cup potato starch
⅓ cup cocoa
½ cup chopped nuts (optional)

Preheat oven to 350. Grease an 8-inch or 9-inch square pan. Beat eggs, add sugar gradually; beat until thick. Add oil and vanilla; blend well. Fold in remaining ingredients. Pour into prepared pan. Bake for 30 minutes or until set. Cool and cut into squares. Yield: 25 squares.

For a free copy of recipe booklets 416-635-9550, or write to 4600 Bathurst St., Suite 240, Toronto, Ont., M2R 3V2.

PASSOVER... AND FIBRE

Continued from page 39

Remove from fry pan and place in shallow baking pan. Continue until all breasts are completed. Pour dry white wine over top, sprinkle brown sugar on top of the wine, and then put the reserved marinade on top of the sugar. Add bay leaves to the casserole. Place in 375-degree oven and bake for 40 minutes.

Remove chicken breasts, slice across the diagonal into thin slices. Return to pan and refrigerate until you are ready to reheat for the seder or another Passover meal. Garnish with cilantro and serve.

CARROT AND YAM CASSEROLE

From *To Life!*

If baking, preheat oven to 350. Combine ingredients in an oven casserole or in skillet for stove-top cooking.

1 finely chopped onion
3 cups of carrots sliced in rounds
2 large yams, peeled and cubed
½ tsp. salt
pinch of pepper
½ cup honey
2½ cups water
¼ cup matzah meal
¼ cup potato starch
¼ cup cold water
½ cup drained canned pineapple chunks (optional)

Combine onion, carrots, yams, salt, pepper, honey and water in an oven casserole or skillet. Cover and bake 2½ to 3 hours or cook on low heat on stove top. Shake occasionally to prevent sticking, but do not stir. Remove some liquid and whisk together with matzah meal, potato starch and water. Add thickened juices and pineapple to vegetable mixture. Distribute pineapple pieces evenly. Bake uncovered until brown or cook on stove top an additional 30 minutes.

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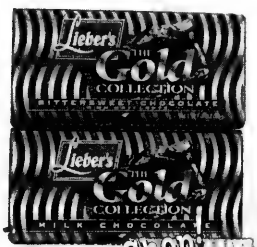

Lieber's Chocolate Bars
New York Gold Selected Varieties, 88 g
Chop! .88 SPECIAL

Streit's or Rokeach Coating Mix
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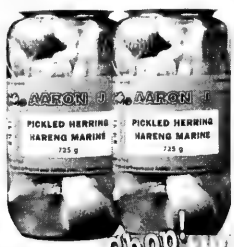
Chop! .97 SPECIAL

Tomato & Mushroom Soup
Manischewitz
228 mL Tin
Chop! 1.69 SPECIAL

Kosher Salt
Diamond Crystal
3 lb. Box
Chop! 1.99 SPECIAL

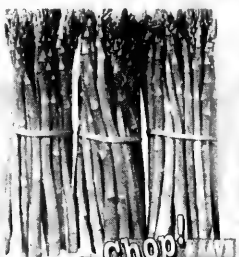


Pickled Herring
Golden Asron J
725 g Jar
Chop! 3.49 SPECIAL

Yom Tov Horseradish
Strub's
375 mL Jar
Chop! 1.59 SPECIAL

Whole Chicken
Chai Kosher Frozen
4.39 kg
Chop! 1.99 lb SPECIAL

Fresh Chopped Fish
10.99 kg
Chop! 4.99 lb SPECIAL



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Spring Fashion

McCord Museum receives donation from fashion designer

The McCord Museum's internationally recognized Collection of Costume and Textiles in Montreal has received a donation of five garments created by renowned Toronto fashion designer Edith Strauss.

Edith Strauss has been active in Canadian fashion design since 1947, when she became executive designer of Canada's largest dress manufacturing company in Montreal. In 1965, she moved to Toronto and launched her own self-named label. In 1990, the city of Toronto recognized her accomplishments with the Fashion Industry Achievement Award.

Edith Strauss

Her collection was sold at Saks Fifth Avenue in New York in the early 1970s, and in 1981 she became the first Canadian designer to sell a collection in Japan. Strauss continues to design two collections a year from her elegant studio on Carlton Street in Toronto.

Most notable of the garments received by the McCord is a printed cotton voile dress in shades of turquoise, blue, yellow, orange and pink. The dress, dating from the mid-1970s, is gathered into a yoke with square neckline, and has three-quarter length sleeves and a matching scarf. The garment was actually part of the designer's own wardrobe; photographs document it as having been worn by a model and by Strauss herself.

Another noteworthy garment, a white silk crêpe dress, won an Eedee Award from the Ontario Fashion Council in 1970. The dress has a deep-fringed hemline and matching fringed scarf. Pink- and mauve-beaded trim border the sleeves and the hemline above the fringe. The dress drew a great deal of attention from the industry: Lisa Taylor, then chairman of the Fashion Council in Ottawa, referred to it as the most original design, an expression of the transition period from the Mini to the Midi Look.

The other three dresses date from the 1980s. From 1982, a black silk chiffon floor-length evening dress has a skirt embellished with silver and a hand-painted design in mauve, pink and white. The rest date from the same period, all made in original top-of-the-line fabrics, exclusive to the designer.

The five garments and extensive photographic documentation were recently donated by Strauss. "Of the vast range of objects that museums collect, costume generates a particularly strong emotional response from viewers, and appeals to a wide range of museum visitors," she said.

"It is highly significant that a member of the fashion industry has chosen to make this donation to the McCord Museum," said Victoria Dickenson, executive director of the McCord.

The McCord Collection of Costume and Textiles includes more than 16,400 objects made or worn in Canada during the past three centuries. The collection also contains costume accessories and domestic textiles such as embroidered samplers and quilts. Highlights of the Collection are currently on display in the permanent exhition Simply Montréal, Glimpses of a Unique City, and will also be featured in an upcoming exhibition on the history of men's fashion.

The McCord Museum is located at 690 Sherbrooke St. West. Opening hours are Tuesday through Friday from 10 a.m. to 6 p.m., and from 10 a.m. to 5 p.m. on weekends. Admission fees (including tax) are $8.50 for adults, $5 for students, $17 for families, $6 for seniors and $2 for children between 7 and 12 years old. Children of 6 and under are admitted free, and admission is free on Saturday mornings between 10 a.m. and noon.

This hand-painted gown of pure silk is now at the McCord Museum.

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Seminars for stitchers

The Pomegranate Guild of Judaic Textiles is presenting Seminars for Stitchers, a choice of workshops with a Judaic theme.

The full-day event features a choice of one of four workshops including A Beaded Kiddush Cup, Crazy Quilting, Silk Ribbon Embroidery and Soft-Sculpture Dolls.

Each workshop will be led by leading instructors in the field. Participants will learn how to use these techniques to create or embellish their own Judaic objects.

Rona Garson's Beaded Kiddush Cup seminar will teach peyote beadweaving stitch and stringing techniques to cover a wine glass with seed beads and produce a kiddush cup with a Judaic design.

Haya Nativ's seminar, Crazy Quilting, will teach one of the easiest, most creative and fun quilting techniques using fabric leftovers of all kinds to make a new work of art. The finished project can be used as a pillow, tote bag or a Judaic article such as a challah cover or a tefillin bag.

Penny Beren's seminar on silk ribbon embroidery will showcase the basic techniques for threading and knotting silk ribbon onto needles. Silk ribbon embroidery can be used to embellish quilts, bags, boxes, photo frames and clothing.

Lucy Garvin's seminar, Fenwick: A Jolly Jester, will allows participants to make their own version of this jolly jester while learning the basics of cloth dollmaking, such as how to needlesculpt a face, create poseable hands and moveable joints.

The Pomegranate Guild welcomes people of all ages and skill levels. The seminars will be held May 6, from 9:30 a.m. to 3:30 p.m. at Shaarei Shomayim Synagogue, 470 Glencairn Ave., Toronto. For registration and costs call 416-489-4689. Space is limited and the registration deadline is April 6.

The Pomegranate Guild of Judaic Textiles is a registered non-profit organization.

Beauty Shop

By Carol Wise

News, News, News! **MAC Cosmetics** opens its flagship location at Queen and John streets (Toronto). This 2,000-square-foot store offers a complete line of cosmetics as well as the MAC pro line – an industry professional collection. The new in-store design concept is exactly like a photographer's studio.

"We wanted to create a linear dynamic by architecturally 'linking' two floors together," says Regis Pean, store director for MAC.

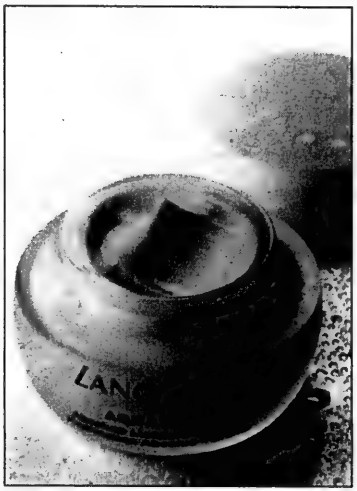
The store has moveable makeup units, a "cat walk" and customer play areas, and it can be easily transformed into an event space.

Shiseido launches a completely new line of makeup. Their advanced revolutionary technology provides makeup that reflects light in a unique way to increase radiance, and colours that look the same after applied as they do in their container. These terrific formulas truly create makeup that illuminates features.

"Colour is back in a big way this spring," says Aerin Lauder. There is no doubt that this makeup maven knows exactly what she is talking about – rainbows of colours are everywhere. However, vivid shades are mostly sheer, so lipsticks often resemble gloss, and eye shadows veil the eye with the most delicate tones.

Eyes are sexy, yet still feminine and ladylike. Full pouty lips painted with fresh melon shades are most popular. Lip pencil is still essential, but is less defined. Nails gleam with sheer colours of pink and coral.

A facial, either at home or done professionally, is a must. Dry, flaky skin tends to accumulate over the winter months. Enjoy getting rid of the excess flakes by turning your bathroom into a sensuous spa. The new **Estee Lauder** Spa Collection has amazing products that will renew your body from head to toe. The scents are great and the experience quite uplifting.



CAROL'S TIPS

SKIN CARE: Lancaster introduces a fabulous line of skin care named Aquamilk. Cleansers, masks and moisturizers all contain Lancaster's exclusive Bio Milk Complex, a rich natural source of essential hydration and nourishment. Lactic acid, coconut milk, rice milk and honey all combine to feed your skin everything it needs for looking great and feeling terrific.

Lise Watier's lovely new cream called Crème Hiver with SPF 20 protects and hydrates all day. Also from Watier is a new hand cream that is like wearing gloves – the name Hydra-Secours Mains. It also claims that over time it will reduce age spots.

Elizabeth Arden's Extreme Conditioning Cream SPF 15 is perfect for all weather extremes, inside or out. I recently used it on a very long airplane trip and it indeed rescued my skin from the dry stagnant air. My skin felt soothed and totally nurtured.

A must-have from **Shiseido** – The Skincare Line is their Multi-Energizing Cream with its silky texture. It will pamper your skin in the most comforting way.

Christian Dior has two three-dimensional breakthroughs. Model Lift Nuit performs triple firming action focused on relaxation and optimum firmness, and promises to define facial contours within one month. Body Model Ultra-Firming Multi-Sensory Gel, is one of the first cosmetic "Home-Trainers." It has a tensing effect, sculpting power and contouring action – very interesting!

Lancome introduces Renergie Lift Contour, a marvelous anti-aging cream that has a dual action to provide correction for both wrinkles and lack of firmness.

Biotherm's Age Fitness is great and has all the vital force of the olive tree (known for its longevity and resistance) concentrated in one jar. This is truly a Bio undertaking that promises to make skin look younger and livelier in one week.

FOUNDATION: Try **Quo's** Foundation Primer under-all foundation. It will allow smoother application and longer wear.

Elizabeth Arden's Flawless Finish Makeup Stick SPF8 is a cream-to-powder foundation stick that glides on as full

Continued on page 46

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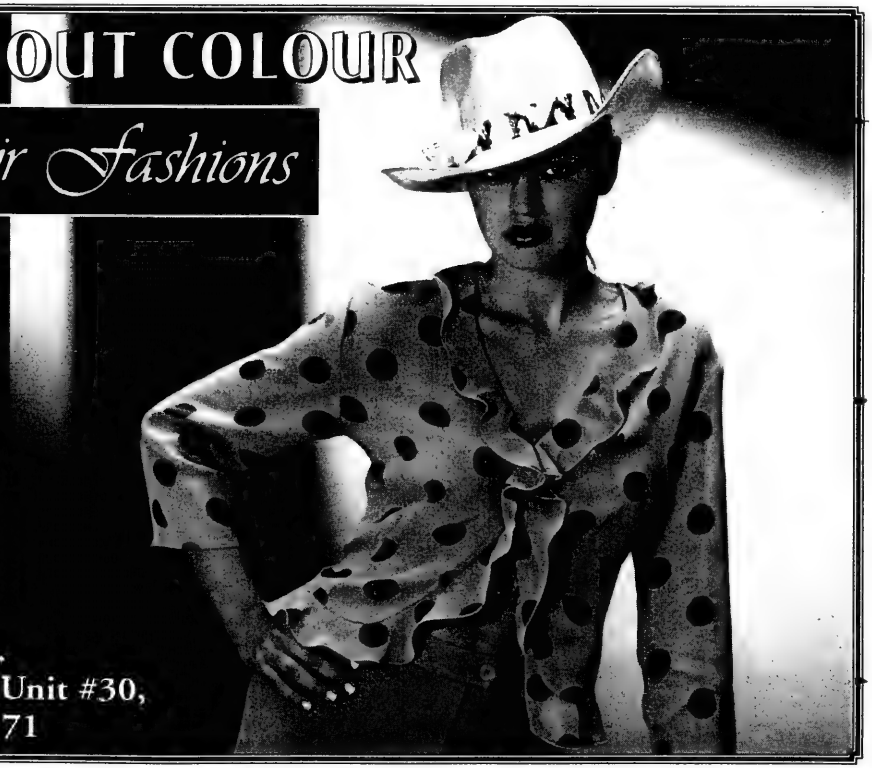

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Spring Fashion

Continued from page 45

makeup or dots for quick touch ups. It provides a semi-matte finish and is travel friendly.

Helena Rubenstein laboratories have developed a high-tech foundation, which in a single step knows how to mattify oily zones and soften dry zones – its name – Double Agent.

This combo effect seems to be popular this spring as **Estee Lauder** introduces an Equalizer Smart Makeup for combination skin. It expertly monitors oily and dry zones, and thus simultaneously helps skin stay balanced and fresh.

Lancaster's new Treatment Tinted Pencil is fabulous to camouflage blemishes or any discolouration.

SWEET CHEEKS: Minute Blush in Minute Watermelon from **Lauder's** Pretty Please collection is gorgeous and a dream to apply.

Dab **Watier's** Sandy Gold Glitter Gel high on your cheekbones and/or be daring one night and smooth a little on your cleavage.

Elizabeth Arden's spring look is focused on the cheeks with a healthy hint of pink or coral. Check out pink cashmere – it's the ultimate in femininity.

Colour Pinch from **L'Oreal** is the fun of the season. This liquid colour looks just like kids' play, but the effect is stellar. **Dior's** Blush Final Diorlight in Natural Gold will definitely give you that sun-kissed look.

EYES: L'Oreal's Honey Kissed eye smoker is amazing to brighten any eye design. Eye Paints by **MAC**, like Canton Candy and Bamboom are a must see.

Dior's Patchworkmania is a five-colour compact that will dazzle your eyes; it's also a perfect travel companion. Another new product from Dior this season is a great mascara – Long'Optic. It actually does create extra length and gloss while moisturizing and strengthening your lashes – very lush and sexy!

LUSCIOUS LIPS: MAC's fleshpot lipstick is a great base shade to start with and is equally fabulous on its own. Check out "cocktail" lipglass stain; it looks just like a grape crush – very yummy.

Exclusive to Holt Renfrew, **Estee Lauder's** Pure Colour Lipstick and Nail Lacquer lines expand with luscious new shades encased in their very distinctive packaging.

It's a reinterpretation of Lauder's signature look – a golden cap over a transparent cubic bottom. And don't miss Lauder's Go Pout Collection with five stunning new colours – check out sweet potato and cupcake.

Faces' palette of four lip-glosses enclosed in one compact are perfect shades for all occasions.

Hermes presents the perfect red lipstick, not too bold, not too bright, not too dark, it is simply beautifying for all skin types. The texture is silky and its staying power is great!

Chanel has created a very high-tech new lipstick that goes beyond the limits of colour. This sensational collection is called Infrarouge. Its uniqueness is about the concentration of pigments that create an intense colour that almost vibrates. The texture is ultra-fine and feels like a second skin, and wait until you see the colour story – spectacular!

TOOLS OF THE TRADE: Quo introduces a fabulous line of brushes and accessories. "Makeup brushes are an investment," says Derek Selby, national training manager for Quo.

No doubt, using proper brushes will provide you with an easier and better application. Clean your brushes regularly with Cleaning Lady, another highlight from Quo.

HAIR: This season makes us realize that long, sexy tresses are yesterday's news. To get the picture just take a look at Courtney Cox or Faith Hill.

Daniel of Salon Daniel (79 Yorkville Ave., Toronto) says that this spring, hair will bounce with wave and curl. The look is alluring, sexy and very feminine.

Colours are shades of everything bold – red will be redder and blonde, blonder says Joanne Skillin, colour designer at Salon Daniel.

Redken's In the Loop curl booster will help enhance and revitalize naturally wavy or curly hair. **L'Oreal Professional** launches Liss Control Smooth Gel-Cream and Intense Control Soothing Serum from Tec Ni Art.

These two great products provide straightness that lasts, curls that behave and a 24-hour anti-humidity action.

FRAGRANCE: The folks at **Davidoff** have travellers on their mind this spring. Both his and hers Cool Water Travel Kits are absolutely fabulous, user friendly and the scents are gorgeous. The packaging is simply brilliant.

Continued on page 47

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This spring's hot trends

Don't be afraid to splurge on fine fabrics and vibrant hues for this coming spring and summer. Below is a sampling of the season's trends.

Colours: You can't go wrong with khaki because it goes with spring's military trend. Furthermore, if you want to indulge yourself by sporting striking tops and accessories, treat yourself to neutral skirts, jackets and pants in variations of beige, grey and blue.

Pastel hues will be a welcome change as will the light wraps after a dreary winter of heavy coats and wooly apparel. And, of course, black and white will also be in style and are great shades for accessorizing. But if you want to liven things up in your warm weather wardrobe, wear purple, turquoise, lime, pink or red and don't forget the pin-stripes and prints to add some dazzle.

Jewelry: Don't forget the neckline – jewelry will add a dash of pizzazz and colour to your ensemble. Necklaces, chains, link bracelet watches, rock-bead bracelets in jewel-like hues and the charm bracelet are all in fashion this summer.

Shoes: Metallic bone, spike heels, sling-back pumps, open toe sandals, leather and novelty fabrics are among the galaxy of shoe styles in fashion this coming season. There is something new and fresh for everyone in a style that is comfortable and attractive.

Handbags: The choice of handbags, purses and wallets is amazing this spring. Some of the items in store windows on New York's Fifth Avenue are the clutch with the snap closure, the faux-lizard leather single-handle purse and Chanel's perennial mini-boxed bag. Besides leather, you will find beautiful blends of cotton, linen, canvas and woven fabrics in purses of every conceivable style. In addition to totes, the little wrist bags were runaway favourites in numerous designer collections this spring.

Sweaters and tops: Cardigans and sleeveless tops with turtle necks in cotton, lycra, silk and other stretch-knit combinations are now lining the shelves. These tops are perfect for adding to a suit as they come in stunning shades of turquoise, pink, purple and lime. Button-down stretch shirts with collars and long sleeves have become a classic item in every wardrobe. Unlike clothes in the '80s, with their heavy shoulder pads, this year's look is much softer.

Pants: Pants come in a variety of styles to suit all figures. If you like drawstring, elasticized waists, front-fly belted pants or just a more conventional style, you won't have trouble finding the fabric or cut you admire most.

Skirts: This season, skirts are in a variety of lengths and styles – above the knee, at the knee, ankle-length, straight, flared and with colourful prints – to please all tastes.

Dresses: The shirt dress is back and this tailored item will take you to work, out to lunch and even out to dinner. Fashioned with a tailored shirt-style collar, long sleeves and button-down bodice, this frock comes in cotton, crêpe de chine or jersey. It's usually belted at the waist and some even boast breast pockets.

Continued from page 46

Rouge Hermes is a most sensual scent. Its floral and amber notes unfold with an extremely feminine sensibility.

Chanel has created Coco Mademoiselle, a new fragrance, completely different from Coco. It's a fresh oriental composition that is modern and very elegant. Oxygene, the latest woman's fragrance from **Lanvin** is a breath of fresh air with a vitality all of its own. It's really quite energizing.

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Spring Fashion

A fashion timeline tucked into a pocket-sized monograph

By ELAINE COHEN
Business and Supplements Co-ordinator

For generations, garment gurus would bone up on fashion history by leafing through industry leaflets or sifting through publications in library archives. Since the '90s, the Internet has been the research tool of choice. But it still takes hours of surfing to find fashion data devoid of trivia and advertising hype.

Andrew Tucker and Tamsin Kingswell's hardcover, pocket-sized monograph, *Fashion – a crash course*, Raincoast Books Canada, 2000, $22.95 fills a void in the fashion literature marketplace.

Tucker, the author of *The London Fashion Book*, a history of British trends, teaches at St. Martin's School of Art, and writes for the *Guardian* in London. Co-author Kingswell is features editor at the fashion "bible," *Draper's Record*. Their wealth of knowledge on the subject is evident.

In *Fashion – a crash course*, the authors divulge developments by Dior, Chanel, Versace, and others, as well as details on breakthroughs such as nylon, the miniskirt and punk. Colourful illustrations enhance the well-documented text that traces the tortuous path initiated by designer Charles Worth in 1845.

Worth was the first designer to present summer and winter collections, use live models and sell designs as paper patterns for the export market.

Shopping became a form of recreation when department stores were introduced to the masses early in the 20th century. In the United States, tailor Herman Bergdorf joined forces with Edwin Goodman. Herbert Marcus and his sister and brother-in-law opened Neiman Marcus. In Britain, Harrods evolved from a grocery store in 1849 to become the first department store to introduce a "moving staircase" in 1898.

The terms "bespoke, sartorial elegance" stem from Britain's Savile Row, the bastion of male fashion since the days of Beau Brummel (1778-1840). By 1940, Savile Row lost out to Carnaby Street. The bespoke (custom-made) suit became fashionable again in the 1980s and is still regarded as one of Britain's biggest style statements.

When miniskirts hit the runway in 1960, so did matching hosiery. Designer Mary Quant produced her own line of micromesh and floral motif hosiery in 1965.

While the mini suited some better than others, so did the "military" look. Military surplus stores sprang up in the 1950s and the college crowd relished everything from bomber jackets to big black boots.

Irish designer Edward Molyneux introduced the sleek sheath dress in the 1930s. One of his customers, Wallis Simpson, caused a constitutional crisis in Britain by seducing the king. Molyneux, who favoured navy blue and black signature easy-to-wear, designed Simpson's trousseau.

Pierre Balmain, who set up his own couture house in 1945, favoured the same cool elegance as Molyneux. He cracked the American market and designed sportswear for Brigitte Bardot and Marlene Dietrich. During the '60s, Balmain also designed evening dresses made from organza with guipure lace.

By the 1950s, consumers clamoured for inexpensive, easy-care synthetics – nylon, rayon, acrylic. Ecological movements prompted people to take a second look at the chemical processes involved in manufacturing man-made fibres. Subsequently, many in the trade returned to natural fibres that breathe, wear well, and feel good.

Textile technology improved in the '80s when modified fibres like lycra and tencel were introduced.

Every decade has its portable icon (purse or handbag), the authors report. According to Tucker and Kingswell, Prada, Gucci, and Fendi are seen as fashion houses, but in reality their clothing sales rarely make up more than 25 percent of the industry share.

The authors compliment American contemporaries Calvin Klein, Tommy Hilfiger, Ralph Lauren, and Donna Karan for their expertise in marketing. For instance, they point out Donna Karan's discovery was combining jersey with lycra, to appeal to active women.

"Her bodysuits and sarongs were integral to the body-consciousness of the late 1980s, while allowing the wearers a certain voluptuousness by hiding their worst features," the book states.

The more affordable DKNY collection launched in 1988 proved lucrative for the company.

The authors' honesty is another highlight of this captivating book. They substantiate their statements, whether for or against a particular style, stylist or trend.

For example, the authors paint a vivid portrait of Gabrielle "Coco" Chanel, "the greatest designer of the 20th century." They credit Chanel (1883-1972) with transforming jersey from men's underwear into pared-down luxury sportswear and creating the first fragrance to receive worldwide acclaim. As for personality, a photo caption says it all: "Coco in 1931, thinking up her next bitchy bon mot."

Evaluating the work of designer Gianni Versace (1946-97), they write: "Versace's signature style combined an understanding of cutting and draping that avoided the stolid beiges and ecrus of his compatriot and rival Armani, opting instead for bright satin, chain mail and rococo prints."

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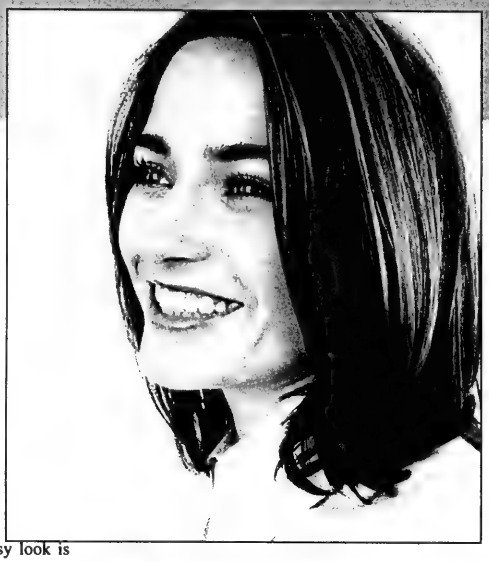
Spring Fashion

SPRING means it's time for a new look

News Canada



As the winter months melt away, many Canadians crave a fresh new look to start the Spring/Summer season.

According to a survey conducted by Schwarzkopf Professional Ltd., an international leader in hair colour and care, 63 percent of Canadians colour their hair because they feel it's either time for a change or they want to boost their self-confidence.

Schwarzkopf suggests the key look of the season, a textured cut with multiple colours.

"Getting a cut with lots of texture accentuated with multiple colours is a quick and easy way to update your look," says Ray Plunkett, technical director of Schwarzkopf Professional Ltd.

Regardless of length, textured shapes provide movement and definition. "For long hair, textured cuts with simple, defined lines are hot, like those of singer LeAnn Rimes and actor Claire Danes. For short hair, a controlled, messy look is in," advises Plunkett.

Short cuts with lots of shape are perfect for individuals with fine, weightless hair.

This season, vibrant multi-colours, such as a combination of blue-black and light-based red shades, best complement the trendy, textured cuts.

Another popular look this season is the classic sun-kissed look. "Using a combination of blonde and copper shades is an excellent choice for individuals with warm skin tones," says Plunkett.

Lighter hues, like those of actress Kirsten Dunst and Cameron Diaz, brighten the face, creating the perfect look.

In contrast, those individuals with cool tones, such as Winona Ryder, can update their look with a combination of blue-black and light-based red colours. This colour combination, as seen on Demi Moore, offers a sophisticated look that works best with short, textured hair.

Although women currently dominate the hair colour industry, men with coloured hair will soon be making their presence known in Canada.

"In Europe, men are taking advantage of hair colour, using it to change and update their look," says Plunkett. "Men are the fastest growing segment in the hair colour industry."

Using a variety of shades, like members of the Canadian pop group The Moffatts, men can use hair colour to complement natural skin tones, creating a subtle, yet stylish look.

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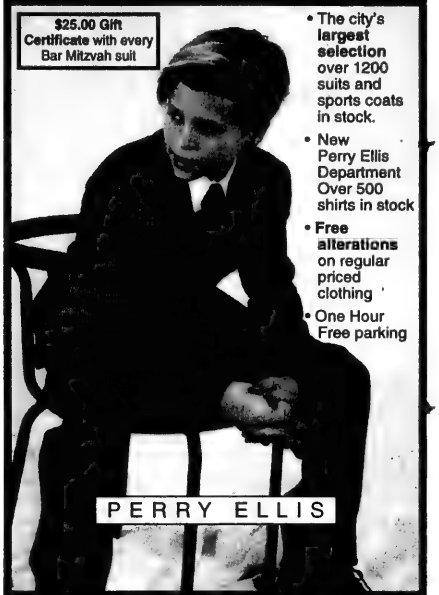

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Spring Fashion

ORTHODOX FASHION:

Fashion designer Jodi Weisleder takes great pride in her line of clothing which follows Orthodox Jewish rules of modesty. While stylish, beautiful and contemporary, the Jodi line keeps sleeves below the elbows, skirts below the knees and no low-cut dresses. In addition Weisleder adheres to the Biblical law of *Shatnez* which prohibits mixing wool and linen.

Finding clothes for husky boys

Many overweight or big-boned children have difficulty finding "cool" clothes that fit them.

These boys and girls often resort to wearing unfashionable, baggy clothing like sweat pants, or adult-sized outfits, that don't fit properly.

Thanks to some innovative designers, there are now lines of stylish clothing in "husky" sizes for boys.

One retailer who carries this kind of boyswear is Paul Spiar, owner of Crawford Boys. "We specialize in boyswear only. This allows us to devote the floor space and resources to clothing geared specifically for husky boys," Spiar says.

"We place large, in-depth orders with our suppliers, and then they are able to supply us with clothing that is designed and cut for husky boys."

Several customers have expressed their gratitude and appreciation for Crawford's products and the attention given by his staff.

Spiar reports that compared to menswear manufacturers, there are relatively few manufacturers of boys' clothing and of these, only a small percentage are willing to focus on clothing for husky boys.

"This is due to lack of demand from retailers, not [lack] of a viable market. Suits, sport jackets, dress and casual pants, shirts, – these are the things we sell."

Providing a variety of clothing in husky sizes is only one part of the challenge of specializing in husky clothing. Store owners and their staff must be willing to respond compassionately and patiently to young boys, who are usually self-conscious about their weight and body shape, Spiar notes.

"Some of the husky boys we see are comfortable with their form, but many come in with attitudes ranging from resignation and apathy to belligerence," Spiar says.

"Staff must be able to deal with all the boys with patience and empathy. It takes a special type of person to do this. It is important that these young boys believe that we take their concerns seriously and are looking out for their best interest."

Spiar is emphatic in his belief that wearing properly fitted and stylish clothing is an important component to gaining self-esteem, and helps kids fit in with peer groups.

"The better you feel about yourself, the more you are able to accomplish."

He recommends parents do some investigation to find which stores offer clothing suitable for their children in combination with an experienced, caring staff who can offer their time and advice.

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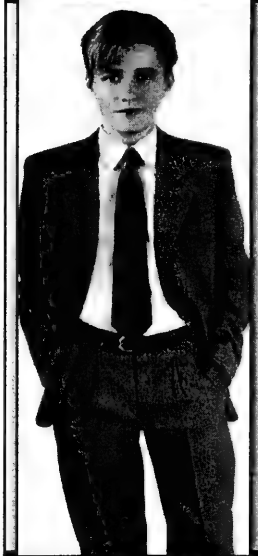

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Spring Fashion

ICRF fashion show a success

By FRANCES GOODMAN PELLATT
Special to The CJN

It was loud, bright and provocative. Judging by the catcalls, whistles and applause, it was also what the crowd wanted.

Close to 60 members of GenerationNext, aged 17 to 24, recently presented Honesty of the Innocence, the seventh-annual fashion show for the Israel Cancer Research Fund (ICRF), raising $15,000.

The enthusiastic fund-raisers began organizing six months ago, soliciting fashions, selecting music and choreographing dances. The result was a compilation of routines that were professional and well-co-ordinated.

Two shows were performed at the Shaar Hashomayim Synagogue in Montreal for a crowd of about 1,000 people. The show's models displayed an wide array of ensembles while dancing to the pulsating sounds of Fiona Apple, Bjork and the Backstreet Boys, presented by Superior Sound/Kloda Productions.

The clothing – from Boutique EXTC, Popsariz, Fidel, House of Blue, Diesel, Lithium, Groggy, Parasuco, Miss Sixty, Energie, Silicon, Ezekiel, Jane Doe and Riley – revealed that the look for spring and summer is fun and comfortable for both sexes.

Slacks for girls are body-hugging, with flared bottoms reminiscent of the bell-bottoms of the '60s. But today's flares have slits at either the front of the leg, the back or on the side, with zipper or snap closures.

Skirts are in and are slinky and sexy, with hems at all levels: above the knee, below the knee, or on an angle. Skirts also favour slits – up the front, the back or at the side.

Tops are being tucked into skirts and pants, or are long to cover the hips. Pants and jeans, for both sexes, include cropped or stove pipe style, with rolled-up cuffs, as well as leisure pants with patch pockets at thigh level or lower, fastened with zippers or buttons.

A highlight of the show was the evening wear scene. The girls donned flowing pastel gowns from Nevik; the boys sported Waxmans tuxedos, white jackets and frilled shirts. Ballerina Robyn Szwarcok joined them, complete in tutu, dancing to Andrea Bocelli's *Time to Say Goodbye*. It was quite a contrast to the rest of the highly animated show, displaying the versatility of the young talent.

Volunteers Jason Ansel, Lisa Mailhot, Nicole Amiel, Natalie Kakon and Alecs Kakon created the scenes, with assistance from professional choreographers Mikki Nishida, Mabel Palomino and Marvin Baptiste.

The theatrical makeup, which included rhinestone and crystal decorated cheeks, was done by Corrine Cosmetics. Evolove provided the extension braided coifs, while Le Pascha tweaked the guys' locks.

"The show and the clothes are secondary to the reason these kids are doing this," said ICRF supporter Allen Rubin. "It's the cause – cancer research."

"The kids chose the title *Honesty of the Innocence* in tribute to the thousands of children who suffer from Hodgkin's disease," said Lianne Vineberg, one of the adult volunteers.

ICRF, founded in 1975, is a coalition of physicians, scientists and lay leaders dedicated to finding a cure for cancer by raising funds for research in Israel, Toronto and Montreal.

Teenage models [from left] J.J. Feifer in a Waxmans tuxedo and ruffled shirt, Alecs Kakon in a pink gown by Nevik, Jaclyn Mestel, ready for the opening number, all in black, and Ronnie Tenzer in Popsariz pants. [Frances Goodman Pellatt photo]

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Discreet talks held with PA

By AMOS HAREL
Ha'aretz daily Newspaper Ltd.

JERUSALEM — Contacts between senior Israeli and Palestinian officials have been widely in evidence in the 10 days since Prime Minister Ariel Sharon took office.

The latest such contact, a meeting between Shin Bet security service head Avi Dichter and Palestinian intelligence chief Amin al-Hindi, took place late Saturday night at Erez junction on the Gaza Strip border, Israeli officials confirmed.

Saturday's meeting between Dichter and al-Hindi did not produce clear, tangible results, Israeli officials admit. The main point of contention at this and other meetings concerns Israel's request that the PA actively undertake to arrest persons suspected of involvement in terror strikes. The Palestinians refuse to make such a formal commitment; they first want Israel to lift the closures imposed in the territories.

Other meetings between Israeli and PA officials have been held away from the media spotlight. "All told, there have been a lot of contacts behind the scenes," one well-placed Israeli security official confirms.

Dialogue between Israel and the Palestinian Authority has been pursued in three different arenas:

• **Unofficial political diplomatic talks:** Yossi Ginosar has unofficially represented Israel in discussions held in PA Chairman Yasser Arafat's office; and the prime minister's son, Omri Sharon, has spoken with Arafat's economic adviser Muhammad Rashid.

• **Top level security talks:** Saturday's meeting between Dichter and al-Hindi could be the forerunner of a series of talks between top IDF officers and Shin Bet officials and leading figures from the PA's security apparatus. In such meetings, Israel tries to keep away from senior PA officials it believes have condoned or actively conspired in terror attacks.

• **Liaison contacts in the field:** IDF officers and civil administration officials maintain contacts with PA counterparts in such frameworks as the District Coordination Office in Gaza. The character and level of such contacts varies from region to region.

The security source stressed that these top and middle-level contacts do not constitute a full-scale renewal of security co-ordination. "They are just preliminary discussions," the source stressed.

Technion students design micro spy plane

Ha'aretz Daily Newspaper Ltd.

HAIFA — Fourth-year aeronautics department students at the Technion, in cooperation with Rafael, the armaments development authority, successfully tested a tiny unmanned aerial vehicle (UAV) last week. The 310-gram aircraft carried an 18-gram video camera onboard.

The micro-UAV is designed to gather intelligence in urban areas, where radar cannot be used, or with military units, over hills. It is radio-controlled and very difficult to see from the ground because it is so small – its wingspan is a mere 60 centimetres.

The student-built UAV incorporates technologies readily available. Its most expensive component is its video camera, which cost about $800 and was loaned to the students by Rafael.

But that costly camera was also the only component that failed last week's test flight.

The decision to embark on the joint project was taken after the Pentagon expressed interest in a micro-UAV. The micro-UAV is meant to carry tiny surveilance equipment over preset flight circuits without being seen.

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PA beef banned in Jordan; Israel sends vaccines

Continued from page 1

Responding to Zaid's announcement about the 13 afflicted animals, Jordan declared Sunday that it is banning the import of meat from the PA. Jordan's Agriculture Ministry has announced that it is launching an immunization campaign against the disease, and that thus far there is no evidence of a foot and mouth outbreak in the Hashemite Kingdom.

Last week Israel announced it would transfer 150,000 vaccinations against foot-and-mouth disease to the PA. Israel will also provide the Palestinians with the means to diagnose the highly contagious disease, which afflicts mainly cattle, sheep and pigs and is currently threatening Europe's animal stocks.

A meeting was set up between Agriculture Minister Shalom Simhon and his Palestinian counterpart, Hikmat Zeid, in Beit Dagan where the Israeli minister was to offer the Palestinians veterinary assistance in combating the disease. The meeting, initiated by Zeid, will be the first between an Israeli minister and his Palestinian opposite number since the outbreak of the intifadah late last September.

Foot and mouth disease has already swept Britain and landed in Europe, forcing the destruction of tens of thousands of sheep, cattle and pigs. It shows no signs of containment, and fears of its contagion have spurred the United States, Canada and Japan to ban the import of all EU raw meat and livestock.

The virus is easily transmitted from animal to animal, and can also be carried on clothing and car tires, in animal feeds and by the wind.

Maj.-Gen. Yaakov Or, co-ordinator of government activities in the West Bank and the Gaza Strip, promised the head of veterinary services at the Agriculture Ministry, Dr. Oded Nir, that the Israel Defence Forces (IDF) will assist in the transfer of the medical aid to the PA areas, even those parts still under IDF closure.

Agriculture Ministry experts say outbreaks of foot and mouth are common in areas under PA auspices, and that its endemic nature there is the source of most outbreaks of the disease among Israeli herds. They stress that the disease could not reach epidemic proportions in Israel, because all cows and sheep here are immunized against it.

Israel spends about $1 million every year to vaccinate cattle, sheep, goats and pigs for three different varients of the foot and mouth virus. It also takes every precaution to make sure that the barn door is not open to another potential hazard - contaminated meal for cattle and sheep, which is thought to be the cause of the present outbreak in Great Britain.

With files from Amiram Cohen and Amos Harel.

Katsav urges minister to halt Mount plunder

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — President Moshe Katsav has asked Public Security Minister Uzi Landau to take action to stop the destruction of antiquities on the Temple Mount.

Katsav's appeal followed his meeting last week with members of the Committee to Prevent the Destruction of Antiquities on the Temple Mount.

Katsav told Landau he had the impression that in recent years, and especially now, the Wakf Muslim religious trust is taking unilateral steps that the Israeli authorities cannot prevent, steps which are leading to the loss of historical knowledge and archeological remains from the holiest site of the Jewish people.

Katsav and Landau discussed the possibility of permanent closure of the Temple Mount gate, through which Wakf trucks and bulldozers are driven into the area, and through which the Wakf has on more than one occasion hauled away uncounted truckloads of dirt and precious artifacts.

Landau told the president that he was still studying all the issues relating to the Temple Mount, and made no promises. He did, however, tell Katsav that he is also very concerned about the Wakf's activities on the Temple Mount that are not coordinated with Israel.

He agreed on the need to work toward resuming the supervision of the site by the Israeli Antiquities Authority, whose role on the Mount has been reduced to near-zero since the tunnel riots in 1996.

Last week, Landau toured east Jerusalem and received explanations from senior Jerusalem police officials on the actions being taken on the Temple Mount. *Ha'aretz* has learned that the Shin Bet security services have asked Prime Minister Ariel Sharon once again to immediately allow non-Muslims to enter the Temple Mount.

The site has been closed to non-Muslims since the riots that began the latest intifadah last fall.

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Canada

March 12

• Prime Minister Ariel Sharon told CNN that when he meets with President George W. Bush next week, he will ask him to release Jonathan Pollard.

• President Moshe Katsav criticized the International Red Cross for not visiting three Israeli soldiers kidnapped by Hezbollah last October.

March 13

• Prime Minister Sharon told a visiting delegation of EU leaders that he would not release tax revenues owed to the PA because it would be "akin to paying the murderers of our children."

• Israel slightly eased the blockade of Ramallah, allowing some vehicles in and out of the West Bank city.

March 14

• Israel is "very concerned" about a Russian plan to sell ballistic missiles to Iran. State Dept. spokesman Richard Boucher said the U.S. is waiting for more details about the weapons deal.

March 15

• Foreign Minister Shimon Peres angrily opposed a Palestinian request that the UN send an international force to the territories to protect them from Israel. Peres told the Security Council in New York that if the Palestinians would only stop shooting, they would not need protection. "Israel has never initiated any act of violence." Peres said. "It has only responded to violence."

March 16

• Former prime minister Yitzhak Shamir, veteran diplomat Abba Eban and Mordechai Ben Porat were each awarded the Israel Prize for Lifetime Achievement. American author Susan Sontag was awarded the Jerusalem Prize for Literature.

Files from JTA and Ha'aretz

Force 17 boss said head of terror gang

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Mahmoud Demara, the Ramallah commander of Yasser Arafat's presidential guard, Force 17, is also the head of a terrorist gang that has killed eight Israelis and wounded about 20 over the past five months, the Shin Bet security service said last week.

Demara's role in the gang emerged from an interrogation of three members who were arrested in Kalandiyah earlier in the week.

The three said they had planned to detonate a bomb in Jerusalem's Neve Ya'akov neighbourhood, near the headquarters of the IDF's Central Command, and then plant other bombs in gas stations and clubs around Jerusalem, security services sources said.

Details of the investigation released by the Shin Bet yesterday indicate the "hard core" of the group, comprising some 25 members, comes from Force 17. Demara, as its leader, is the one who chose the group's targets, planned the attacks and supplied gang members with weapons from Force 17's arsenal.

Shin Bet officials said they are also investigating the group's ties to Marwan Barghouti, one of the leaders of Arafat's Fatah faction on the West Bank, and the heads of Force 17 and the Palestinian intelligence service. The heads of the Palestinian security services appear to have known about the gang's activities, the Shin Bet officials said, but made no effort to prevent its attacks on Israel.

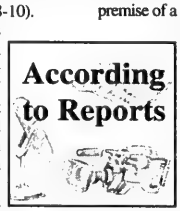
"There are reasonable indications that some of the heads of the [PA security] services were aware of this activity, even in the initial stages of [the gang's] formation," one Shin Bet official said.

The three were identified as Mahmoud Matar, 20; Ziad Wahadan, 25; and Youssef Matir, 22. Wahadan is one of the leaders of the Fatah in Kalandiyah.

Despite the arrests, several members of the gang, including Demara, were still at large in Palestinian-controlled territory. Most are believed to be in Ramallah – which was the reason for the closure of the city imposed earlier this week by the IDF.

Though the bulk of the group is from Force 17, it also includes members of Hamas and Nayaf Hawatmeh's Democratic Front for the Liberation of Palestine. Its activities covered a large portion of the West Bank: the areas around Jerusalem, Ramallah, Nablus and Jenin. In total, the gang has carried out some 25 shooting attacks over the past five months, and has now begun preparing bombs.

Disinfectant, or just distasteful?



Do the media report the news or do they make it? When does an item become newsworthy? These perennial questions were thrown into relief by a three-part series by Stephanie Nolen which appeared recently in the *Globe and Mail* (March 8-10).

The series was about one item that may appear on the agenda at a UN conference against racism scheduled for late summer in Durban, South Africa.

The news wasn't the conference itself, but rather the attempts by Arab and Muslim states – foremost Iran – to reintroduce the "Zionism is racism" canard and impose it on the Durban conference, thereby derailing it from its original objective of investigating the effects of colonialism and the slave-trade.

Headlined "Zionism-as-racism furor threatens to engulf UN," the *Globe* gave the story front-page attention on March 8. It followed up with additional reports the next two days. Interestingly, no major U.S. newspaper appears to have covered the story at all. The Durban conference has remained a Canadian news phenomenon, perhaps driven by Nolen's initiative. Items and editorials have since appeared in numerous Canadian papers, including *The CJN*. With the exception of Nolen, all have focused on the broader anti-racism agenda originally proposed for Durban with some mention of the "Zionism is racism" issue.

It may be argued that as an investigative reporter, Nolen has displayed good journalism by bringing an important and overlooked item to light. "The basic premise of a scoop is that you're bringing important facts to public attention," wrote Michael Kinsley in *Time* a couple of years ago. "Your philosophical touchstone is former U.S. Supreme Court Justice Louis Brandeis' bromide that sunlight is the best disinfectant."

The downside is that by casting too much sunlight on a previously, completely discredited, slander – namely, that the national liberation movement of the Jewish people, alone among all liberation movements, is racist – a platform is again provided for those whose sole interest is promoting a racist calumny.

On balance, this danger has been met by copious denunciations from both Jewish and non-Jewish authorities, including former U.S. senator Daniel Patrick Moynihan. Also to be considered is whether the "disinfectant" benefit that Nolen provides will succeed in alerting those, including NGOs, who need to fight any vile attempt to revive this malicious defamation.

Prepared by Paul Michaels of the Canada-Israel Committee.

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Sharon ready to move Gaza settlers

Continued from page 1

Sharon aims to grant the Palestinians extensive economic benefits, and to be very flexible on the issue of water allocations. Yet his aides have told Sharon that such benefits are not enough to bring Arafat to accept an interim agreement.

A key element in the Sharon plan is to give the Palestinians in Gaza as much territorial contiguity as possible. To do so would mean more than bypass roads and tunnels near Israeli settlements. It is clear that some settlements would have to be evacuated if Israel sincerely intends to provide territorial contiguity.

There is readiness to make territorial concessions if Arafat is ready to move to a series of interim agreements over the coming years.

Gaza's settlements disrupt the territorial contiguity of the Strip for the Palestinians. Gush Katif is in the south, while in the north, not far from the Israeli border, are the settlements of Dugit, Nisanit and El Sinai. In the centre of the strip is Nitzanim and Kfar Darom, two isolated settlements. And south of Khan Yunis, opposite Gush Katif, is another isolated settlement, Morag.

The Israel Defence Forces has successfully protected these settlements, but at a very high cost. Sharon's readiness to give up some of them will depend on the precondition that the violence stops and that it does not appear as if Israel's departure was a result of pressure.

During the cabinet meeting Sunday, Sharon said that from what he had heard so far from American sources, the United States agrees with Israel that there cannot be any negotiations until the PA takes steps to end the violence.

He told the ministers that in his absence, Foreign Minister Shimon Peres would be acting prime minister, with the authority to call cabinet sessions.

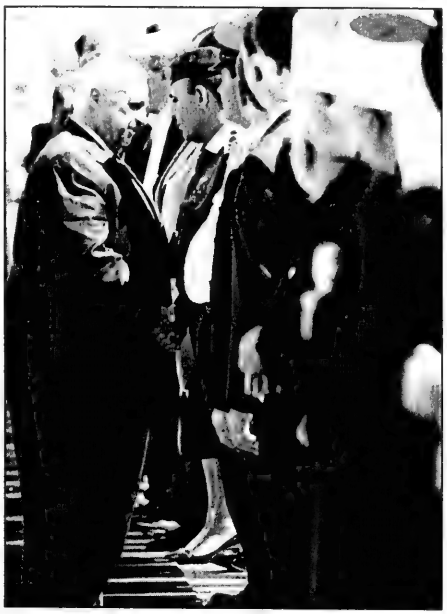
Sharon praised Peres highly for his appearance at the UN Security Council, which discussed sending observer troops to the Palestinian territories. Peres reported that he made clear to the council that the Sharon government had made peace its central mission, and that the main obstacle to accomplishing that goal was "more emotional than territorial."

He said that Israel was astonished when the Palestinians rejected former prime minister Ehud Barak's unprecedented offers to them, and were baffled by the "inexplicable" Palestinian violence that broke out after the Camp David summit.

Sharon told the ministers that he had no objection to them meeting with their Palestinian counterparts, but warned against conducting any negotiations with them. He said they could meet socially, but not on matters regarding their ministries.

Meanwhile, in related developments, even as Sharon was on his way to Washington, an Israeli was killed on the road between Jerusalem and Gush Etzion by a Palestinian sniper.

An Israeli soldier was also lightly injured Sunday by fragments of a mortar shell fired at an army base near Kibbutz Nahal Oz, adjacent to the Gaza Strip. It was the first time that the Palestinians had fired shells into Israel proper from Gaza.



Israeli Prime Minister Ariel Sharon received a dignitary's farewell at Ben Gurion Airport Sunday before his departure for Washington. [Israel photo]

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British media accused of anti-Israel bias

By RICHARD ALLEN GREENE
Jewish Telegraphic Agency

LONDON — As clashes between Israel and the Palestinians continue for the sixth month, some Jews in the United Kingdom are concerned that Israel is not getting a fair hearing in the British press.

The *Guardian* newspaper has been the subject of the harshest criticism, but another daily newspaper, the *Independent*, as well as the BBC have also caused concern.

Canadian publishing magnate Conrad Black launched a wide-ranging attack against "large sections of the British media" for being "rabidly anti-Israel," publicly attacking one of his own columnists for expressing a hatred for Israel that he described as "irrational and an offence to civilized taste."

Black, owner of the *Jerusalem Post* and the *Daily Telegraph*, wrote an article attacking a columnist at his own *Spectator* magazine for anti-Israel bias, widening his criticism to include "most of the relevant sections of the BBC, *Independent*, *Guardian*, *Evening Standard* and the Foreign and Commonwealth Office," Britain's equivalent of the U.S. State Department.

There are people in the British Jewish community who share Black's concerns.

"Israel is portrayed as a brutal regime interested only in hurting Palestinians," said Hagai Segal of the World Zionist Organization.

The British press sees "Israel as a superpower and the Palestinians as poor people who want peace, and neither perspective is remotely accurate," Segal told the JTA.

Part of the problem, he said, is that the British press in general tends to side with underdogs.

D.J. Schneeweis, the Israeli press attaché in London, agreed.

"There is a tendency in many quarters of the media to go softly on the perceived weaker side in any conflict – in this case, the Palestinians," he said.

"The presumption is that if more Palestinians than Israelis are being killed, it must be the Israelis using force."

Yet emphasizing the number of fatalities – without saying which side is initiating the attacks – leads to bias in articles, Schneeweis said.

Segal said the problem has gotten worse since the intifadah broke out in September.

After the Oslo peace process began in 1993, "there was more neutral, balanced, non-emotive reporting…But now it's like the 1980s again," when the press was strongly critical of Israeli tactics in the original Palestinian uprising, he said.

The paper that has been most strongly condemned is the *Guardian*, a left-leaning London daily. Last month, it was the target of an e-mail campaign begun by a group called Honest Reporting.com.

Started by a couple of young Londoners last October to monitor what they saw as anti-Israel bias in the press, Honest Reporting was soon taken over by Media Watch International, a new group based in New York.

When the *Guardian* reported that a man who killed eight Israelis by plowing his bus into a group of soldiers and civilians in mid-February was seen "in the Gaza Strip as a sort of Palestinian Everyman who finally snapped," Honest Reporting encouraged its 12,000 e-mail subscribers to write to the paper to complain.

"It places no blame whatsoever on the Palestinians. In article after article, and editorial after editorial, the *Guardian* places sole blame on Israel, on Israel's new prime minister, or on the Israel Defence Force," the monitoring group charged.

Four days after the Honest Reporting petition went out, the *Guardian's* comment editor, David Leigh, wrote an article saying that hundreds of e-mails had come in from around the world about the bus driver article.

Leigh traced the campaign back to Honest Reporting and Media Watch International. He linked both groups to the Orthodox group Aish HaTorah, which he described as "widely regarded as right-wing extremists, not people entitled to harass the media into what they would call 'objectivity.'"

Sharon Tzur, the director of Media Watch International, said some people associated with her group are also associated with Aish, but there are no institutional links between the organizations.

She also said she was disappointed that Leigh responded with an attack on the messenger rather than addressing the substance of the group's complaint.

Leigh did not respond to JTA inquiries. Under *Guardian* policy, individual journalists are not permitted to speak to the media about the newspaper. But the *Guardian's* editor, Alan Rusbridger, told JTA he found the complaints baseless.

He said that the *Guardian* has published pieces by Israeli Foreign Minister Shimon Peres and writers Amos Oz and David Grossman – leading leftists who have been highly critical of Israeli policy – as well as local Jewish columnists, including Linda Grant, Jonathan Freedlander and Ned Temko, the editor of the *Jewish Chronicle*.

"We are very careful to make sure Jewish and Israeli voices are heard," he said.

Some British Jews feel the *Guardian* is particularly problematic when it comes to Middle East reporting.

"Most press bias is accidental, through naivete, not design," said Segal. "The exception is the *Guardian*, which sends biased reporters who make biased reports."

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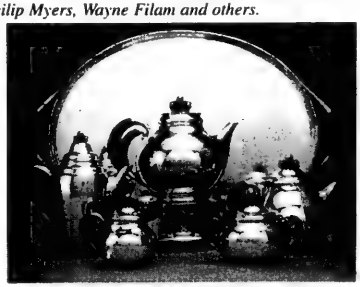

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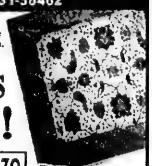

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The CJN is giving away 2 pairs of tickets to the **Tony Award Winning Musical Cabaret**

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In what year did Cabaret win 4 Tony Awards?
(Hint: the answer is printed in the ad in this newspaper!)

All correct answers received by 3 p.m. on Friday, April 6, 2001 are eligible. The winning entry will be randomly selected from all correct answers received at *The CJN* offices on Tuesday, April 10, at 10 a.m. The winners will be notified the same day. Odds of winning depend on the number of entries received. *The CJN will not enter into any correspondence with contestants.*

Send your response to: Cabaret Contest, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: Cabaret Contest, 416-391-0949.

Employees and family members of The Pantages Theatre or The CJN are not eligible to enter.

Arts & Travel

CounterSpin host in his element

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Avi Lewis of CBC Newsworld's *CounterSpin* compares himself to a perpetual student.

"It's a lot like school, but the course never ends," said the genial host/producer of the nationally televised debate show, broadcast Monday to Thursday at 8 p.m.

"It feels like I'm paid to learn – and argue – about every topic under the sun," he added. "I've always been a news junkie, but now I've taken it beyond addiction."

Lewis, 33, is truly in his element on *CounterSpin*, which debuted in the autumn of 1998.

After introducing the show's topic at hand in a brief, punchy essay, he debates the issue with a group of invited panellists. They may discuss the Middle East, China, cloning or whatever subject is topical that week. Then the audience joins the fray.

Lewis directs the verbal fireworks with a light touch. The debates make for intelligent and engaged television.

By conventional standards, Lewis an unusual host. Eschewing a suit and tie, he wears a casual jersey and jacket, with one silver earring in each ear. "We've cultivated an informal atmosphere, and it works," he said the other afternoon.

Lewis acknowledged that his attire was a source of anxiety at the outset. But once his producers agreed that *CounterSpin* exuded credibility and passion, the matter was never raised again.

CounterSpin, he believes, occupies an important niche because the lifeblood of a vibrant democracy is fervent debate.

"There's a feeling among Canadians that that's not happening in parliament. Most of our political culture is about avoiding debate. I'm proud that *CounterSpin* has created a significant political space."

A graduate of the University of Toronto in philosophy and English literature, Lewis is hardly new to politics.

His father, Stephen, a United Nations consultant, led the NDP in Ontario and was Canada's ambassador to the UN. His mother, Michele Landsberg, is a columnist at *The Toronto Star*. David, his late grandfather, was for years national leader of the NDP.

As anyone watching *CounterSpin* can readily ascertain, Lewis has inherited his family's left-of-centre beliefs and outlook.

"There is a long tradition of democratic socialism in my family," explained Lewis, who connects with Judaism on a cultural plane and considers himself a peacenik in terms of Israeli politics. "I grew up in that line." As did his two sisters, Ilana, 35, a UN employee in New York City, and Jenny, 30, a Toronto TV, movie and theatre casting agent.

Lewis' wife, the writer and author Naomi Klein (*No Logo*), is also a leftist. He met her in 1993 when he was covering politics for CityTV. They were married in 1997.

Lewis, who says he was raised as a feminist, was never much interested in becoming a media personality until he fell off a mountain in the Himalayas and injured his leg. As he recuperated at home, learning to walk again, he had a reawakening. He would not be a musician or a rock star, as he had dreamed of. "I wanted something connected with the world."

In 1990, he became a news writer, then a reporter, on City TV's *City Pulse at Six*. Subsequently, he was host of *The New Music* and *Too Much For Much* on City TV and MuchMusic.

On these cutting-edge programs, he interviewed celebrities such as Leonard Cohen, Elvis Costello and The Rolling Stones, and discussed the latest developments and fads in youth culture.

Of *CounterSpin*, Lewis says he finds that the best shows are those where the conversation flows feely and guests forget they are on camera.

A musical treat for the little ones

BY JOYCE SINGER-D'APRILE
Special to The CJN

TORONTO — *Uncle Jeb's Farm*, an original children's musical, is currently playing at The Tranzac Club.

A universal fable that teaches young children the importance of nature, friendship and working together to reach common goals, the play is about the adventures of a ladybug named Tica (Daniela Carnevale) who is guided by Mother Earth (Kesta Graham).

Standout characters in the story are an arrogant prize horse (David Doucette), a beautiful bird who is the last of her species (Sarah Podemski), and goofy Uncle Jeb himself (Joshua Engel).

On opening night, I recruited Daniel, my nine-year-old nephew, to be my co-critic. Although he found the story enjoyable, Daniel was convinced that it was geared towards kids at least a couple of years younger – before they become enamoured with high-speed video games and Arnold Schwarzenegger flicks.

Overall, I tend to agree with my pint-sized associate. We also both felt the musical numbers would be much improved if they were shorter and livelier. Nevetheless, the littlest ones in the audience were entirely caught up in the story, calling out "helpfully" to the characters onstage, which totally charmed the rest of us.

There's a bit of interaction when the actors descend from the stage to mingle with the audience, which is always exciting for the children.

Uncle Jeb's Farm is the second in a trilogy. The first musical, *Starshine*, was presented at the Poor Alex Theatre, for one week in 1999.

The creative team at Starshine Productions bonded a few years ago.

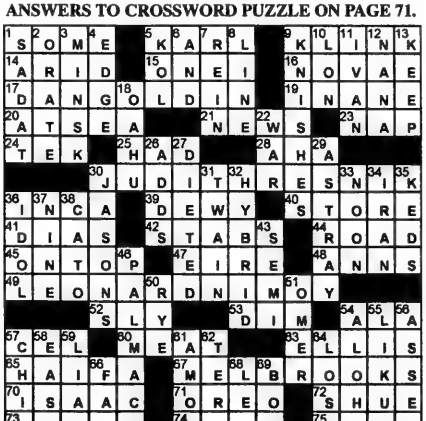
"We've all known each other since we were campers, and then counsellors, at Camp Shomria, a summer sleepover camp for children from Ontario, New York, and Michigan," producer/ director Dori Skye, 26, says." We've travelled together to Costa Rica and lived in a kibbutz together in Israel."

The team includes playwright Avishai Adiv, composer Paul Kates, set and costume designer Melanie Levine and musical director Joshua Engel.

This show is a great way to spend quality time with the kids. If they are fans of *Teletubbies* and *Blues Clues*, then *Uncle Jeb's Farm* is for them.

Uncle Jeb's Farm: The Tranzac Club, 292 Brunswick Ave. (through March 25). 416-537-7469. Tickets: $15.00 adults/$10.00 children.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 71.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Family Album a compelling Holocaust film

By RON CSILLAG
Staff Reporter

TORONTO — Toronto screenwriter/producer Tony Sheer has created a compelling, if somewhat clichéd, tale of how the Holocaust's terrible times still have the power to wound – and to heal.

Family Album, which airs this Sunday (March 25) at 11:30 p.m. on CBC Television's *Canadian Reflections* series, ties everything up in a neat, 24-minute package. Ruby Black ("reinvented," she says, from Schwartz) is a streetwise, 20-year-old photographer who rescues a beat-up violin from the trash of a recently-deceased old recluse. At the same time, her estranged grandfather Ben, an Auschwitz survivor, shows up after 10 years to try and heal the rift between them.

It turns out Ben and his son – Ruby's father – were less than ideal role models, something they blamed on the trauma wrought by Ben's war-time experiences, which included cleaning out corpses from the gas chambers. "You projected all your pain onto him," Ruby complains to Ben of her father. She, in turn, was toughened by it all.

Now Ben wants to make amends, but a cynical Ruby pushes him away, wondering where he was when she needed him. Enter the violin.

Restored by Ruby's musician boyfriend, who coaxes a war-time ditty from it, the instrument seems to take on a life of its own. For Ruby has also found an aged photograph of its owner and his wife, to whom Ruby bears an uncanny resemblance (newcomer Leanna Barnes plays both parts). Now, the young woman is haunted by nightmares of Holocaust-era images, of yellow Star of David badges, of frightened Jews scurrying away from ominous sounds in a bleak, black-and-white world. She begins to soften.

Ben (well played by opera headliner Emile Belcourt) spies the old photo and recognizes the violin's owner as an old friend and fellow survivor. The instrument now serves as a bridge between him and his granddaughter, who start a dialogue, of sorts, but in a highly stilted way. "You don't want to talk," says Ben. "You just want to pick at my scabs." Counters Ruby: "You don't know how to love. You pass it along like a curse." Who talks this way? Actors with lines.

In any event, the violin serves as more than a source of music. It is the instrument by which a measure of closure is achieved between Ruby and Ben. She begins to accept her heritage and her grandfather for what he is: bent but not broken.

Sheer, who has written three other Holocaust-related projects, says it took him three years to raise the money for *Family Album*. "I've never had so many doors slam in my face," he says. While the most frustrating project of his career, it was also the most rewarding, for in the end, the script opened doors. Key locations were offered for free, suppliers loaned state-of-the-art equipment at deep discounts, and expensive film crew members worked for less – all because people wanted to be a part of the work.

Sheer's persistence has paid off. *Family Album* is, in the end, satisfying. It's been adopted as part of the Holocaust education curriculum in Ontario high schools and will also be used as a resource by educators and health care professionals across Canada.

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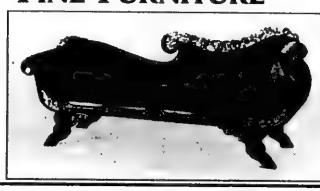

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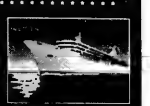

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Eye on Arts

By Bill Gladstone

AUTHOR ANN-MARIE MACDONALD PARTICIPATES IN BLOOR JCC FUND-RAISER

The Bloor JCC Women's executive club and theatre advisory board present a JCC evening with **Ann-Marie MacDonald's** *Goodnight Desdemona (Good Morning Juliet).* Tickets ($60) include coffee and dessert after the play, and a chance to meet MacDonald, a Governor General's Award-winner and JCC member.

Proceeds to benefit the Bloor JCC's Al Green Theatre. Bluma Apel Theatre, Canstage. Tuesday, April 3, 8 p.m. 416-924-6211.

* * *

Yiddishland Cafe: Workmen's Circle presents Yiddish Words on Russian Fields: Songs and Poems by Soviet Yiddish Poets, a Yiddishland Cafe evening, featuring **Chaya Thalenberg, Miriam Eskin, Nina Shapilsky** and **Michael Ziskind.**

$12 in advance, $15 at the door. 471 Lawrence Ave. W. Sunday, March 25, 7:30 p.m. 416-635-0720 or 416-787-2081.

* * *

Late Composer Honoured: The Toronto Jewish Folk Choir honours the memory of acclaimed composer **Milton Barnes** with the premiere of one of his last works, at its 75th annual spring concert. Barnes died in late February,

Barnes' *Dos Naye Lid – Klezmer Dance Suite for Choir and Instrumental Ensemble* brings together the choir and a six-piece klezmer band, led by **Jonno Lightstone.**

The concert also features a performance of **Vladimir Heifetz's** setting of the short story, *Oyfn Fidl (The Fiddle),* by **Sholem Aleichem.**

Guest soloist in this folk cantata is bass-baritone **Marat Maxutov,** a recent immigrant from Kazakhstan where he had a distinguished musical career.

The program also includes a popular spiritual, songs in Hebrew and English, and works by the late Toronto composers **Leon Zuckert** and **Louis Applebaum. Esther Ghan Firestone** conducts, with **Lina Zemelman** as pianist.

Temple Sinai, 210 Wilson Ave. Sunday, April 29, 3 p.m. Adults $18. Tickets available at many Judaica stores or by calling 416-489-7681 or 416-444-2332.

* * *

Arts in Brief:

• **Dr. Sasha Weinstangel** conducts the National Chamber Orchestra of Canada in a concert featuring works of **Salomone Rossi, Ernest Bloch, Srul Irving Glick, Anton Rubinstein** and **George Gershwin.** Adults $25. Leah Posluns Theatre, Wednesday, March 21, 8 p.m.

• The Chamber Music Society of Mississauga present **Trio Lyra,** with harpist **Erica Goodman,** flautist **Suzanne Shulman** and violist **Mark Childs,** performing **Ravel, Mozart, Milton Barnes** and more. Mississauga Living Arts Centre. Adults $24. Sunday, March 25, 2 p.m. 905-306-6000.

• Royal Concertgebouw Orchestra of Amsterdam performs an **all-Mahler** programme at Roy Thomson Hall, Tuesday, March 27, 8 p.m. $50-$110. 416-872-4255.

• Viennese Classics, a spring concert by the York Symphony Orchestra, features two choirs as guest artists, performing **Mozart** and **Beethoven** classics. Adults $20. Saturday, March 31, 8 p.m. at Marylake Shrine (416-410-0860) and Sunday, April 1, 7:30 p.m. at Markham Theatre (905-305-7469).

* * *

Eishyshok Video: *There Once Was A Town,* a 90-minute, black and white video narrated by **Ed Asner,** chronicles the remarkable journey of four survivors and their families back to their hometown of Eishyshok. The video, which aired on PBS last October, is based in part on **Prof. Yaffa Eliach's** book of the same name. Available for $39.95 from The Shtetl Foundation of Canada. 416-616-5195. E-mail, sun18@direct.com

* * *

At the Galleries:

• Illuminations: Visions of the Poets, Prophets and Sages is a showing of more than 50 paintings from eight Toronto-based artists on Jewish literary-spiritual subjects. Liss Gallery, 978 Eglinton Ave. W. May 4 to 13. 416-787-0872.

• Photographs of the Arctic landscape, by **Ron Silver,** are on view at the Lonsdale Gallery, 410 Spadina Rd., March 31 to April 28. Opening reception, March 31, 5 to 7 p.m. 416-487-8733.

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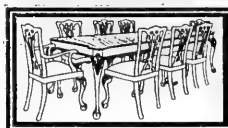

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YIVO archivist to speak

Marek Web, chief archivist of the YIVO Institute for Jewish Research of New York, is presenting a lecture at Toronto's Shaarei Shomayim Synagogue.

Web will provide information on how Jewish genealogists may best use the resources available at the Institute. His talk is titled, Finding Your Roots at the YIVO Institute,

The YIVO Institute was established in Vilna in the 1920s and re-established in New York during the war years. It is a research and resource centre for Jewish studies, specializing in the history and culture of Ashkenazi Jewry, with an emphasis on the Jews of eastern Europe who have descendants in the United States.

Web is speaking Sunday, March 25, 2 p.m., in the Sisterhood Hall of the Shaarei Shomayim, 470 Glencairn Ave. at Bathurst Street. His talk is sponsored by the Jewish Genealogical Society of Canada (Toronto Division). Members free, guests $3.

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Arts & Travel

Girona rich in Jewish history

By MYRIAM SHECHTER
Special to The CJN

GIRONA, Spain — I am not sure what got me most excited about Girona: the medieval quarter, redolent with mystical history; the picturesque narrow streets where dark old buildings are revived by tubs filled with bright flowers; the lively Rambla de la Libertat with its cafés, restaurants and buskers; the flower market carpeting the street with an explosion of colour; the river Onyar quietly carrying the reflection of rainbow-hued medieval houses; the old bridge with its vendors tempting passersby with exotic perfumes and sparkling jewellery; the sweetness of *xuixo* (pronounced "chucho"), an irresistible, local concoction of pastry and cream; the single-towered cathedral looking down on the town from the top of its 90-stepped-entrance.

The Bonastruc ça Porta Centre keeps alive the legacy of Moshe ben Nahman. **[Robert Shechter photo**

Girona, pronounced hee-RO-na in Spanish and zhee-RO-na in Catalan, is the capital of the province with the same name which covers the area between the province of Barcelona to the south and the French border to the north, and which boasts beautiful scenery, from the Pyrenees mountains to the Mediterranean beaches of Costa Brava.

Rich in Gothic and Romanesque architecture, Girona is home to numerous historical sites, museums and well-preserved, picturesque medieval streets.

As in most towns in Spain, Girona's Jewish Quarter, the Call, has become one of the major tourist attractions. The Call – the name is derived from the Latin *callum* (street) – extends from the area next to the Girona Cathedral, with the Carrer de la Força as its main thoroughfare, to a number of steep narrow streets branching out on a hill.

Although the layout of the streets and alleys of the Jewish Quarter is not exactly as it was in medieval times, the picturesque buildings evoke images of that bygone era, when a community of about one thousand Jews lived and prospered in the old stone houses of this Catalan town.

For the more inquisitive visitor, there are various paths which lead to the interior of the Call, such as Carrero de Sant Llorenç or the extremely steep and narrow Escalinata del Quatre Cantons – a whole quarter of passages and cul-de-sacs which was once a bustling hive of everyday life, trade and study.

Although Jews have inhabited Girona since Roman times, they started making their mark as a community around the year 980, with life centred around the synagogue. Like in all towns in Spain at the time, the Jewish community – or Aljama – was autonomous under the direct authority of the king.

After a peaceful 200 years, there were periodic attacks against the community; in case of serious danger, the Jews were moved to the Gironella tower, a hilltop fortified castle, until things calmed down. Eventually the Call became a ghetto: a single gate allowed access in and out, and all windows and doors opening on the Carrer de la Força were sealed.

In spite of all these difficulties, the Jewish community of Girona succeeded in projecting its skills and knowledge far beyond the ghetto's and the town's limits. From the dark streets of the Call sprang a philosophy that illuminated Jewish thought for centuries to come: the city is renowned as the home of famous kabbalists Jonah ben Abraham, David Kimhi, Isaac Halevi, Azriel de Girona, Messulam de Piera, and especially Moshe ben Nahman, also known as Nahmanides, Ramban, or by his Catalan name, Bonastruc ça Porta.

Born in Girona in 1194, Nahmanides was a physician, a philosopher and a Talmudist. As Rabbi of Girona, and later Chief Rabbi of Catalunya, he took an active part in the Barcelona Disputation of 1263, where he had the upper hand over the Dominican Pau Cristian.

At the bottom of Carrero de Sant Llorenç, just off Carrer de la Força, a plaque recalls his distinguished presence in Girona. Walk up the stone steps of this medieval stone enclosed street and, on your right, a red plaque announces, "Centre Bonastruc ça Porta."

Named after Jewish Girona's most illustrious figure, the Centre is a warren of rooms and stairways covered by climbing vines, surrounding a sunny courtyard with a large Magen David embedded in the pavement.

The Centre covers an area where the synagogue used to be, as well as a butcher shop, a mikvah and a few Jewish houses. (Items recovered from these homes can be viewed at Girona's Archeological Museum.) The Centre features a reconstruction of medieval Jewish homes and a number of stone tablets, and it includes the Catalan Museum of Jewish Culture and the Nahmanides Institute of Studies, where international scholars come to study the legacy of the Ramban.

Since the 1492 expulsion, there have been no Jews living in Girona. However, an unexpected phenomenon is currently taking place here, says Lidia Donat, a librarian at the Centre. "People [are] try[ing] to find some Jewish ancestry," she says. It is now fashionable to be a descendant of a Jewish or Converso family; last names are being scrutinized for connection to old Jewish names.

For more information, visit the Tourist Office of Spain, 2 Bloor St. West, 34th floor, Toronto, Ont., M4W 3E2; call 416-961-3131; or fax 416-961-1992. In Spain, visit the Centre Bonastruc ça Porta: c/Sant Llorenç, s/n, P.O. Box 450, 17080 Girona, or call 34-72-216761. On the Internet, www.tourspain.es, or email callgirona@grn.es.

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Personal trainers tailor home exercise programs

By CYNTHIA GASNER
Special to The CJN

TORONTO — Personal trainers offer one-on-one services to help create an individualized home exercise program that will keep you fit and can be extended to outdoor activities when the weather turns warm.

These specialized programs are designed in the comfort and security of your own home by trainers such as Christine Pineau-Burke and Beverley D. Burdeyney. The activities may include weight management, cardiovascular training, strength and flexibility training or sports-related exercises.

After an initial consultation, says Pineau-Burke of Body'n Soul In Home Fitness Training, she devotes a great deal of attention to technique. She says education in how to do the exercises is imperative.

Beverley Burdeyney

"We therefore insist on gradual progression of an individual's program depending on the client's current fitness level, personal well-being, and how well he or she acquires new skills," Pineau-Burke says. "Ongoing evaluations of performance and progress are documented."

"It is particularly important to strengthen your body prior to resuming demanding physical activities such as hiking, tennis or golf," says Burdeyney, a personal exercise coach and fitness writer.

"For example, to guarantee better performance when the golf season opens, it is never too early to condition and strengthen your body. Doing so will lead to a more fulfilling game."

Ten minutes a day of exercise can help prevent or eliminate house fatigue and boredom and get you fit, Burdeyney says.

Pineau-Burke says her goal is to create a positive attitude by motivating and exciting individuals "to learn the scientific and clearly effective way to health and well-being."

Along with regular exercise programs, personal trainers design and implement rehabilitation programs for individuals suffering from fibromyalgia, arthritis, hypertension, motor vehicle injuries, back and athletic injuries.

"I work closely with health-care practitioners as part of the rehabilitation team," Pineau-Burke says. "I offer programs to individuals who are unable to travel to physiotherapy and for those who are ready for active therapy."

Burdeyney, a senior who has spina bifida, a congenital defect of the spine, says it is possible to undertake a safe, effective exercise program without going to a gym or using heavy equipment.

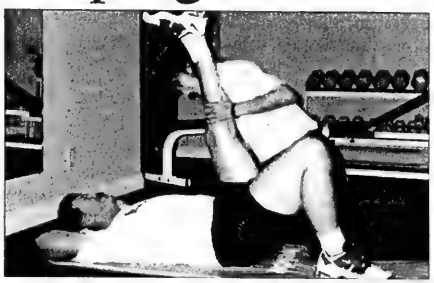
Her motto is "structure governs function," and she says her first objective is to "help clients create their own dynamic central stability girdle" made up of the pelvic abdomen and lower back.

Some basic stretch exercises she recommends are the pelvic tilt, single and double knees to the chest, head and neck stretch, and upper torso stretch.

She compares this area of the body to the foundation of a house. "If the foundation is strong and solid, then the building will be stable and stand erect. The same is true for your body."

Burdeyney recommends 10 basic exercises that do not require heavy equipment. "Elastic exercise bands, light weights and exercise balls are portable and can be used easily," and there are many chair and floor exercises that are particularly effective for those in rehabilitation programs, she says.

"Exercise helps you look and feel your best and allows you to achieve and maintain a healthier and more productive lifestyle. Fitness is a state of mind that affects your entire body. My motto is eat less and exercise more," Burdeyney says.



Christine Pineau-Burke with a client.

She stresses the need for a personal assessment, as each person has different needs and it is important to do exercises properly to avoid injuries.

"Before you begin any exercise program, it is important to have an assessment by a doctor or fitness professional."

It is also important to de-stress your body after exercising by lying flat on your back with your buttock close to a chair. Place your legs on the chair by bending your knees to have the calves rest on the chair seat. Knees should fall directly over hip bones. Place a small pillow below neck/head for extra support.

Burdeyney recommends that this should also be done if you are feeling stressed or experiencing back pain. In addition, deep-breathing exercises while thinking pleasant thoughts are beneficial.

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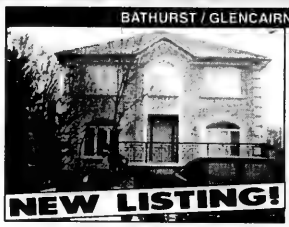

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Sports & Leisure

Orthodox hoopster skips big game for Shabbat

By PETER EPHROSS
Special to The CJN

NEWARK, Del. — Add Tamir Goodman's name to the small pantheon of Jewish athletes who have been faced with the choice of competing or sitting out a game for religious reasons.

Like baseball star Sandy Koufax – who refused to pitch in the first game of the 1965 World Series because it fell on Yom Kippur – Goodman recently refused to compete in a post-season tournament game because it conflicted with a more frequent Jewish holy day, Shabbat.

Goodman, who plays basketball for Towson University, skipped the first game and a half at a qualifying event, as his Baltimore school competed in the America East tournament for a berth in the larger NCAA tourney.

To those who know the Goodman story, it didn't come as a surprise.

An Orthodox Jew who wears his yarmulke on the court, Goodman first made headlines a couple of years ago, when the University of Maryland, where Goodman seemed likely to play, said it would try to avoid scheduling games on Shabbat during his tenure with the team.

The subject of a profile in *Sports Illustrated* magazine, Goodman – dubbed "the Jewish Jordan" – became a media darling.

After Goodman injured his knee, however, Maryland appeared to back away from its scholarship commitment, and the team and the player parted company.

Playing in the less-prestigious America East conference with Towson Tigers, Goodman suffered some growing pains this year. He averaged only six points and four assists per game as his team struggled to a record of 11-16 and finished seventh in the league during the regular season.

But as the season progressed, Goodman worked his way into the team's starting lineup as point guard.

Goodman has "court vision, a feel for the game and the ability to make everyone better," Towson coach Mike Jaskulski said.

Without the six-foot-three, 155-pound Goodman, Towson barely squeaked by in its first-round tournament game against Hartford, winning 65-62.

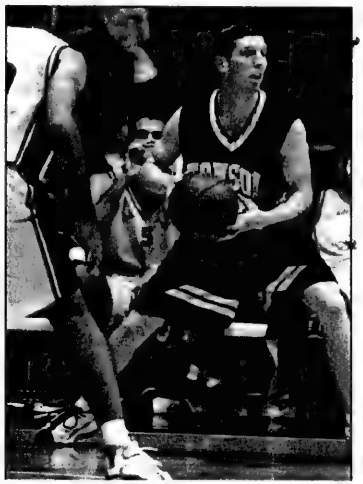
That set up a match Saturday evening against heavily favoured Delaware. The conference refused to switch the game to a later time slot because it would have forced Delaware, the No. 2 seed, to play with less rest Sunday if it defeated Towson.

The Tigers struggled, falling behind by 15 at the half. Arriving at halftime after Shabbat had ended, the gangly Goodman quickly gave the team a spark, hitting a three-point shot and providing a perfect pass that led to a slam dunk – all to the sound of "oohs" and "aahs" from the crowd.

But there were no miracles. Towson fell, 66-51.

If the team's record wasn't up to par, the Goodman experiment apparently was.

Other than the tournament, Towson played no games between sundown Friday and Saturday, and Goodman was excused from Saturday afternoon practices.



Tamir Goodman

Once, when the team was on the road and sundown was approaching, Goodman left the team van and walked three blocks to a house where he was staying for Shabbat.

"They see me fasting on some days, and they learn about Havdalah and kosher food," Goodman says.

"It's a great opportunity to teach them about Judaism."

Jaskulski, who now keeps a Jewish calendar on his wall, agrees.

"As the guys see Tamir practise religion, their respect for him grows," Jaskulski says.

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CHVARTSBERG, Riva - on March 6, 2001.
SERFATY, Charlene - on March 6, 2001, late of 6010 Bathurst St.
OSTROFF, (Ostrovsky), Leslie Rachel - on March 7, 2001, late of 25 Canyon Ave.
ROTHAUSER, Leslie - on March 8, 2001, late of 575 Bedford Park Ave.
KAGANOVSKY, Anya - on March 8, 2001, late of 6101 Bathurst St.
WEINBERGER, Gejza - on March 8, 2001, late of 3555 Bathurst St.
GRINBERG, Frima - on March 9, 2001, late of 6250 Bathurst St.
BAITMAN, Roza - on March 10, 2001, late of 6250 Bathurst St.
ROTHMAN, William - on March 9, 2001, late of 115 Antibes Dr.
GOLDSTONE, Mark Samuel - on March 11, 2001.
BOROVOY, Rae - on March 12, 2001, late of 5 Fraserwood Ave.
BERGER, Moric Morris - on March 12, 2001, late of 1 Canyon Ave.

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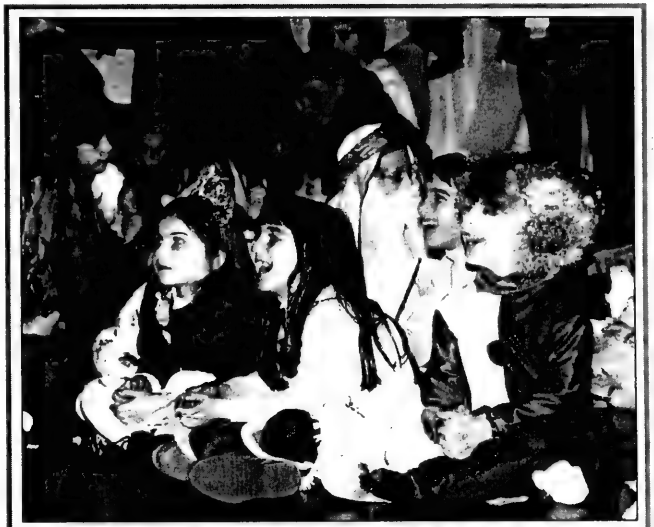

SPECIAL SHPIEL DELIGHT: These youngsters laugh with delight at an obviously entertaining Purim shpiel. They were at a program at the Sephardic Kehila Centre organized by the Maon Noam Russian Synagogue.

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Widowed Jewish female, 50's, warm sincere, open minded, honest, easy going, down to earth, strong family values, loves life, movies, art, travel, seeks male, for companionship, leading to long term relationship **AD#1292**

GREAT CHEMISTRY
Widowed Jewish female, attractive intelligent, auburn hair, brown eyes, 5' 2", petite, eclectic tastes, good sense of humour, seeks Jewish male, 55-68 yrs, professional, emotionally and financially stable, good sense of humour, for long term relationship **AD#1638**

TALL AND CLASSY
Single Jewish female, attractive, 5' 7", auburn hair, blue-green eyes, fit, wide variety of interests, seeks gentleman, 5' 11", or taller, full head of dark hair, outgoing, ambitious, intelligent, fun to be with. **AD#1397**

ONE IS THE LONELIEST NUMBER
Divorced female, 52 yrs, 5' 1", 110 lbs, professional, Israeli background, loving, caring, down to earth, enjoys the theatre, long walks, travel, seeks male, 53-58 yrs, with similar qualities and interests. **AD#1629**

LET'S DISCOUNT THE WORLD
Healthy male in his 50 's, blue eyes, dark brown hair, and loves to travel. Would like to discover the world with that special female, 40-56 yrs, for a long term relationship and growth **AD#1237**

COMPANION AND MORE
Jewish professional male, 57 yrs, 5' 10", 165 lbs, recently retired, handsome, lot of integrity, warm and caring. Seeking Jewish female, 50-60 yrs, non-smoker, traditional values, good sense of humour, enjoys theatre, dining, with similar qualities, for companionship, leading to long-term relationship. **AD#1027**

SEEKING SOULMATE
A single Jewish male, 40 yrs, professional, 6' , 200 lbs, enjoys all outdoor activities, seeks Jewish female, 26-37 yrs, kind, affectionate, warm hearted, for loving, long term relationship **AD#1653**

GIVE ME A CALL
Divorced male, no dependents, employed, author, wide variety of interests, seeks female, similar for friends 1st relationship. **AD#1342**

ROMANTIC PROFESSIONAL
Single Jewish male, professional, non smoker, handsome, fit, good sense of humour, positive attitude, enjoys sailing, skiing, dining and dancing, the theatre, cooking seeks female, 36-48 yrs, over 5' 6", with similar qualities and interests **AD#1013**

FUTURE MARRIAGE
Single Jewish male, 46 yrs, 5' 11", young looking, professional, employed, well mannered, devoted, special, enjoys dining, dancing, movies, good music, hiking, nice parks, and nearby travel, seeks attractive Jewish lady, 32-42 yrs, kind, young looking, for friendship, leading to lasting relationship **AD#1371**

LOOKING FOR LOVE
Retired widow, charming, affectionate, outgoing, elegant, educated, seeks male, 60-69 yrs, for committed relationship **AD#1344**

IT'S OUR TIME
Female, 41 yrs, long red hair, luscious green eyes, high quality of life. Seeks an older, wiser, gentleman, retired/divorced/widowed, lives in Foresthill/Bridalpath area, age/looks not important, for a sharing and caring relationship **AD#1503**

LET'S TALK
Attractive, professionally employed female, 5' 1", slim, with brown hair, and eyes, friendly, outgoing. Enjoys walks, movies, and spending time with her dog. Seeks a professional male, with similar qualities **AD#1199**

ROMANTIC AT HEART
Widowed Jewish female, 53 yrs, warm, sincere, creative, outgoing, romantic, down to earth, strong family values, intelligent, good sense of humour, enjoys movies, the theatre, nature, art, travel, seeks male with similar qualities **AD#1111**

DREAMING OF YOU
Single Jewish female, professional, traditional, attractive, enjoys movies, the theatre, travel, arts, seeks male, professional, Jewish, 39-48 yrs, warm, kind and sincere **AD#1283**

LOVING AND CARING
Single mom, 47 yrs, slim, attractive, kind, gentle, enjoys reading, long walks, family life, seeks male, stable, sincere, loving, 45-55 yrs, for possible long term relationship **AD#1501**

LOOKING FOR LOVE
Retired widow, charming, affectionate, elegant, education, enjoys life to the fullest. Seeks male, 58-69 yrs, for a committed relationship **AD#1490**

LOVES PETS
Single female, attractive, university educated, long red hair, brown eyes, brown eyes, 5' 6", honest, sincere, good sense of humour, enjoys travel, the outdoors, & loves dogs. Seeking male, non smoker, intelligent, positive attitude **AD#1211**

SHARING & CARING
Single Jewish female, blonde hair, blue eyes, slim, attractive, seeks male, Jewish 60-63 yrs to share and enjoys ideas with. **AD#1119**

LOOKING FOR YOU
Single male, Scorpio, 32 yrs, 6' 2", seeks female, 20-40 yrs, spontaneous, sensual, no head games, please leave your description and phone number **AD#1206**

LIFE IS BEAUTIFUL
Single, nature loving, non-smoking, professional male, enjoys candle light dinners at home, and walks in the country. Seeking female, 45-55 yrs, to share time together **AD#1496**

LIVE, LAUGH, LOVE
Single Jewish male, 35 yrs, 5' 10", brown hair, blue eyes, medium build, enjoys the outdoors, movies, dining and dancing, seeks Jewish female, for possible long term relationship **AD#1483**

GOOD TIMES AHEAD
Single white male, 21 yrs, 5' 7", 135 lbs, very good looking, enjoys going out, movies. Seeking a very nice female to talk to, have some fun and a good time **AD#1382**

BEST FRIENDS AND LOVERS
Single male, 36 yrs, 5' 5"-5' 6", 160 lbs, goatee, brown eyes, curly black hair, enjoys long walks, movies, museums, art, galleries, reading, not into bars. Seeking female, warm, easy going, considerate, not materialistic, soulful, to share hopes, dreams, and aspirations. **AD#1-78**

THE WHOLE PACKAGE
Divorced, father of 3 boys, 43 yrs, 5' 10fi", 210 lbs, solid build, good looking, brown eyes, balding brown hair, clean shaven, sincere, humourous, outgoing, enjoys sports, outdoors, camping, and movies. Seeks a nice, compassionate, warm, friendly, and funny white female, 28-45 **AD#1611**

LIFE IS PRECIOUS
Widowed female, senior, tall, attractive, New York born, enjoys dining and dancing, the theatre, outdoor activities. Seeks male, non smoker, independent, semi retired, good sense of humour, enjoys life **AD#1281**

SPRING ROMANCE
Single female, young, Eastern European, enjoys sports, skiing, nature, travel, music, the theatre, photography, seeks male, reliable, generous, secure, with similar interests **AD#1613**

CALL ME
Divorced female, Philipino, 46 yrs, no children, seeks male, 46-54 yrs, for long term relationship **AD#1207**

I'M YOURS TO DISCOVER
Single female, in late 50's, living a single life for the 10 years I'm a good listener and a lousy speaker " The rest is up to you to discover A Jewish man should know how to do so **AD#1670**

SEEKING RELATIONSHIP
Single mom of 1 child, employed, self-sufficient, seeks male, fun loving, down to earth, loves children, for serious, long-term relationship **AD#1319**

SERIOUS INTENTIONS
Single female, very attractive, intelligent, caring, honest, kind, easy going, educated, non smoker, good morals, strong family values, seeks male, 55-68 yrs, compassionate, polite, sincere, for long term relationship **AD#1177**

HEART TO HEART
Divorced grandmother of 5, attractive, enjoys movies, dining and dancing, long walks, loves pets, kids, seeks male, good sense of humour, and similar interests **AD#1394**

SEEKING SOULMATE
Single female, Jewish, easy going, non smoker, polite, good values, quiet life style, enjoys long walks, dining and dancing, seeks Jewish male, to be my best friend and life partner **AD#1628**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, professional, enjoys, sports, movies, working out, long walks, non smoker, kosher, household, seeks female, 26-36 yrs, non smoker, for long term relationship **AD#1488**

LET'S TAKE A RIDE
Single male, 36 yrs, 5' 6", brown eyes, black hair, goatee, employed, enjoys art galleries, museums, movies, music, riding, his motorcycle and much more, easy going, seeks female, with a bit of a wild side, and similar qualities and interests **AD#1671**

A TRUE GENTLEMAN
Single Jewish male, 32 yrs, 5' 6", handsome non smoker, brown hair, blue eyes, energetic, romantic, secure, creative, open minded, eclectic tastes, seeks female, for friends first relationship, divorced or older ladies welcome. **AD#1455**

GIVE ME A CALL
Single white Jewish male, 33 yrs, outgoing, religious, enjoys movies, music, dining and dancing, travel, seeks female, similar qualities and interests **AD#1106**

ROMANTIC AT HEART
Single white male, 58 yrs, self employed, enjoys travel movies, good conversation, quiet romantic, evenings seeks female, with similar interests and qualities. **AD#1117**

YOUNG AT HEART
Divorced with 3 children, visit with them every other weekend, 43 yrs, 5' 10fi", 200 lbs, balding, brown hair, brown eyes, good looking, enjoys movies, sports, dancing, and having fun. Seeking female, to go out with casually and see where it goes **AD#1689**

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ARE YOU THE ONE
Divorced Jewish female, 45 yrs, 5' fi", large size beauty, olive skin, short brown hair, brown eyes, loves animals, dogs, outdoors, hiking, bike riding, theatre, movies, dining, and travelling. Seeking Jewish male, with similar interests, to complete almost perfect life **AD#1243**

HONESTY A MUST
Single mom of 2 children, Irish decent, 39 yrs, professional, employed, 5' 6", fun loing, cuddly, curvaceous, long blonde hair, brown eyes, loves music, dancing the theatre, pets, seeks male, single Dad's okay, established, honest, strong family values, good sense of humour. **AD#1114**

SINGLE MOM
Single mom of 2 children, Jewish, 40 yrs, 5' 4", 135 lbs, dark hair, dark eyes, olive complexion, enjoys cooking, family life, seeks male, slim, healthy, 40-55 yrs, professional for long term relationship **AD#1310**

FRIENDS 1ST
Single female, dvorced, petite, slender, youthful, bright, warm, professional, good values, enjoys movies, music, the theatre, travel, seeks, male, 50-60 yrs, handsome, secure, established **AD#1536**

TAKE CARE OF ME
Female, 41 yrs, long red hair, green eyes, pretty, vivacious, zustic, enjoys dancing, prancing, entertaining. Seeks older, wiser, retired, widowed or divorced mensch, 45-80, gray/balding/no hair, okay, mentor benefactor, big hearted, who'll take me shopping and shower me with gifts **AD#1309**

SOFT LIPS, SHARP MIND
Attractive single Jewish male, 39 yrs, seeks an adventurous, serious female, for romantic dates and steamy nights **AD#1166**

FUN LOVING
Single Jewish male, 6' 2", 180 lbs, slim, muscular build, seeks female, sensual, spontaneous, fun loving **AD#1180**

LOOKING FOR YOU
Single male, "Harry", seeks a lady he met on November 13th, you were originally from the Montreal area and now lives in Spadina & Bloor area. Was too shy then, but hopes to find you now **AD#1069**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, movies, dining and dancing, and much more. Seeking female, 30-35 yrs, professional, sensitive, attractive, honest **AD#1252**

BE MINE
Widowed Jewish male, youthful 50's, 5' 7", fit, slim, lawyer, international entrepreneur, physicist, world/life explorer, fearless, aerodite, omnipotent, exciting and cultured, seeks highly intelligent, compassionate, gracious, non-conformist, educated, slim, fit, adventurous, youthful female, who's seeking a fascinating man **AD#1142**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing, country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 46 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship. **AD#1634**

IT TAKES 2
Single Jewish female, retired, professional, attractive, intelligent, kind, loving, enjoys reading, music, nature, travel, the theatre, seeks male, Jewish 69-75 yrs, kind, honest, educated **AD#1658**

SPEND TIME TOGETHER
Slim female, 5' 8", adventurous, creative, caring, intellectual, enjoys the arts, nature, music, travel, dancing, and more. Seeks male, who's emotionally and physically fit, to share interests **AD#1100**

LIFE PARTNER
Female, 61, easy going, polite, non-smoker, quiet lifestyle, and good values. Seeks male, to be best friends, and life partner **AD#1441**

CARING AND SHARING
Single Jewish female, attractive, slim, curvaceous, caring, sharing, enjoys music, movies, books, and lectures, seeks male, who's emotionally stable warm and kind, for friendship first **AD#1633**

ROMANTIC AT HEART
Widowed Jewish female, 50'ish, caring and sharing, romantic, passionate, honest, down to earth, good sense of humour, enjoys movies, music, cooking, dining and dancing, seeks male, with similar qualities and interests **AD#1393**

It's absolutely **FREE** to retrieve your messages

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys movies, dining and dancing, music seeks female, professional, 30-35 yrs, sensitive, loving with a wide variety of interests **AD#1251**

LOVE & LAUGHTER
Single male, 37 yrs, health professional, green eyes, black hair, 5' 8", spiritual, handsome, strong family values, enjoys travel, the outdoors, city life seeks female, kind hearted, well groomed, fit, attractive, who enjoys life and has a positive outlook **AD#1551**

VERY SPIRITUAL
Jewish male, handsome, warm, creative, compassion, independent, romantic, communicative, with an offbeat, sense of humour, and eclectic tastes, holistic and spiritual, physically and emotionally, evolving, healthy, seeks female who is evolving, in every way with similar interests **AD#1061**

GIVE ME A CALL
Male, 38 yrs, Canadian born of Polish/Russian background, enjoys art, reading, history, travel, theatre, animals, nature, different cultures, seeks female, Jewish 18-44 yrs, with similar interests **AD#1582**

A SPOONFUL OF SPICE
Male, 43 yrs, handsome, genuine, sincere, romantic, seeks female, to serve up a red ribbon recipe, with a spoonful of spice, with a dash of sizzle, rounded out with a large cup of tender loving care. **AD#1593**

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Aspirals' home girls win clutch of medals

By PAUL LUNGEN
Staff Reporter

TORONTO — The Ontario championships in rhythmic gymnastics are only weeks away, and Sophie Berg, Zoe Cappe and Julia Gurau are gearing up for the event.

Although the three young athletes are not shoo-ins to qualify for the provincial meet, they have legitimate chances to participate – and even come away with medals, if their performances at a recent invitational tournament are any indication.

Berg won a gold medal, Gurau silver and Cappe bronze at the Valentine Classic, an event sponsored by the Toronto Aspirals Rhythmic Gymnastics Centre, their home club.

Berg, 13, was very excited with her result, though she admits to experiencing a little trepidation going in. "I was fourth to perform, so I was really nervous," she said.

Despite her butterflies, Berg responded to the pressure and came through in the clutch to capture a well deserved gold medal.

All the Aspirals girls performed well, said Sima Studin, general manager and president of the club. The "senior girls," who range in age from 12 to 13, did particularly well.

Competing with five apparatuses – ball, hoop, ribbon, rope and clubs – the girls showed championship mettle. Their dedication and hard work showed through, but much of their success can also be traced back to the demands placed on the girls by their international-calibre coach, Angelica Ternovsky, Studin said.

Aspirals girls "look very polished, very into it, really liking what they're doing," Studin said. "Angelica demands it from the girls and she gives all her energy to them."

The girls gave plenty of their own energy in preparing for the meet. They train four times a week, three hours at a time – three times a week at Forest Hill Public School and on weekends at the Bathurst Jewish Community Centre(BJCC).

Hard work is part of the story, but God-given gifts are also important ingredients. Top competitors must show flexibility and balance, and be blessed with the right kind of body type, Studin said. Slim, long-legged girls with good body line do best, though average girls can also do well. All top performers must work hard, be dedicated to the sport and have good family supports behind them, she added.

Sophie Berg

Competitiveness is another quality that top rhythmic gymnasts display. It's a characteristic that Berg is proud to admit she possesses. She loves tournaments, especially the opportunity to test herself against girls from other clubs.

Lately, she's grown very fond of the rope and clubs apparatuses. Clubs are difficult to master while rope events lend themselves to a great deal of creativity, she said.

The Valentine Classic was the club's first ever event, said Studin, whose daughter, Rebecca, trained at the club for six years and was nationally ranked. It proved a tremendous success, with a total of 10 regional clubs participating. Some clubs had to be turned down because they could not be accommodated.

Sixteen Aspirals girls aged seven to 13 participated in the meet. Berg, Cappe, 12, and Gurau,13, were veterans of the tournament circuit. All three participated two years ago in the provincial championships, with Berg finishing second and Gurau third. Cappe has shown "major improvement this year," Studin said.

Generally, girls who don't advance to the national stage – a level that is much like a full time job – compete until age 15 or 16. At that point their bodies change, younger, more nimble girls eclipse them, and they start developing other interests. Those who wish to remain in the sport usually switch to coaching and choreography.

Still, the lessons learned as competitors serves them well in later life, Studin said."They stay fit and the girls are usually good in school. They have to be good at time management, organization and discipline."

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The Canadian Jewish news

Private approach needed?

As I was saying...

By RON CSILLAG

One of the biggest *noodges* to come along in years is back in the community, and I, for one, couldn't be happier.

Lillian Freedman, a self-described "freelance" social worker, is a study in contrasts: a soft-spoken yet iron-willed woman who has won few popularity contests with the Jewish "establishment."

Freedman isn't necessarily out to afflict the comfortable; just to comfort the afflicted. Her crusade to do more about the Jewish homeless in Toronto has been resurrected, in part, in the wake of publicity surrounding a 61-year-old Jewish former Bay Street analyst who has landed among the homeless (*CJN*, March 15). The man, who has been touched by his one-time colleagues' many offers of help, nevertheless now lives at Seaton House, a city-owned men's hostel that houses 500 indigents. As you can probably guess, it's not a very pleasant place.

Freedman is no fan of big shelters that throw together the simply down-on-their-luck with alcoholics, drug addicts and the violent or potentially violent. As she sees it, even the street is sometimes better.

Neither does she feel that handing out soup and sandwiches from the back of a van is the answer.

While Jewish Family & Child Service secures emergency funds to prevent people from being evicted, tops up welfare and can find social housing when it becomes available, Freedman sees a vacuum when it comes to the community's provision of a bridge – a place homeless Jews can go while they re-build their lives.

So now, she has assembled a group of like-minded individuals to begin what she hopes will be the community's first private effort to house the Jewish homeless. Freedman and her group of about six will meet soon to discuss renting a house (or ideally, getting one donated) near the downtown core that would serve as a non-profit shelter for Jews with no place else to go.

She envisions a fully kosher transitional residence, but not for those suffering from major health problems.

"I want it to be the Jewish community's response to homelessness in the community," she says. "It's very simple. It would be the place to go if you run into trouble and you turn to your community."

While non-Jews would not be turned away, its focus would be on Jewish homeless, the way various Native residences cater to the aboriginal homeless.

The model for all this comes from Israel, where Freedman spends half the year, also working with that country's growing ranks of homeless. Israel, it seems, is light-years ahead of North America when it comes to the problem. In Tel Aviv, seven city-paid social workers rotate hitting the streets every night, accompanied by police or security, patrolling for homeless. After finding them, "they stick with them," Freedman says. "They hang on and on until the person is OK, and they see things right through until the end. They work to get the human being back. The whole approach is very dignified and *balabatish*."

How many people are we talking about? Two years ago, Freedman found five homeless Jews; JF&CS discovered more than two dozen. Asked to estimate how many homeless Jews she believes there are in Toronto currently, Freedman responds with a twist on a book title well known to many: "One is too many."

She's no do-gooder or '60s radical, she stresses; just someone acting on the Jewish principle of tikkun olam. She hopes others feel the same way.

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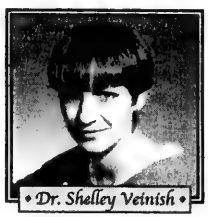
1 3/4 cup cake meal	3/4 cup sugar
1/2 cup potato strarch	3/4 cup brown sugar
1 tsp. baking soda	1 tsp. vanilla
1 tsp. salt	2 eggs
1 cup margarine, softened	12 oz. chocolate chips

Cream margarine with both sugars. Add eggs one at a time beating well after each one. Blend in salt, baking soda and vanilla. Add cake meal and potato starch combining everything well. Fold in chips. Bake at 375°F for 8-10 minutes.

Seniors & Health



• Dr. Shelley Veinish •

Dear Dr. Veinish,

I'm a woman who just turned 60. I feel in good shape but I worry about getting osteoporosis. What should I be doing to reduce the risk?

Mara B.

Dear Mara,

Osteoporosis affects many more women than men, although it's not exclusively a "woman's disease." It's often silent, until a person experiences a fracture, usually in the spine, wrist or hip. Women tend to develop symptoms earlier than men, often within the first 10 years following menopause. This is due to a drop in natural estrogen levels.

Ideally, prevention begins during adolescence, with a well-balanced diet and active lifestyle. It's not surprising that many people are unaware of their requirements for calcium and vitamin D. Adults between 50 and 70 years of age require 1,200 mg of calcium per day.

Dairy products are a rich source of calcium. Milk substitutes and soy products do not provide this nutrient unless they are specifically labelled "fortified with calcium." For many older adults, calcium supplementation is necessary because their dietary intake is inadequate. The Osteoporosis Society of Canada (416-696-2663) publishes a handy Calcium Fact Sheet, which lists common foods and their calcium content.

What about vitamin D? This vitamin is necessary for the absorption of calcium. Milk is a good dietary source of vitamin D, but it's often inadequate alone to meet daily requirements. The requirement for the 50 to 70-year-old group is generally 400 IU per day, an amount readily available in most multivitamins for "seniors." Be aware that the requirements for both calcium and vitamin D increase with age and if you already have osteoporosis.

I encourage you to exercise regularly, to build and maintain strong bones and muscles. This will help promote good balance and hopefully reduce your risk of falls and fractures. Brisk walking and tai chi are two exercises that may be beneficial.

While preventive measures throughout life are vital, there is also a role for medications in the prevention and management of osteoporosis. You should discuss the benefits and risks of hormone replacement therapy with your family physician, in addition to the newer alternatives. Individuals at high risk for osteoporosis, including postmenopausal women, should also discuss a bone mineral density exam to help make the diagnosis. This exam can monitor progression of the disease as well as response to therapy.

Keep active, and remember – successful prevention includes a combination of diet, exercise and sometimes, medication.

Dr. Shelley Veinish is a geriatrician at Baycrest Centre for Geriatric Care and assistant professor in the faculty of medicine at the University of Toronto.

The Canadian Jewish news

Crossword Puzzle

Space In-"vey"-ders

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

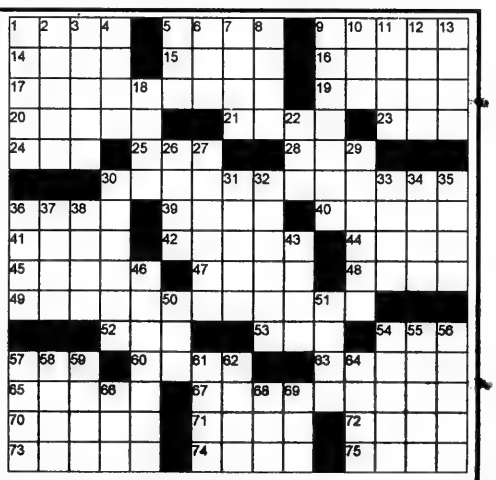
Across

1 First word of "The Rose"
5 Friedrich's collaborator
9 Fictitious stalag Colonel
14 Like the Negev
15 "The ___ Love"
16 Wonders for Carl Sagan
17 NASA administrator
19 Pointless
20 Confused
21 Hugh Downs' field
23 Forty winks
24 William Shatner book ___War
25 "I've been ___!"
28 "Eureka!"
30 *Challenger* crew member
36 Peruvian empire
39 Like the morning grass
40 Hecht's or Bloomingdale's
41 "*Buenos* ___!"
42 Knifes
44 Way
45 Winning
47 Ireland, to the Irish
48 Landers and Richards
49 Mr. Spock portrayer
52 Clever
53 Not real quick
54 Pie ___ mode
57 Movie instant
60 It's *fleishig*
63 New York island
65 City not far from Nazareth
67 "Spaceballs" director
70 Mizrahi of fashion
71 Milk go-with
72 Andrew of "Melrose Place"
73 Capital of Western Australia
74 Presides
75 Little bits

(Answers are on page 60.)

Down

1 He addressed the Knesset in November 1977
2 Take the stump
3 Pale of Settlement city
4 Just beat
5 First word of the *Hatikvah*
6 Woody Allen's "Husbands ___ Wives"
7 ___ in (get under control)
8 Bar pick-up
9 Some snacks
10 Actor Chaney
11 Boris' victim in the '86 Wimbledon final
12 Grandmother, affectionately
13 ___ kosher
18 Honolulu's here
22 Yom Kippur, for instance
26 Puts two and two together
27 Cut out the kugel
29 Lost
30 Alexander and Gould
31 "Concerning the Jews" writer, 1899
32 Lab species
33 Palindromic time
34 Shah's home, once
35 Sneaker brand
36 Baal, e.g.
37 Almost a minyan
38 Noted Roman statesman
43 Prefix meaning "sort of"
46 Part of *Haganah*
50 Jewish, for instance
51 Seven-week stretch
54 HI hi
55 Begin party
56 Fools
57 Bagel ___ (snack variety)
58 Simple quality
59 Whopper maker?
61 Author Oz
62 Dustin's "Tootsie" costar
64 ___ Tribes
66 Bagels have none, supposedly
68 Permit
69 Jackson and Diddley



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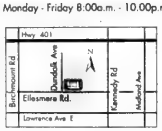

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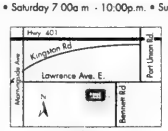

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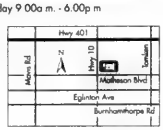

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This Week

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MISS ISRAEL 2001: Ilanit Levi, 18½-year-old waitress and singer from Haifa, was selected the winner of the Queen of Beauty Pageant in Israel last week. *[Israel Sun photo]*

Internet site offers Nazi items

By PAUL LUNGEN
Staff Reporter

TORONTO — In the brave new world of electronic commerce, a problem has recently posed itself to hosts of Internet auctions.

The question is this: When does the sale of collectible items, albeit from the Nazi era, shift from a legitimate pursuit to the promotion of a hateful ideology.

eBay sets strict sale rules

An e-mail letter that circulated recently suggests that for some, the prospect that someone could be profiting from the sale of Nazi memorabilia is disgusting. The letter, which is unsigned, argues that pressure must be brought to bear on Internet auctioneer eBay to "do the right moral thing" and drop the sale of Nazi materials.

The letter writer calls on the public to put "tremendous pressure on eBay to stop selling Nazi memorabilia... I decided that we should not let eBay profit from the blood of six million Jews."

The letter comes on the heels of a November 2000 decision by a French court, which upheld an earlier ruling that ordered Internet giant Yahoo! to bar French users from visiting sites that sold Nazi memorabilia.

Although the decision did not target eBay, the Internet auction company has taken steps to limit the items on its site, said Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Centre in Los Angeles.

Rabbi Cooper, who has discussed the issue with eBay representatives, said the company has implemented a three-pronged policy to control the items offered for sale. Items that can be sold must be "legitimate materials for legitimate collectors;" they cannot be knock-offs or copies of Nazi-era memorabilia, and no items that promote genocide will be sold, or even posted, on eBay, Rabbi Cooper said.

Rabbi Abraham Cooper

Furthermore, eBay has assigned a troubleshooter to address specific questions about items listed for auction, he said.

"I think this is a very positive step forward," Rabbi Cooper said. "It recognizes the problem and indicates there's somebody monitoring the policy."

Having a "flesh and bones individual" to respond to concerns about the auctioned items is an important measure, Rabbi Cooper said. "At the end of the day, I may not like every answer, but it's a step forward."

As of late last week, a search on eBay using the search word "Nazi" turned up 3,768 items for sale.

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IDF morale high despite intifadah violence please see page 49

The News in Brief

CANADA

Hoof-and-Mouth

TORONTO — Canadian consumers need not worry about hoof-and-mouth disease, says Rabbi Mordechai Levin, executive director of the Kashruth Council of Canada (COR). He has spoken to representatives from Agriculture Canada, he says, and is confident the situation is under control. "We do not take animals that are unhealthy, and the disease has not been transmitted to Canadian livestock," he said.

ISRAEL

Gay Event Flap

JERUSALEM — A controversy is brewing over plans to hold an event in the Knesset commemorating the 25th anniversary of the Association of Gays and Lesbians in Israel. Last week, vandals spray-painted anti-gay graffiti on the home of Labour MK Yael Dayan, an organizer of the event. Religious lawmakers are also reportedly furious over plans to hold the event at the Knesset.

Fate of Jews

JERUSALEM — An Israeli committee on the fate of Jews who disappeared during the military regime in Argentina began hearing testimony this month. The committee is seeking to determine the fate of an estimated 2,000 Jews among the tens of thousands of Argentinians imprisoned, abducted and murdered between 1976 and 1983.

Tourism Drops

JERUSALEM — Tourism to Israel fell by 50 percent in February compared to the same period last year. According to the Israel Tourism Ministry, 104,300 visitors entered Israel last month.

WORLD

Nazi Symbols

LOS ANGELES — The Simon Wiesenthal Centre has filed a protest with South Korea over the use of Nazi symbols by Korean entertainment establishments. The complaints involve the Hitler Techno Bar and Cocktail Show in Pusan, which displayed swastikas, posters and historic photos of Adolf Hitler, and a pool hall called The Gestapo. Last year, a South Korean bakery employed a Hitler look-alike in an advertising campaign, while The Third Reich Cafe also sought to cash in on a Nazi motif. A year ago, a Seoul bar removed its Nazi-theme decor under government pressure after complaints from the centre and the German and Israeli embassies.

Litvak Congress

VILNIUS — Organizers are appealing to Jews from Lithuania to attend the First World Litvak Congress, scheduled from Aug. 24 to 30. The program calls for visits to Jewish schools, cultural centres, libraries, historic sites and the famed Vilnius Yiddish Institute. Trips are planned to the scenes of war-era mass murders of Jews. Meetings with the Jewish community in Vilnius and Kaunas are on the agenda. For details, contact the Jewish Community of Lithuania, Pylimo 4, Vilnius 2001, Lithuania; tel.: 3702-613-003, fax: 3702-227-915 or e-mail: litvaks@litjews.org.

Jedwabne Massacre

WARSAW — Polish authorities removed a stone monument that blamed the Nazis for a World War II massacre of Jews. On July 10, 1941, some 1,600 Jews of the town of Jedwabne were herded into a barn that was then set on fire – not by the Nazis but by Polish villagers, according to a recent book. With the 60th anniversary of the atrocity approaching, there has been much debate in Poland about Poles coming to terms with their own Holocaust-related crimes.

Payments Delayed

NEW YORK — A U.S. judge's refusal to dismiss class-action lawsuits against German companies who used slave labour during World War II will delay payments from a restitution fund, according to a German negotiator, who called the judge's decision "legally wrong."

Jews Blamed

ATHENS — Jews are to blame for Greece's plans to remove religion from the country's identity cards, said the leader of Greece's Orthodox Church. Archbishop Christodoulos said U.S. Jewish leaders persuaded Prime Minister Costas Simitis in 1996 to change the identity cards.

CJC Submits Brief on Language

MONTREAL — Quebec needs a more inclusive immigration policy, Canadian Jewish Congress' Quebec region said last week as a provincial commission completed public hearings into the status of the French language in the province.

CJC-Q said it backs "the desire by the francophone majority to promote French in all areas of public life" in Quebec.

But the rights of others should not suffer because of an unfair advantage to francophone immigrants, Congress said at the end of months of hearings by the government-named commission.

Quebec has focused much of its immigration efforts on French-speaking nations, as a way to compensate for the province's low birth rate.

"French should not be made a criterion for exclusion," said Max Bernard, vice-chair of CJC's Quebec region.

There should be no change in the current eligibility rules for admission to Quebec's English junior colleges, Congress said in its brief.

The commission expects to present a report to the Parti Québécois government by June.

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Samaria's students leaders create ties to Canada

By ANNA MORGAN
Staff Reporter

TORONTO — A group of 32 students from different communities in the Shomron were welcomed recently by the Jewish community.

"The purpose of the trip is mainly to create leadership within the yishuv," said Rabbi Natan Kandler, who is leading the group from the Shomron, the Hebrew word for Samaria, which is in the West Bank.

Given the situation today in Judea and Samaria, these settlements must face new and difficult challenges, said Rabbi Kandler, who was a student affairs co-ordinator at CHAT for four years before returning to Israel last summer.

He noted that each community needs to have its own leaders – kids who can deal with younger kids – to create programming and become positive figures within their own yishuvim.

"These grade 10 and 11 kids were selected out of 150 that applied to the program."

"They're representatives of a wide spectrum of Israeli society – secular, religious, Ashkenazi and Sephardi. What they all have in common is that they live in the Shomron and face the same daily challenges.

"Just getting to the airport was difficult because some of the roads were literally blocked and they had to find other routes to get out of their yishuvim.

"Some of them bring tragic experiences with them that they want to share with other people."

The delegation has gone to many of the local Jewish day schools, community centres and universities to describe the history of the Shomron and talk about the current situation.

"Some students here have been asked sensitive and problematic questions," Rabbi Kandler noted.

Continued on page 19

Seen from left are CHAT students Marcie Perez and Amanda Dunec, and Liraz Dabush and Idan Bar Ozian from Shomron.

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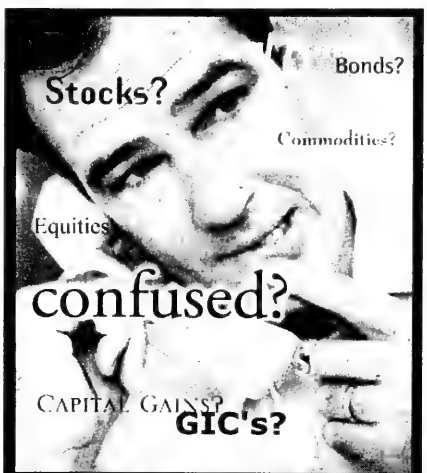

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In Nisan, recalling heroes

Among the magnificent, inspiring souls that departed our world four years ago on the fifth day of Nisan was that of Nechama Leibowitz, the renowned, revered and beloved teacher.

Five days later, Chaim Herzog passed away, his soul, too, gathered unto his people in the pre-Pesach anticipation of Nisan.

In an age and a culture increasingly distinguished by values associated with machines and celebrities, economic efficiencies, the lightning quick movement of information, unbounded personal and corporate acquisition and shameless self-interest, it is a comfort before Pesach to recall, even if so very briefly, these two unique individuals. Both Nechama Leibowitz and Chaim Herzog were heroes and leaders of the Jewish people, exemplars, for all generations, of the finest qualities and highest strivings in human beings.

* * *

For almost 70 years, Nechama Leibowitz lived humbly but determinedly in her modest apartment in Jerusalem. She arrived in Eretz Yisrael in 1930 at the age of 25.

Born in Riga, Latvia, she studied in Berlin at the Universities of Berlin and Marbourg and received her doctorate in 1930 for her work, "Techniques of Judeo-German Bible Translation in the 15th and 16th Centuries."

Leibowitz was born to be a teacher. That was her life's mission. Incomparably, with rare devotion and single-mindedness of heart, she embraced that mission as a mother embraces her child.

She taught students, she taught teachers, she taught soldiers, she taught scholars. She lectured and delivered biblical commentaries over the radio and wrote her famous *gilyonot*, her pages of biblical commentary, which were ultimately collated into her precious studies on the parshat hashavua, the weekly biblical portion.

The gilyonot were not for the casual reader. She challenged her pupils to think and delve and dig deeper and deeper into the material to find within it the passageways and insights into the vast wisdom of the Holy Text.

Leibowitz brought a cornucopia of primary Jewish source references into her studies; indeed, if she could refine an insight to a finer edge, she would draw upon her wide scholarship to cite modern commentators and philosophers.

Chaim Herzog

Nechama Leibowitz

Leibowitz was known as "Nechama" to her students. Of all the distinctions, titles and awards that were hers legitimately to use, she preferred simply to use "teacher."

Thousands of people, students all, attended Nechama's funeral. As one, when the last shovels of earth filled the grave, and they could no longer delay bidding farewell to the teacher they loved so dearly, the students recited the kaddish over her soul. The reverential but melancholy sound carried across the hillside like a silk ribbon across an aching heart.

The inscription on her gravestone reads, simply, teacher.

* * *

The achievements of Chaim Herzog as soldier, diplomat, scholar and president were like the arching blows of the smith's right hand helping to shape and give strength to the young state through the fire and forge of its early life.

Herzog was born in Belfast, Northern Ireland in 1918 and grew up in Dublin. He was the son of Rabbi Isaac Halevi Herzog who became the second Ashkenazi Chief Rabbi of Israel.

At age 17, he immigrated to Israel where he combined Yeshiva studies with studies in law.

As Herzog's multi-faceted career unfolded, he became the type of person to whom others turned for calm and resolve. In both the British army and then in the nascent IDF, he was a key officer in the intelligence corps.

It was "the melancholy of his fate," to use Martin Buber's phrase, that he would be among the first soldiers to open the gates of the Nazis' concentration camps. It was his voice and his integrity as chief military commentator for Israel Radio that restored the people of Israel's confidence during the difficult hours of the Six Day and Yom Kippur Wars.

History also appointed him to be the voice of the Jewish people to rebut the monstrous United Nations calumny equating Zionism with racism.

"For us, the Jewish people, this is but a passing episode in a rich and event-filled history. We put our trust in our Providence, in our faith and beliefs, in our time-hallowed tradition, in our striving for social advance and human values, and in our people wherever they may be. For us, the Jewish people, this resolution based on hatred, falsehood and arrogance, is devoid of any moral or legal value."

At that point, the eloquent but indignant ambassador tore to shreds the draft resolution. Who will ever forget that stirring yet sorrowful moment?

In this lovely month of Nisan, it is good to recall our Jewish heroes.—*MBD*

SEE JN

FEEDING THE HOMELESS: The Hands On Toronto (HOT) committee of UJA FEDERATION of Greater Toronto organized a project called One HOT Meal on a recent Sunday at Osgoode Hall. Volunteers, mostly young professionals, cooked and served breakfast to hundreds of people. They also prepared and distributed box lunches. [Dan Horowitz photo]

Greater Toronto Area

Jewish communities thrive in FSU: rabbi

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — After 70 years of oppression, Jewish communities in the former Soviet Union (FSU) are coming alive, says a teacher at the Institute of Modern Jewish Studies (Machon) in Moscow.

"The Communists tried to destroy our culture, but today [we are] Am Yisrael Chai, and the Reform movement has taken an active part in this process," said Rabbi Chaim Ben-Yaakov.

Rabbi Ben-Yaakov was here recently – his first visit to North America – to raise awareness about his community. He spoke on a panel sponsored by UJA FEDERATION. Also speaking was Rabbi Kinneret Shiryon, Israel's first woman rabbi.

Rabbi Ben-Yaakov is among the first of a group of spiritual leaders

Rabbi Chaim Ben-Yaakov

born in the FSU who now serve the over 80 progressive Jewish congregations there.

He moved to Israel in 1988, graduated from Tel Aviv University, and went on to study at Hebrew Union College-Jewish Institute of Religion (HUC-JIR) in Jerusalem.

In 1998, a year before his ordination, the World Union for Progressive Judaism asked him to return to Moscow to serve the growing number of people attracted to progressive Judaism.

Rabbi Shiryon, a native New Yorker who grew up in California, was ordained by HUC-JIR in New York. She was the first woman rabbi to practise in Israel, and established Kehillat Yozma in Modi'in, in 1997. She is still its spiritual leader.

At congregations in the FSU, said Rabbi Ben-Yaakov, volunteers "come together as Jews to learn more about their history and tradition, and they work with great enthusiasm but little budget, which can be as low as $800 a year."

A large proportion of the congregations are made up of young people, and it is interesting to note that many children are teaching Jewish traditions to their parents and grandparents, he said.

Congregations, which vary in size from 10 to several hundred, might hold only Shabbat and holiday services. Some, such as the Machon Institute, offer a variety of programs including Hebrew school, kindergarten, lectures, youth groups, and daily prayers. They also conduct seminars for congregational and lay leaders, he said.

The institute, which was established in 1993, offers a para-rabbinic degree to students who complete the two-year program. "Our congregation offers the first step in the training of rabbis. Currently there are five rabbis at Leo Baeck and one at HUC in Jerusalem who are committed to return to Russia," Rabbi Ben-Yaakov said.

"I stress that we are working, not only for the future of Russian Jewry, but for the future of Israel's movement of progressive Jewry and for Israel society as well.

"One million former Soviet Union citizens live in Israel, and about 70,000 people make aliyah per year. They maintain a good relationship with the FSU. What they think about Judaism is a critical point for future of Israeli society."

Nani Beutel, vice-president of ARZA/World Union in North America, said they are turning to Toronto's Reform community to help support the community in the FSU. "We feel it is our role to bring Judaism to those who want it."

Rabbi Shiryon said that Orthodoxy has such a strong hold on Israeli life that "everyone else has to struggle. The Reform community in Israel is struggling both financially, and because of the non-pluralistic society in which [it exists]."

Israel has not had diverse avenues of Jewish life, she said, "and it is incumbent upon us to redefine who we are as Jews in every generation. That is not happening in Israel. Israelis have pride in their heritage, but not pride in Judaism. The progressive movement is trying to bridge that."

She is currently seeking financial support to build Kehillat Yozma's permanent community centre on the one acre of land that was donated to her by the municipality of Modi'in.

Since its establishment in 1997, Yozma has provided a broad range of services for its community, including religious services, holiday celebrations, life cycle ceremonies, and preschool, elementary and adult educational programs, Rabbi Shiryon said. They started Yozma with a preschool, she said, "not around a prayer culture, because that is not how Israelis identify Jewishly. Education, though, is a high priority in their lives. It is a non-threatening way to draw Israelis [in].

Today, there is a first-grade class, and they are planning a second-grade class next year.

Rabbi Kinneret Shiryon

Were You Forced To Work For The Nazis?

Jewish Holocaust Survivors May Be Entitled To Ccmpensation From A New Fund

Individuals who performed slave or forced labor under the Nazi regime may be eligible for payment from the Foundation "Remembrance, Responsibility and the Future." In accordance with the German legislation, eligibility for "slave labor" and "forced labor" is as follows:

- **Slave Labor** – work performed by force in a concentration camp (as defined in the German Indemnification Law) or a ghetto or another place of confinement under comparable conditions of hardship.

- **Forced Labor** – work performed by force (other than "Slave Labor") in the territory of the German Reich or in a German-occupied area, and outside the territory of Austria, under conditions resembling imprisonment or extremely harsh living conditions; or work performed by force under a program implementing the National Socialist policy of "extermination through work" (*Vernichtung durch Arbeit*) outside the territory of Austria.

The Claims Conference is administering this program for the benefit of Jewish Holocaust survivors in this country. Heirs of laborers who died on or after February 16, 1999 may be eligible for this fund.

The deadline is **August 11, 2001.** If you think you may be eligible, please obtain an application form by calling:

Cummings Jewish Centre for Seniors
514-342-1234

UJA Federation
Jewish Information Service

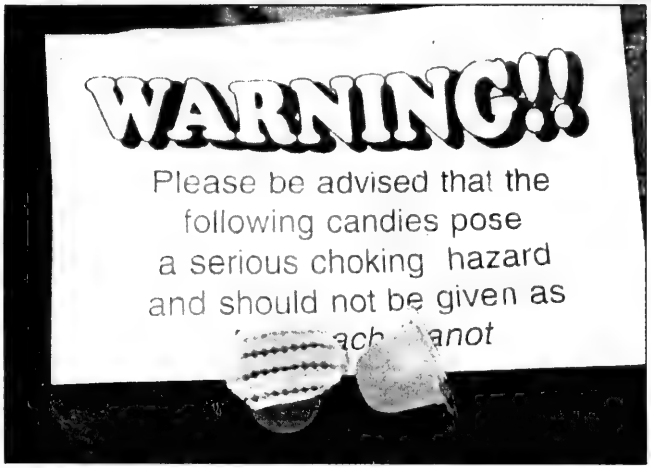
Toronto **416-635-5600**

Ontario **1-888-440-1836**

Or, pick up forms at 4600 Bathurst St., Lower Lobby

Conference on Jewish Material Claims Against Germany, Inc.

Claims Conference web site: www.claimscon.org



Seen is the candy in question, along with the warning that was sent home by one of the Jewish day schools.

Candies pose danger, says Toronto doctor

By ANNA MORGAN
Staff Reporter

TORONTO — A Toronto doctor wants to keep candy that can kill children out of Canada.

"The candies [can] slide into the human windpipe and block and seal it – leading to choking and death within a few minutes," Dr. Warren Goldstein said.

About a year ago, Goldstein saw a four-year-old girl at York Central Hospital who had choked to death on this kind of candy. The candies that caused the death were made in Asia and were not kosher.

However, a similar type of candy emerged in kosher supermarkets and was marketed as Purim snacks. The kosher candies, which were marketed under several names, were also included in Mishloach Manot baskets.

Kashrut Council, BJE receive warnings

The Kashrut Council of Canada and the UJA FEDERATION Board of Jewish Education were alerted to the danger.

"We informed supermarkets under our supervision and they took the products off their shelves," the Kashrut Council's Rabbi Mordechai Levin said. The kosher product may still be available in stores not under the Kashrut Council's jurisdiction.

At the same time, the Board of Jewish Education moved quickly to notify the Jewish day schools of the hazard.

For the past year, efforts have been under way to have these kinds of candies banned in Canada altogether.

"After the incident last year, I happened to see the candy in a convenience store. I was very upset and notified the Canadian Food Inspection Agency," Goldstein said.

Goldstein also said that he discovered a version of the candy manufactured in Asia had caused the death of several other people around the world.

Various agencies in Canada and the United States have been contacted by Goldstein in order to have this type of candy banned.

This particular type of fibre jelly candy has been available for some time in a non-kosher form under various brand names. The kosher candy, however, contains different ingredients, which according to the manufacturer, make it easier to swallow.

However, Goldstein feels that these kinds of candies are dangerous because of their size, shape and consistency.

A tubular-shaped, flavoured gel is moulded around a hard centre. The gel makes it easy for the candy to slip down a person's trachea, Goldstein noted, and the jelly consistency makes a seal. The hard inside adds stability.

Some packages contain a warning label advising of a risk. However, the Canadian Food Inspection Agency noted that in some instances, the products may be sold with no warning label displayed.

"What has been particularly frustrating has been the discovery that the candies cannot be banned from Canada because of an apparent loophole in the Food & Drug Act, which prohibits regulation of substances on the basis of size or shape," Goldstein said.

"Ironically, it is the size, shape and consistency of these candies that poses the danger."

Goldstein has since written to MP Art C. Eggleton and Health Minister Alan Rock in the hope that they will take action to close this loophole. He is also hoping that others will write their members of Parliament.

"It is a bad piece of law," Goldstein said. "These candies are an unnecessary risk and I feel strongly that we should get rid of them."

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Theodore Herzl

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Two soldiers were instantly killed. Boaz and his best friend were severely wounded. Airlifted to hospital, the two friends remained next door to one another, each fighting for his life. Boaz was not expected to live, but forty days later, it was his friend who died.

Boaz suffered third degree burns to his body. His hands, ears and face were destroyed. He spent 13 months in Hospital.

After being released from hospital Boaz began his involvement with Beit Halochem. Prior to his injury, Boaz especially enjoyed playing basketball. His dream was to participate once again. However, without fingers to hold and shoot a basketball, playing would prove challenging.

At Beit Halochem, Boaz learned new ways to participate in recreational sports. The staff at Beit Halochem along with it's members offered Boaz the support and encouragement he needed to put his newly developed skills to work. Athletics continue to play a major role in Boaz's life.

Fortunately Beit Halochem was there for Boaz when he needed them, and they continue to be there for thousands of other disabled Israeli Veterans – thanks to your support.

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Greater Toronto Area

Anti-Semitic books found on Indigo's Web site

By PAUL LUNGEN
Staff Reporter

TORONTO — A quirk in a major bookseller's computer system is responsible for advertisements of anti-Semitic books that have been banned by Canada Customs, a company spokesperson said last week.

Indigo Books Music & More last week acknowledged that several books, including the *Protocols of the Elders of Zion* and the *Hoax of the Twentieth Century*, could be found on the store's Web site, even though they were not being stocked or sold by the company.

The books were found on the store's Web site as a result of computer links to monthly updates from the Books in Print database, which lists publishers' inventories, said Indigo spokesperson Tracy Nesdoly.

The updates appear on the bookstore's Web site until Indigo matches the new books with its "exceptions file" and removes all books that have been banned by Canada Customs, she said.

"They're hate literature" and Indigo "has no intention in having them for sale," Nesdoly said.

Richard Warman, a volunteer with the Green Party of Canada, raised the issue with Indigo after spotting four prohibited books on the company's Web site one year ago and then again a few weeks ago. In a letter to Indigo president Heather Reisman, Warman pointed out that an Indigo official gave assurances a year ago the titles would be removed from the Web site.

"We're just a little concerned there doesn't appear to be any corporate memory," he said.

Warman learned of the books' availability about a year ago while researching former British Green Party member David Icke, who was booked to speak in Toronto at the time.

Icke's books included bizarre anti-Semitic conspiracy theories and stereotypes. When he looked into other anti-Semitic publications, Warman noticed the Indigo site offered four books that Canada Customs stops at the border. Senior vice-president Dan Mozersky assured him at the time that Indigo would not carry or sell those titles, Warman said.

Warman recently scanned the Indigo site when the controversy flared over anti-Semitic writer Eustace Mullins, whose was slated to appear at the Total Health trade show. That's when he spotted the references to the four books.

Nesdoly said Canadian Jewish Congress had brought the titles to Indigo's attention in the past and the company appreciates any updates. "I want to know if something has slipped past," she said.

Bomb scare a real science project

THORNHILL, Ont. — A "suspicious package" that forced the March 8 evacuation of some 1,000 worshippers from the Sephardic Kehila Centre turned out to be a student's science project, police say.

The package was mistakenly left on the steps of the centre on the night the Purim Megillah was read. Security guards who patrol the building discovered it and called police, who in turn, dispatched the bomb squad (*CJN*, March 15).

The project was a model hydroplane, complete with wires, a motor and battery – enough to cause police concern.

PC Steve Morrell of York Region Police told *The CJN* that the student's father called authorities to say the package was harmless.

A bomb squad robot, however, fired a shell into the parcel, following the evacuation of the synagogue in the centre.

No charges will be laid, police said.

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Courage and respect to put truth forward

Last week in this space, we commented on the statement by Quebec Premier Bernard Landry that "Canada was of no use" and that it had been "disastrous" for Quebec. The observation by the premier was a gross rhetorical misstatement and was appropriately rebutted by, among others, federal minister of intergovernmental affairs, Stephane Dion. We expressed our regret that "Landry and his separatist colleagues are incapable of seeing, let alone understanding, the precious possibilities in the interweaving of... Canadian and Québécois into one identity."

In his inaugural address to the National Assembly last week as premier, Landry again resorted to flourishes of rhetoric designed as much to stir federalists to anger as to stir separatists to glory. And once again, he paid little heed to the truth.

The federal government's Clarity Act, Landry stated, was "illegitimate," intended to "reduce the powers, the authority, the sovereignty and the legitimacy of the National Assembly and to constrain the democratic will of the Quebec people to self-determine its future."

This characterization of the act was absolutely false. In fact, the Clarity Act affirms the authority of the National Assembly to set forth on its separatist enterprise, but in a manner that is fair and in conformity with the rule of law – Québécois, Canadian and international.

To the offence of misstatement, however, Landry adds surrealism when he invokes the idea of the "democratic will of the Quebec people." The Quebec people have already twice expressed their "democratic will" on the subject of self-determination. And twice, they have rejected the idea. But this is a fact, a present and a historical truth, that is inconvenient to Landry.

Thus he ignores it.

The "democratic will" of the majority of the Quebec people is to have its provincial government set good government – not separatism – as its highest priority. Landry may have a mandate from his party to pursue separation; but he most certainly does not have that mandate from the "Quebec people."

It is the deeply held belief of this newspaper, and often expressed, that the best, most effective way for the French language, culture, ethos, way of life and "civilization" to be protected on this continent against the inevitable cultural and linguistic encroachments of globalization and international corporatization is through the mechanisms of the fully bilingual institutions of the larger, more "muscular," more assertive federal institutions in partnership with the confident, creative institutions of the government of Quebec and other provincial governments as well.

That separatists such as Landry feel otherwise is not surprising. But at least they should have the courage and the respect to put forward the truth about the other, federalist, side of the argument when appealing to the Quebec people.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade. **AND** Elchanan Tannenbaum, kidnapped.

The Canadian Jewish News reserves the right to refuse advertising that in its opinion is misleading, in poor taste or incompatible with the advertising policies of the newspaper. Acceptance of advertising does not imply endorsement by The Canadian Jewish News. The CJN makes no representation as to the kashruth of food products in advertisements.

Dry Bones

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Disabilities coverage lacking in *CJN*

Isn't it funny how we always read about Jews who live in different parts of the world or Jews who have suffered from persecution and anti-Semitism? With last week's *CJN* being an exception, I don't often read about Jews who suffer from various disabilities, such as myself. Is it that they don't have a voice to speak up and speak out? I don't envy them, just as I don't envy those individuals who have suffered physical and emotional pain from war.

I am a woman who is hard of hearing, and it is high time that people, and especially Jews, try to understand what it's like to live as a disabled person: how educated human beings haven't an inkling what it's like for us, why, for example, I don't go to synagogue anymore, why we see life and its barriers as frustrating.

I suppose the only solution I see is for humankind to become more sensitive, understanding and accepting of one another. This is very hard to do, since cultural differences always get in the way. However, if people were to give more of themselves rather than rushing off with the excuse that they had no time, we would be that much better as an "abled" population.

G.C. George
Toronto

* * *

Researching Yiddish schools, camps

I am interested in information about Yiddish secular schools and summer camps across Canada between the years 1925 and 1955, to be used in a research project documenting these important institutions.

The primary sponsors of these educational institutions were: The Workmen's Circle/Arbeiter Ring, the Farband/Labour Zionist Order, UJPO and the Sholem Aleichem Institute.

Perhaps documentation on the history of your own local Jewish community might include pertinent information that *CJN* readers could share with me. I would appreciate hearing from individuals who attended or whose families and friends were involved in such schools and camps.

Particularly difficult to document are the Yiddish schools in Edmonton, Windsor and Ottawa, and the following camps: Kindervelt and Kinderland in Quebec, Naivelt, Kinderland, Yungvelt, Nit Gedayget in Ontario.

There may even have been camps or supplementary schools in smaller communities, which do not appear in the archival material that I have researched at the Canadian Jewish Congress and the Montreal Jewish Public Library.

I may be reached at the following: Until May 1: 415 E. 80th St. Apt. 4T, New York, N.Y., 10021; or fradle@bjeny.org. After May 4: Harzfeld 9, 46661 Herzlia, Israel; or fradlef@aol.com

Fradle Pomerantz Freidenreich

Questioning story selection

Zev Schiff's story, "Sharon is ready to move Gaza settlers" (*CJN*, March 22), was denied the very same day by Rehavam Ze'evi, a minister in Prime Minister Ariel Sharon's government, and Foreign Minister Shimon Peres said the same day that he had no knowledge of such a plan. This was on the *Ha'aretz* Web site. You decided to run this rumour/story anyway as your lead story.

Are you wishing it was true? Such rumours belittle your paper and your journalistic standard. Schiff may be a veteran defence reporter, but in Sharon's administration he is an outsider, unlike in Ehud Barak's.

K. Sperry
Toronto

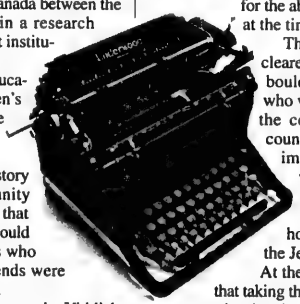
* * *

Overreaction to group's ad

Re: Anti-Israel Ad (*CJN*, March 15), I find the Orthodox Rabbinical Council's apoplectic reaction to the ad placed in the *National Post* by the Neturei Karta troubling.

I, too, am distressed that there are Jews who do not support Israel's existence. I would hope that all Jewry and in fact, all fair-minded people, subscribe to the idea that the Jewish people should not be singled out to live without a country.

The Zionist idea, born in the late 1800s, contained the premise that the Jewish state was to be the remedy for the abnormal conditions of Jewish life at the time.



The early immigrants to Israel who cleared the fields of rocks, stones and boulders, who drained the swamps, who worked the land, who fought for the country and who died for the country, were motivated by a secular impulse. The Zionists at the time were not willing to live with the psychosis of anti-Semitism and struggled to establish a homeland for themselves and for the Jewish people.

At the time, many religious Jews felt that taking the initiative and creating a Jewish state bordered on arrogance and blasphemy. The group that placed the ad are descendants of those who are waiting for the Messiah in order to establish a state.

I certainly do not share their view. I believe they are misguided.

The point is, however, that this small insignificant group harbours views that are irrelevant. Their opinions do not undermine Israel's right to exist. Who exactly is listening to this group?

The views that present a much greater danger to Israel's security are the views of the rabbis that represent the extreme right.

Nathan Pila
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Some kinds of criticism help Israel

Israel is a country that prides itself on its democracy, open debate and free speech; it would certainly be inconsistent if its officials were to urge Jews around the world to refrain from expressing their own opinions. Only in dictatorships are people not permitted to publicly disagree with the country's leaders.

Yossi Beilin, the architect of the Oslo accords, a leading contender to head Israel's Labour party, and until recently the minister of justice, has said:

- "I have criticized [Jewish] organizations for blindly following whatever the Israeli government says... If you don't like [the Oslo agreement] and think it is too dangerous, I want to know" (*Jerusalem Post*, Oct. 22, 1993).
- "Regarding American Jews – I want them to express their opinions, even if it's opposed to my policies" (*Jerusalem Post*, Oct.13, 1995).

Morton A. Klein

On a similar note, Foreign Minister Shimon Peres has said to American Jewish leaders: "You have the right to take a position on what will happen to the Jewish people" (*Jerusalem Post*, Dec.29, 1995).

During his recent visit to Washington, Israeli Prime Minister Ariel Sharon emphasized that Jerusalem and Israel belong to the entire Jewish people, not just Israeli residents. "We are only the caretakers of Jerusalem, it belongs to all of world Jewry," he said. "Israel is an international Jewish enterprise."

There are clearly many American Jewish leaders who support the right to speak out on issues affecting the future of Jerusalem and Israel. Just a few months ago, 32 major Jewish leaders signed a public statement (which we at the Zionist Organization of America [ZOA] organized) headlined, "Israel Must Not Surrender Judaism's Holiest Site, the Temple Mount." It appeared as an advertisement in leading newspapers in the United States and Israel. The ad was signed by, among others, six past chairmen of the Conference of Presidents of Major American Jewish Organizations, the presidents of B'nai Brith and Hadassah, the past chair of the UJA Federation of New York, and major leaders of the Conservative and Orthodox movements.

The ad appeared at a time when there was growing international pressure on Israel to surrender the Temple Mount to Yasser Arafat, and media reports indicated the Barak government was ready to succumb to the growing Arab and international pressure for such a surrender. Another ZOA advertisement which appeared in newspapers last year, expressing public concern about one-sided Israeli concessions, was signed by numerous Jewish leaders, including eight leaders of AIPAC, a major pro-Israel lobby.

When Diaspora Jews publicly disagree with an Israeli government for giving away too much, they strengthen Israel's hand. Disagreements enable Israeli leaders to point to their critics as proof of the widespread Jewish opposition to too many Israeli concessions. When Arafat is urged to compromise on Jerusalem, he insists that Muslims around the world would oppose any compromise, and he is obligated to represent them, not just his own constituents.

When Diaspora Jews publicly criticize Israel for giving away too little, it puts pressure on Israel to give away more. It encourages the Arabs to take more extreme positions at the negotiating table. When the Arabs see they have allies among the Jews, it gives them hope that those Jewish allies may influence the Israeli government to soften its position – or may persuade Washington to pressure Israel.

For Diaspora Jews who sincerely care about Israel's well-being, the central principle should not be the theoretical right to speak out; it must be how to speak out in a responsible way that will help, not hurt, Israel. It is the practical consequences, the actual impact on Israel, which matters most.

Imagine how different things would be today if, during the past eight years, Jewish leaders around the world had spoken out against Israel making one-sided concessions while Arafat continued building a terrorist army and promoting his culture of anti-Semitic hatred and violence in the media, schools, summer camps, officials' speeches and religious sermons. There would have been less pressure on Israel to keep making risky concessions to the Palestinian Arabs. Arafat would have come under pressure to change his ways. And if he did not change, the United States would not have supplied Arafat with over $900 million, which freed up the funds he has used to build up the de facto army that is now constantly attacking and murdering Israelis.

Wouldn't that have been much better than the dangerous situation in which Israel now finds itself?

Morton A. Klein is national president of the Zionist Organization of America.

Israeli, not Diaspora, Jews make ultimate sacrifices

To understand how the Canada-Israel Committee (CIC) views its role in the so-called Israel-Diaspora debate – whether Jewish community organizations in the Diaspora should officially take positions that contradict the stated policies of the government of Israel – it is necessary to first appreciate the constitutional framework under which the CIC must operate.

The CIC is an umbrella organization, consisting of a number of other mainstream Canadian Jewish organizations (B'nai Brith Canada, Canadian Jewish Congress, Canadian Zionist Federation, UIA Federations Canada and numerous Jewish federations and communities across the country). Through this consolidated mechanism, the CIC develops policy positions through consensus and presents a unified voice and co-ordinated actions on Israel-related matters, especially regarding vital Canada-Israel bilateral matters.

Joe Wilder Q. C.

There is an implicit understanding that while the constituent organizations may subscribe to many different ideological and political points of view, we all come together as the CIC. We are constitutionally bound to act in a non-partisan, politically neutral manner. I say "constitutionally" bound because the adoption of non-partisanship is an inherent feature of the bylaws that the partner organizations adopted when they signed on to the constitution.

The CIC and its partners, then, are obliged to refrain from publicly expressing positions that may be interpreted as politically partisan within the Israeli context. This means not only refusing to take sides on non-consensus issues (e.g. settlement activity), which do arise in both Israel and in the Canadian Jewish community, but also refusing to officially dissent from an Israeli government position when it concerns even a traditional consensus issue such as the unity of Jerusalem.

Should Diaspora Jews publicly criticize Israel's foreign and security policies?

Let me be clear. This does not mean that the CIC will automatically support whatever policy the Israeli government of the day may adopt, especially on non-consensus issues. The CIC's main task is not to lobby on behalf of the Israeli government – that is the primary responsibility of the Israeli Embassy and consulates in Canada. The CIC's principal role is to represent the organized Jewish community in Canada on matters concerning Israel and to be supportive on Israeli-related issues where there is consensus in our community.

Recently, various individuals in the community signed an advertisement published in *The CJN* concerning the Israeli government's position on the Jerusalem issue. Although no organization per se was asked to endorse the ad, neither I nor the presidents of Canadian Jewish Congress and B'nai Brith Canada signed on. For my part, I have a concern that when presidents or other leaders of organizations speak out, their views are often interpreted as those of the institution they represent.

The question arises as to whether prominent members or leaders of major organizations ought to speak out as individuals. No one prefers to limit the right of people to speak freely. However, when controversial initiatives get started and pit individuals or organizations against one another, it creates communal divisiveness. This, in turn, impairs our collective ability to make Israel's case effectively. In my view, it becomes a matter of conscience for each of us to act responsibly, in the community's best interests.

In considering the dilemma, one might distinguish between issues that are entirely "Jewish" (for example, the 'who is a Jew' question), and those, such as the peace process, which have an "external" dimension. On matters that are fundamentally "internal," particularly when communal positions are not taken, more latitude is appropriate.

We in the Diaspora, who care deeply and passionately about Israel, must always remember that we are not required to make the same sacrifices as are the Israelis themselves. We must recognize that the ultimate responsibility for decisions affecting their own security is borne by Jews in Israel.

Over the last half-century, Israel's priorities have centred on the relief for, and rescue of, Jews in danger, such as in the former Soviet Union and Ethiopia. With changing global dynamics, both in a secular and Jewish sense, I expect that Israel will be diverting more of its attention to North American Jewry. I also perceive an increasing willingness to engage our views on internal Israeli issues. Perhaps in the evolution of this relationship, our role in Canada, may, through mutual agreement, become different from what it is today.

Joseph Wilder is chair of the Canada-Israel Committee.

Arab Anti-Semitism

The headline is, of course, an oxymoron, for the Arabs themselves are Semites. The fact is, however, that "anti-Semitism" is today understood as directed against Jews only. It is largely based on a concoction of myths central to which is the belief that Jews not only want to control the world, but are in fact already doing it by a variety of devious means.

Rabbi Gunther Plaut in Toronto

Much of this belief is based on the *Protocols of the Elders of Zion*, the infamous anti-Semitic tract that was fabricated by the Russian secret police over 100 years ago and made its appearance shortly after World War I in Europe.

Thus the editor of a prestigious Egyptian weekly wrote not long ago: "A Jew is a Jew, and hasn't changed for thousands of years. He is base, contemptible, scorns all moral values, gnaws on live flesh and sucks blood for pittance. The Jewish Merchant of Venice is no different from the arch-executioners of Deir Yasin, and those of the [Palestinian] refugee camps. Both are similar models of inhuman depravity."

One of the elements of this propaganda is the charge that the Jews want to own and occupy Egypt, "because this is Moses' place of origin; they also want Syria and Lebanon, because their temple was built from Lebanon's cedars; they have set their sights both on Iraq, the birthplace of Abraham the Patriarch, and the Hijaz, Ishmael's birthplace; and they want to have Jordan as well because it is part of Palestine and used to be part of Solomon's kingdom."

Not too long ago, the late Syrian president Hafez al-Assad expressed the same sentiment when he said: "They do not want only another Arab country... they want to impose their hegemony beyond that until it covers the entire world."

The sad part in all of this is the fact that spreading such hatred of Israel makes an ultimate reconciliation between Israelis and Arabs ever more difficult. "Kill every Jew wherever you find him," said a prominent Arab leader recently.

How can there be peace between Israel and its Arab neighbours when the latter are constantly exposed to allegations that picture Jews as inherently evil, untrustworthy, dominant and enjoying the spilling of Arab blood? To perpetrators of this mythology, Israel is and remains an illegal creation and is therefore deprecatingly referred to as "the Zionist entity" that must be fought until it is destroyed. Arab children are taught this challenge as a historical necessity.

Until this kind of world view is rooted out, I remain pessimistic about the future. I do not like to write this, but I have to deal with realities, and they are, alas, unpleasant.

Keeping an eye on our youth

A few weeks ago the annual Youth Shabbaton took place in the Atlantic Region. Participants between the ages of eleven and seventeen spent an intense weekend together at a cozy resort in Wolfville, Nova Scotia while engaging in workshops about Israeli culture, the current conflict in Israel and small community issues. There were approximately 60 youth and 15 staff leaders in attendance.

Darcie Richler in Halifax

As well as working with the university students in Halifax as a volunteer, I am the youth program director for the Atlantic Jewish Council (AJC) and a staff member of Camp Kadimah. The AJC position has given me the opportunity to work with intelligent, deep-thinking and enthusiastic teenagers. No doubt they will bring strong leadership and positive change to our various Jewish communities and also to the world in years to come. This particular group has a real sense of ruach, and while many of them do not see each other on a regular basis, they have strong bonds that keep them in touch throughout the year.

We may forget a bit too quickly what it was like to be in high school, let alone elementary school. With the recent, painful episodes of youth violence in North America, we have to ponder what is really going on with adolescents these days. Not trying to level a criticism towards anyone or to place blame on any specific aspect of teenage life, I'd like to put forward some observations to hopefully open the eyes of those who may at times not see what is going on.

Having attended a high school with a significant Jewish population in Toronto, I can still relate to the pressures and various social issues that youth feel. Now in my work, it is from a different perspective. Most adults interacting with children up to grade 12 would make the same observations.

While the Shabbaton weekend was marvelous (and I will report on some of the insightful programming in a future column), I felt a small sense of melancholy as well. Not being part of the peer group, I observed the relationships of these 60 children from a different angle. I was in a position to see who was "cool" (whatever that word really means...) and who was "not." Luckily in this group, there was no one severely picked on for not being "cool"; nor was there anyone specifically ostracized.

Yet there were small issues that constantly needed to be dealt with that could have turned into bigger problems. It is easy (and frustrating) to see when a child is being excluded or hurt, because of a perceived appearance or personality "flaw" or simply because they don't fit in.

It's difficult to believe that teachers, youth leaders, counselors or parents do not see who the "ringleaders" are and who is on the receiving end. While it might seem that children do not want our intervention in these types of problems, it is imperative that if we do notice them, we put a stop to them right away. There are subtle ways to deal with a child who has low self-esteem, and at the same time, bullies must be put in their place somehow and the message must be relayed that bullying is not tolerated.

I'm young enough to remember the harmful and sometimes scarring effects on those at high school who were mistreated, and old enough to know that I can work in a position of leadership where it can be prevented. We must all take the danger signs seriously before they turn into violence directed inwardly or at others.

To all those who come into regular contact with children, and especially to the camp counselors this coming summer, it is your obligation to keep your eyes open. If you see something that doesn't look "right" – a child who is withdrawn or a child who is a bully, or anything simply unusual – do not think that "someone else" is going to deal with it. It is up to us all to stop the abusive and low self-esteem issues that are facing our youth. A real leader does not sit back and allow a child to be fed to the wolves. If you are in a position where you can help, do so. We all depend on it.

The Passover ritual

Where does the time go? When you read this, I will have one more exam to go, and the familiar smell of fried matzah will be right around the corner.

My previous articles have tended to stay away from discussing the holidays. I'm not sure why, but maybe because none of the other holidays has the same impact on me as Passover.

Bryan Borzykowski in Winnipeg

Claiming that Pesach is my favourite holiday does not make me unique. I know many people who would share this same sentiment. Why is it so special? You can't eat what you want, and that is something very difficult to maintain, especially when you are at university all day studying. After the seders, what is the point? Well. I will tell you why I think this holiday is so important – family and culture.

Those two words are very important to me, and Pesach emphasizes both. While every Jewish holiday is deeply rooted in culture and history, Pesach is the only one that you can actually read about in your home. For two days every year, we are reminded of our history, of how our people persevered and overcame the hardships of slavery in Egypt.

Living in Winnipeg does not always engender a feeling of Jewish pride, but reading these stories gives me a sense of belonging to a larger community. I find it remarkable that almost every Jewish home will be filled with people reading this story and learning about the plight of the Jews. Being a 21-year-old living in a Christian society does not always lend itself to feeling passionate about something Jewish.

I also love the food. Of course there is a cultural aspect to eating matzah, but it also provides you with one week out of the year for interesting alternatives to a student's fast food diet.

Family. For me this is even more important than learning about the culture. As I get older and face more responsibilities, it seems that getting together with family gets placed on the back burner more often. For the two days of Passover, I am able to put all my other commitments aside and participate in a ritual that has always been a part of my life.

It is quite interesting to see how seders have developed over the years. I remember when the young ones at the table were just my brother and I and my two cousins. My uncle would always sing *Dayeinu*, adding strange noises at the end of each phrase, which sent us into fits of laughter. Years later, he still makes those noises, and while my brother and I still chuckle, my three new cousins are the ones keeping him going.

The ritual of our Pesach seder has had many other constants. For example, another uncle of mine always hides the afikoman in the exact same place every year. When we were younger, it was always a challenge to find it, but as we got older, we began to humour him, pretending we didn't know where it was until we'd had enough, and then we quickly "found" the hidden piece of matzah. Fortunately, our little cousins can be genuine in their quest for afikoman, as they have yet to figure my uncle out.

This year will be a unique Passover for my family. We are heading to Toronto for the first time in 20 years to spend the holiday with a paternal aunt and cousins. It will be interesting to see the rituals of my dad's side of the family, and how we become a part of that.

There are other, more secular aspects about the timing of the holiday that contribute to Passover being my favourite holiday. Spring is usually approaching and school is nearing an end (and when I was in high school we got the week off). While these things have nothing to do with Pesach, they contribute to an overall sense of happiness and contentment that, in combination with culture and family, make this holiday one to cherish.

You can e-mail me at: cjnbryan@hotmail.com

The Kirshner File

The Holocaust and the collective memory of Jews

Prime Minister Mackenzie King of Canada announced new immigration regulations in a speech before the House of Commons on May 1, 1947. "The policy of the government," he said, "is to foster the growth of the population... by the encouragement of immigration."

Sheldon Kirshner in Toronto

Shortly afterward, in a bid to capitalize on King's initiative and the shortage of skilled workers in the needle trade, the Canadian Jewish Congress submitted a request asking Ottawa to admit Jewish workers and their families to Canada. The submission, co-sponsored by trade unions, the Jewish Labour Committee and the Jewish Immigrant Aid Society, was made in response to the plight of Holocaust survivors languishing in displaced persons camps in Germany.

In October of that year, 2,136 tailors and furriers were permitted to settle in Canada under Order-in-Council 2180. My father, a tailor, was in this group. He had been a soldier in the Polish army when Germany invaded Poland in 1939. Released from captivity in Germany, he was dispatched to the Lodz ghetto, which turned out to be the last in Nazi-occupied Europe to be liquidated.

Thanks to Order-in-Council 2180, my parents – David and Genia – and I were able to leave Europe. We arrived in Montreal in February 1948 by way of two ports, Halifax and Hamburg. Within days of settling in, my father started working at Stein & Gerson, a ladies' garment manufacturing company.

The lobbying Canadian Jewish Congress exerted on behalf of Jewish refugees like my parents was a shining example of the response of Canada's Jewish community to the Holocaust and its aftermath.

In fact, however, Canadian Jews went through three post-war phases in reacting to the Holocaust, Franklin Bialystok observes in *Delayed Impact: The Holocaust and the Canadian Jewish Community* (McGill-Queen's University Press).

From 1945 to 1960, he writes in this important book, the legacy of the Holocaust received short shrift, notwithstanding humanitarian efforts on the part of Jewish organizations. During the second period, 1960 to 1973, a collective memory of the Holocaust gradually emerged. In the third phase, 1973 to 1985, the Holocaust became a "marker" of ethnic identification for Canadian Jews. As he puts it: "By 1985 most Canadian Jews felt that the destruction of European Jewry was *their* loss as well."

Bialystok, whose study is based on previously unexamined documents and interviews with Jewish community leaders, says that the community's response was relatively limited in the first period: providing relief for Jewish survivors in Europe, lobbying for their admission to Canada, arranging their transportation to this country and, finally, absorbing them.

Although Canadian Jews were removed from the Holocaust by space, time and experience, they rallied behind the bedraggled survivors. In 1946, Canadian Jewish Congress established a relief fund to improve their conditions, then called on Canada to admit these refugees. From April 1947 to March 1950, some 15,500 survivors, including more than 1,100 orphans, immigrated to Canada, the largest three-year migration of Jews to this country in about 35 years. The economy was booming and these immigrants could make a contribution both as workers and consumers.

With their arrival, the community tried to attend to their occupational, social, educational and psychological needs. In Bialystok's view, Jewish organizations were ill-equipped to deal adequately with the problems of the majority of survivors. Furthermore, he adds, there was little interest in their experiences, judging by his analysis of the *Jewish Chronicle*, the key English-language newspaper in the community after the war.

To be sure, the *Jewish Chronicle* carried stories about displaced persons camps and this or that project sponsored by the community. But it showed no apparent interest in how they had survived and what they had lost. Surprisingly, the Yiddish press was also deficient in its coverage, he argues.

If we are to believe Bialystok, the Holocaust was swept under the rug by many Jews right after the war. He quotes Cyril Levitt – a third-generation Canadian Jew born in Toronto – as saying it was regarded as a kind of "a disease that one didn't talk about."

Bialystok claims that Saul Hayes, the director of the Canadian Jewish Congress, had practically nothing to say about the impact of the Holocaust on Canadian Jews. This neglect, he speculates, had more to do with his background as a *macher* and his connections than any deliberate evasion of the issue.

Jewish schools compiled a mixed record with respect to the Holocaust. Toronto's Beth Tzedec Congregation school purposely omitted it from the curriculum on the grounds that it would traumatize students. On the other hand, Montreal's Jewish People's School stressed its importance. Bialystok believes that ideologically-driven schools were more likely to teach the Holocaust.

David and Genia Kirshner and their two children, Marilyn and Sheldon, in 1948 or 1949.

In short, according to Bialystok, the community was virtually devoid of Holocaust consciousness during the 1950s. "Most Canadian Jews did not want to know what happened, and few survivors had the courage to tell them."

A change took place between 1960 and 1973, which was precipitated by a number of inter-related factors: an upsurge of neo-Nazism in West Germany and the proposed imposition of a Statute of Limitations for Nazi war criminals, the emergence of neo-Nazi groups in Canada, the trial of German war criminal Adolf Eichmann in Israel and the outbreak of the Six Day War and of the Yom Kippur War, which highlighted the fragility of Israel's security.

Due to these developments, Canadian Jewish Congress co-opted survivors, created the Holocaust Remembrance Committee, and persuaded the federal government to pass legislation to criminalize hate propaganda.

After 1985, the Holocaust was firmly incorporated into the community's collective consciousness.

Survivors, having become active in Jewish community affairs, created an assortment of projects that elevated knowledge of the Holocaust. Then the media appropriated it, and courses and conferences on it became commonplace at Canadian universities. And, as Bialystok reminds us, "a Holocaust industry become a feature of North American popular culture."

He contends that *None Is Too Many* – the 1982 book that documented Canada's abysmal immigration policy from 1933 to 1945 – was another catalyst in raising Holocaust consciousness. "Concurrent with this event was a growing realization that [Canada] had knowingly allowed suspected Nazi war criminals to enter the country," he notes.

The Holocaust denial trials of Ernst Zundel and James Keegstra, together with Ottawa's decision to formally investigate the presence of suspected war criminals in Canada through the Deschenes Commission, were also instrumental in exposing the Holocaust to the general public.

Lastly, the Holocaust became "a pillar of self-definition" among some Jews.

Rightly so, Bialystok is concerned about this trend. "For an ethnic community to wrap its identity around its own victimization is counter-productive to its vitality." This phenomenon bears further consideration and examination.

LINDA LUNDSTRÖM
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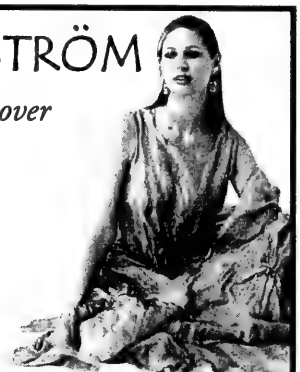

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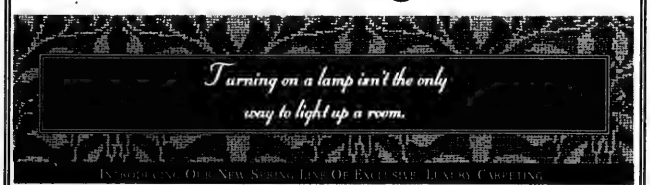

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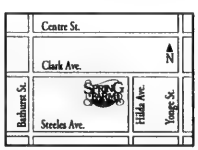

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Jewish Life

Unity not uniformity at Pesach

By RABBI YEHIEL BEN AYON

On Pesach the children of Yaakov became the People of Israel. A family became a nation. Yet, the Torah persists on calling us Bnei Yisrael – the children of Israel. We are destined to always remain perpetual children of Israel. A nation, yes, but always a family. A family shares and enjoys unity, and as a nation, we certainly value and treasure this ideal of unity.

Unity, however, does not in any way mean uniformity. There can be much diversity within a unity. A family unit remains united, even though its members may all pursue their own separate ways and personal identities. The Jewish nation too can be diversified, as each member or group pursues its own separate ways or identities and still be united under the umbrella of the Torah.

Perhaps the greatest separation of identity between the Sephardi and Ashkenazi families occurs in our respective adherence to the holiday of Pesach. Here, what is appropriate and acceptable consumption for one, is not acceptable to another. I refer to kitniyot.

Long ago, the rabbinic leadership of Ashkenazi Jewry listed and outlawed legumes, or kitniyot in Hebrew, from their Pesach menu. The Sephardim did not. To this day, they eat kitniyot.

Certainly, there is only one Torah. This Torah, of course, identifies chametz exclusively as the result of combining water and the five grains: wheat, rye, oats, barley and spelt. Any thing else is not, nor will it ever become chametz.

Why then did the rabbis of Ashkenazi persuasion further forbid the eating of things such as rice, beans, peanuts, peas, corn, lentils, soybeans etc.? The rabbis of that time feared that one could possibly confuse one of these, with one of the five grains. For example, flour made of corn or rice could certainly be confused with grain flour. Therefore, the rabbis seeing no particular undue hardship in this new ruling went ahead with it.

Consider that today, from corn alone, we derive liquid oil, vegetable shortening, sweeteners, starch, fibre supplements and more! But of course then, this wasn't an issue at all. Processed food is a product of this century.

(Actually, this was even less of an issue, as in any event corn did not exist. Corn is a new food that only made it to Europe 500 years ago!) Why worry about something that doesn't yet exist!

Wherever the possibility of hardship was real, such as with potatoes, which can also make a very passable flour, the rabbis didn't forbid consumption. After all, in Ashkenazi lands, Pesach arrived after a long and frozen winter. The basic diet of Ashkenazi Jewry was made up of meat grains and root vegetables – potatoes, onions and carrots that could be stored all winter in a root cellar. Peas and corn in April were nowhere to be found. Forbidding their use on Pesach caused no inconvenience whatsoever!

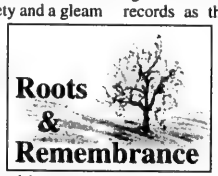
For the Sephardim, kitniyot (legumes) were not exotic treats or summer foods, but staples. Forbidding their use would have been considered a hardship for the Jews of Sephardi lands, and thus, the rabbis did not feel the need to forbid them. They remain today very much a part of the Pesach menu.

Hence, what is kosher l'Pesach for one is not for the other. This presents a somewhat awkward situation; an Ashkenazi cannot accept hospitality and sit and eat in the home of a Sephardi during Pesach. While this may be inconvenient and unfortunate for all, when properly understood, it is not an item of disunity but an exercise in mutual respect. The Sephardi and Ashkenazi are both upholding a diverging but legitimate tradition within Judaism.

A treasure trove on north Bathurst Street

By ZE'EV GLICENSTEIN

Ask Stephen Speisman about the 80-year-old minute books of Toronto's Kielcer Society and a gleam appears in his eyes.



Director of the Ontario Jewish Archives, Speisman has long been seeking early records of landsmanshaft, mutual benefit and like societies in Toronto and other Jewish communities in Ontario. But too often such records get stashed in dusty basements and ultimately trashed.

By chance, the widow of a once-active Kielcer told him her husband "had some books in the basement that he used to go down and look at, every so often." She was sure they were nothing. He persuaded her to show them to him, and lo – "they were the Kielcer Society records, in beautiful Yiddish writing, going right back to the twenties. That's the kind of treasure we get sometimes."

Again through happenstance, the late Sol Edell, a key early volunteer at the archives, learned that some important Jewish communal medical records of the Folksverein, the former social service agency headquartered on Beverley Street, had already been loaded onto a truck bound for the city dump.

Edell, the story goes, jumped into his car in pursuit of the records, stopping only long enough to hire two labourers. "They followed the garbage truck to the dump, and managed to save a small portion of the records as the crusher was coming along," Speisman says.

Now housed at the archives, the Folksverein documents show the medical treatments that thousands of Toronto Jews received from the 1920s forward. (Due to privacy considerations, viewing restrictions apply.)

One recent Pesach, officials of the Eitz Chaim school on Viewmount Avenue pried up some loose floorboards on the stage in the lunchroom, and uncovered a horde of old institutional and student records from the school's former days on D'Arcy Street. Again, the material ended up in the archives.

Such discoveries lend excitement to the professional lives of Speisman and assistant archivist Howard Markus, who spend their work days chasing down and cataloguing worthy materials, overseeing a staff of dedicated volunteers, and trying to bring order to the archives' vast and seemingly chaotic holdings.

"I haven't done an inventory in a long time, and I couldn't venture a guess as to the size of the collection," Speisman says of the vast assortment of materials housed partly in the archives' vault and handling areas in the Lipa Green Building, and partly in a remote warehouse.

Finding aids? Binders and printed lists suffice for many of the collections, only a few of which are inventoried on computer. The real finding aids, a visitor soon discovers, are Speisman and Markus themselves.

The institution possesses badges, blueprints, cornerstones and many other historic artifacts. Larger items include some Hebrew signs from "Rabbi Price's old yeshiva on College Street," the tiny desk of former Toronto mayor Phil Givens, and a "No Jews" sign that once adorned the boardwalk on Toronto's Beaches.

For genealogists, there are many sorts of old records – from synagogues, mohels, landsmanshaften, the Jewish Immigrant Aid Society, and so on. Also available are a few old diaries, taped oral histories, microfilms of old Yiddish newspapers, thousands of historic photographs, Toronto Jewish city directories from 1925, 1926 and 1931, and various records from small towns. Although the earliest documents date from 1856, the bulk of materials are from the 1920s through the 1970s.

Funded by the Jewish Federation, the archives also holds a few genealogies related to Ontario families, and both Speisman and Markus say they would welcome more. Research is by appointment. Phone 416-635-2883, ext. 170 or 183.

Jewish Life

Online Haggadot available

By MARK MIETKIEWICZ

Over the next few weeks, you are probably going to reach into a familiar drawer and pull out a stack of well-worn and slightly wine-stained Haggadot for Passover. If you take a trip down the Jewish Highway, you will find many stimulating and provocative online Haggadot that could give you new insights at this year's seders.

Most of the Haggadot below are in English, some with Hebrew sections. None require Hebrew fonts. Please be aware that many of these Haggadot contain God's name and should be treated accordingly.

If you are looking for traditional Haggadot, I recommend Laurance Wieder's Red Sea Haggadah **[members.aol.com/wiseacrebk/wiederlhag.html]** and the Chabad Haggada **[passover.net]**, which offers a straight translation of the Haggadah in addition to a companion commentary.

For insight into how the seder has been observed in Sephardi homes, look at the Sephardi Connection site **[sephardiconnect.com/pesah/haggadah.htm]**.

For an overview of the seder's customs, see Virtual Jerusalem **[www.vjholidays.com/pesach/seder.htm]**, and for more detail, look at Project Genesis's Divrei Torah on Pesach **[www.torah.org/learning/yomtov/pesach/]**.

There are many online Haggadot that represent a great deal of individual effort. Robert Parnes' Hagada **[www-personal.umich.edu/~bparnes/HAGGADAH/seder.html]** is a synthesis of the traditional and the modern and is set out clearly with responsive readings. Rabbi Mark Hurvitz has printed his own Growing Haggada for the past 20 years and now is making it available online **[www.davka.org/what/haggadah/]**. He begins with an interesting essay on how the events of Passover have shaped the Jewish people and why the story retains its relevance today. The Rheingold Family Haggadah emphasizes the universal theme of liberation and "invites our friends and family to share this night with Jews all over the world, as we take this opportunity to celebrate our freedom and pray for the freedom of all those who suffer, wherever and whoever they may be" **[www.sirius.com/~ovid/haggadah.html]**. Rabbi Amy Sheinerman wrote her Haggadah with small children in mind **[ezra.mts.jhu.edu/~rabbiars/pesach/haggadah.html]**.

Another unique version is The Anonymous Haggada: A Synthesis of The Passover Ritual and Liturgy With The Twelve Steps of Recovery By Hershy Worch **[www.jewish.com/download/anon_hagadah.txt]**. Worch draws a parallel between the Israelites' trek to freedom and the modern-day recovery program used by people to free themselves from various dependencies.

Once you have chosen your Haggadah, you may want to attend a seder. On Friday April 7, you are invited to join a live CyberSeder **[www.emanuelnyc.org/seder/seder.html]**. Congregation Emanu-El of the City of New York will broadcast its seder over the Web starting at noon local time. You can follow along while looking at the stunning images from ancient Haggadot on the Congregation Emanu-El site **[www.emanuelnyc.org/seder/table.html]**.

There are a few Web sites where you take a look at pages from ancient Haggadot. The beautiful Sasoon Spanish Haggadah dates back to before the Expulsion of Jews from Spain in 1492 and is written on parchment **[www.imj.org.il/judaica/sasoon.htm]**. Yale University Library has put together a beautiful online exhibit of ancient and modern Haggadot including the 13th-century Birds Head Haggadah **[www.library.yale.edu/judaica/exhibits/haggadah/]**. Karen Roeckard has written an interested essay on the evolution of the Haggadah **[www.santacruzhag.com/evolution.html]**. In the 17th century, there were approximately 37 printed Haggadot and over 3,000 versions today.

One more deserves mention. Many people have fond memories of the Maxwell House Passover Haggadah. According to KosherTodayOnline, Maxwell House (now part of Kraft Foods) has distributed 35 million copies of its blue and white Haggadah since the 1930s. An article on the Temple Reyim of Newton, Mass. Web site says we owe a great deal to the Maxwell House Haggadah **[www.reyim.org/bulletin/2000/april.shtml]**: "As a product of the Great Depression, it reminds us of some of the hardships we faced as an American Jewish community struggling to survive difficult economic times. If it were not for the generosity of Maxwell House, many families during the '30s and '40s would not have had Haggadot. This classic should be part of every synagogue library." A Haggadah that's good to the last song.

* * *

Mark Mietkiewicz is a television producer in Toronto with an interest in the Internet. He can be reached at highway@home.com.

Of rich fruits and characters

***The Family Orchard*, by Nomi Eve, Random House, $36.95.**

This impressive debut novel brings to life a long and involved family history, combining dreams and reality, legend and fact.

The author who narrates this two hundred year saga begins with her great-great-great-grandparents who left Eastern Europe as a young couple in the mid-1800s to settle in Jerusalem. From this first pair – seductive and unfaithful Esther and pious, strait-laced Yochanan – stem five generations of colourful, lively, eccentric characters whose lives are filled with incident and drama in Europe, America and the Holy Land.

Eve uses an original dual method of presentation. Under the heading *My Father Writes*, the reader is furnished with concise biographical summaries of the book's personae that relate to the more complex and vibrant narrative.

A rich parade of characters marches across diverse eras of Jewish history. Among them is Avra, the kleptomaniac, and her husband, Simon, a fruit farmer, who settle in Petach Tikvah, the citrus-growing centre of the Jewish settlement. Their twin sons, Zohar and Moshe, grow up during the days of Arab-Jewish tension and suffer contrasting fates in the 1940s when they defy the British blockade and engage in illegal Jewish immigration.

Eliezer, Zohar's son, tries to conjure up a golem in his father's garden. He tries "shutting his eyes and whispering any one of a number of secret incantations that he imagined would do the trick. He walked the seven circles, though. This was easy enough. And as he walked he bid fire and water and earth and air to come forth and animate his creation. But this time, like all the other times, nothing happened. And Eliezer was disappointed that no golem rose up to keep him company, save the village, or do odd jobs."

The author's poetic style is evident throughout, as in her description of Zohar always associating the birth of his third child with ashes: "The ashes because the year the baby was born, there was a premature frost accompanied by a severe hailstorm that ruined most of the crops on the trees. That spring, the village burned an entire season of ruined fruit. While the burning was in progress a thin film of citrus ash hovered over all the houses and seemed to coat everything in gray but sweet, almost caramelized, carapace. The amber-coloured ash settled on the porches and branches and windowsills like a death you could eat like candy."

The novel's many characters and their families are diagrammed every few chapters in an elaborate family tree. There are echoes in the book of Sholom Aleichem and Isaac Bashevis Singer. Gabriel Garcia Marquez also comes to mind as the author turns, from time to time, to the realm of magic realism.

A concluding chapter offers a manual of orchard terms that deal largely with the grafting process, firstly, because so much of the book's setting is around an orchard and secondly, because the novel, in effect, splices and blends disparate stories into a neat and cohesive whole.

Lending interest to the text is a series of illustrations that are taken largely from 19th-century travel narratives. This is a superior novel, at once epic and intimate, from a storyteller of beguiling power.

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New model of care introduced for those with dementias

By LEILA SPEISMAN
Staff Reporter

TORONTO — A new model of care for those with Alzheimer's disease and other dementias is expected to open later this spring in the Bathurst Manor district of Downsview.

The residence, called 147 Elder Street, is meant to provide "a resident-centred home environment, in the heart of the Jewish community, near two synagogues, a plaza and a park," according to director Roslyn Schultz.

The facility is being built and will be operated by SageCare, which offers consulting services and programs for the elderly, particularly to those who need complex continuing care and long-term care, their mission statement says.

Schultz has worked as a psychiatric social worker, psychotherapist, senior facilities planner and environmental design consultant. She told *The CJN* that 147 Elder Street is based on a model that she discovered in Tasmania, which calls for people with Alzheimer's to live in "a small, homelike environment with a small skilled staff, in an appropriate setting."

The philosophy of the home was arrived at after extensive research into the needs of those with dementias. Schultz said that she hopes it will be a model of its kind.

The philosophy is cueing, which Schultz describes, simply, as "shepherding people through the day." It also entails surrounding the residents with familiar things and experiences, and trying to maintain a calm, relaxed atmosphere.

This will, it is hoped, reduce the level of agitation, as well as the level of agitated behaviours.

So, for example, the living room has sofas, a fireplace, and bookcases, the dining room has a chandelier ("because dining rooms have chandeliers," Schultz pointed out), and the family room has a piano and a television.

While there is a cook, if the residents can participate, or even just be in the kitchen while food is being prepared, that will stimulate their appetites, "another example of cueing," Schultz said.

Similarly, they can eat in the kitchen, family room or dining room – wherever they are most comfortable.

They can start their day any time between six and ten in the morning, according to the schedule they were used to.

Those with dementias, Schultz said, are uncomfortable in formal situations, such as a synagogue service or a concert, where they are forced to sit for relatively lengthy periods of time, among large groups of people. Such situations can lead to discomfort as well as to extreme agitation, which can result in uncontrolled behaviour and a correspondingly increased use of sedatives.

On the other hand, she said, familiar situations, such as going to synagogue, helps keep people oriented and comfortable.

The way to deal with this problem, Schultz suggested, is by going to the synagogue during the week rather than on Shabbat, and listening to music, if that has been part of their life, in the residence itself.

While a calm, relaxed atmosphere, and familiar activities and experiences are important, so too are safety and security. Water temperature is controlled; burners are hidden; furniture is arranged around the walls, rather than in the middle of the room; the garden, which can be accessed without having to use steps, will have only edible flowers.

When people come to live at 147 Elder Street, life-story books will be created for them with pictures, memories and background information. Prepared with the help of the family, Schultz said, the books will show "what is precious to them – what they enjoyed in the past and in the present."

She calls the facility a "therapeutic community – whoever comes in is part of that community." This includes family, she stressed, who will be encouraged to visit and spend time in whatever room they feel most comfortable in.

One of the most important elements of this kind of residence is having a well-trained, supportive and alert staff, who should be able to interact with the residents in a respectful and effective way, and able to detect changes in levels of functioning.

While 147 Elder Street will be partially subsidized by SageCare, the hope is to eventually have a series of these homes.

"We want to be able to go to the government, and say that this is an appropriate alternative [to long-term care institutions]," Schultz said.

"Working with the [very elderly] is very new for everyone. We are all exploring how to make these years worthwhile. It is very exciting."

For more information, call SageCare at 416-250-8965 or e-mail them at sagecare@on.aibn.com.

Architect's sketch of 147 Elder Street.

Why we're in Israel now.

Photo: Itamar Grinberg

Photographed atop Masada (in the world's oldest functioning synagogue), March 18, 2001

"We came to Israel to celebrate our son's Bar Mitzvah. We knew it would be an unforgettable experience for the whole family. But considering all that is happening right now, this trip will mean a great deal more.

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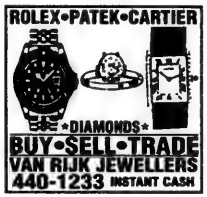

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Peace not possible with Arafat: ZOA head

By RON CSILLAG
Staff Reporter

TORONTO — Is peace possible between Israel and the Arabs? Not for the foreseeable future, says an American Jewish leader.

Peace won't happen during the leadership of Yasser Arafat, according to Morton Klein, president of the Zionist Organization of America (ZOA).

But the problem, Klein told a small audience last week at Chabad Lubavitch of Markham, isn't just with Arafat. It's with his entire "corrupt, terrorist dictatorship."

The Palestinian leader has failed to live up to all four "legs" of the 1993 Oslo peace accords and even continues to flout all the treaty's provisions, said Klein, whose opinions are often quoted by major media outlets.

Arafat has not curbed terror attacks against Jews, has not recognized Israel's right to exist, has not respected human rights and has not put an end to anti-Semitic propaganda, Klein charged.

Since the signing of the Oslo accords on the White House lawn, some 500 Jews have been murdered in Israel and the territories, he noted. Weapons are routinely smuggled into the Palestinian areas through a warren of tunnels linking Egypt with the Gaza Strip. And Arafat has even named streets and public squares after suicide bombers.

"He doesn't outlaw terror, he promotes it," Klein said.

The PLO covenant still calls for Israel's destruction, he noted. Klein displayed a Palestinian tourist map, funded in part by the United Nations, that makes no mention of Israel. Neither do textbooks used in Palestinian schools, he said.

As for respecting human rights, Klein quoted an Amnesty International study that found between 50 and 90 percent of prisoners in Palestinian jails are tortured.

The ZOA, he said, has studied 140 Palestinian textbooks, and found multiple passages saying Jews are evil and equating Zionism with Nazism.

Holocaust denial too is "replete throughout Palestinian society."

Arafat "has created a culture of murder and hatred no different from Germany in the 1930s. They consider us vermin."

The Oslo accord and peace settlements following it have "failed on all counts. The evidence requires us to believe that Arafat has no desire for peace."

Israel's concessions have only "emboldened" Palestinians. "Unilateral concessions always fail."

Klein praised new Israeli Prime Minister Ariel Sharon as a "strong man of great character." Sharon can reduce violence and terror by standing tough against Palestinians. War under the leader, Klein feels, will be "less likely."

Klein had lukewarm words for the new American administration, saying that President George W. Bush is much less interested in Mideast peace than was Bill Clinton, who "threatened" Israel with sanctions unless it ceded more land for peace.

Kashruth Council releases directories

The Kashruth Council of Canada, affiliated with Vaad Harabonim of Toronto and Jewish Federation of Greater Toronto, recently published two 2001-5761 Kashruth Directories – one for the retail consumer and one for the commercial/industrial sector.

Cynthia Gasner, editor of the directories, says that there has been a tremendous growth of products and services under COR supervision and certification.

"What began some 40 years ago as a four-page informational pamphlet has now expanded to a 76-page listing for retail consumers, and a larger 80-page edition for those who produce kosher products or provide a variety of services for the community."

There are ongoing changes in the food industry and it is a tremendous task to keep the directories current, she says. "With computerized systems, we are able to keep abreast of the changes and issue updates throughout the year."

Along with hundreds of products, the directories also include hotels, bakeries, butcher shops, fish markets, restaurants, take-out services, catering establishments, public institutions, kosher food stores, novelty stores, summer camps, day care centres, resorts and conference centres, information on the dietary laws, and other kashrut-related facts.

The Rabbinical Vaad Hakashruth, headed by Rabbi Yitzchok Kerzner, employs more than 70 mashgichim (kashruth inspectors) and 9 staff members.

Marvin Sigler, chair of the Kashruth Council says, "We are very pleased to be able to provide an ever-increasing number of kosher products and facilities under COR supervision available both for the kosher consumer and food producer."

Executive director Rabbi Mordechai Levin says that the directories are part of an ongoing educational and information program carried on by the kosher information department of the Council which provides a service to communities across Canada and beyond.

He notes that throughout the year the council sends out holiday information, updates, and other relevant information, These are distributed without charge to those on COR's mailing list. To be placed on the mailing list or to get kashrut information, call 416-635-9550 or write to the Kashruth Council of Canada, 4600 Bathurst St., Suite 240, Toronto, Ont., M2R 3V2.

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Israel-Jordan ties said 'cooled off' since peace deal

King Abdullah II committed to peace

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Israel's bilateral relations with the Hashemite Kingdom of Jordan have cooled off in the past two years, an Israeli scholar says.

The "public profile" of Israel's relationship with Jordan has declined since King Hussein's death in 1999 and his son Abdullah II's accession to the throne, Asher Susser said in a recent interview.

One of Israel's foremost authorities on contemporary Jordan, he warned that this decline, in the eyes of Jordanians, is eroding the legitimacy of Jordan's 1994 peace treaty with Israel and strengthening Arab nationalist and Islamic forces in Jordan opposed to normalization.

A senior fellow at the Moshe Dayan Center for Middle Eastern Studies at Tel Aviv University, Susser said that the kind of "personal chemistry" that King Hussein enjoyed with Yitzhak Rabin, the late Israeli prime minister, simply no longer exists.

None of Rabin's successors, from Shimon Peres to Benjamin Netanyahu, succeeded in building a similarly warm friendship with King Hussein.

Susser, the author of several books about Jordan, cannot envisage an improvement of Israeli-Jordanian relations as long as the current Palestinian uprising in the West Bank and the Gaza Strip continues.

For now, therefore, King Abdullah II has no intention of sending Jordan's newly-appointed ambassador to his post in Tel Aviv.

"The level of representation affects the level of warmth in relations," said Susser, whose books include *On Both Banks of the Jordan* and *The Hashemites in the Modern Arab World*.

Nevertheless, he added, King Abdullah II is as committed to the peace treaty as his father, who signed and campaigned tirelessly for it.

"No one in the regime seriously thinks of undermining it," Susser said.

But the king's public coolness to Israel only encourages Jordanians fighting to downgrade Jordan's relations with Israel. As Susser put it: "It adds fuel to anti-normalization efforts."

In his estimation, there is significant opposition to normalization in Jordan, spearheaded by professional syndicates and intellectuals.

Jordan recently cracked down on the anti-normalization front after it published a blacklist of Jordanians dealing with Israel.

"This non-governmental group was taking control of the public agenda, and this Jordan could not tolerate," Susser explained.

Jordanian intellectuals are anti-Israel because they regard themselves as guardians of Arab/Islamic identity in the face of Western encroachments into the region. Israel, he said, is regarded as a Western country.

In his view, Jordan has not reaped the benefits of peace. The Jordanians believed that the peace treaty would solve their economic problems, but in fact this has not occurred. "Since there has been no peace dividend, there is a great sense of disappointment from the top down," Susser said.

Part of the problem stems from Israel's desire to restrict Jordanian commerce with the West Bank, Jordan's natural market.

"Israel is very reluctant to allow Jordan a foothold in the West Bank's economy. But it's in Israel's interest to let Jordan trade in the West Bank. This is a short-sighted Israeli policy."

Partly as a result of Israel's stance, Jordan is rebuilding its heretofore mutually profitable economic links with Iraq, he disclosed.

In addition, Jordan is somewhat wary of Israel's new prime minister, Ariel Sharon.

"He still has a very negative image in Jordan, but the Jordanian elite is prepared to judge him by his actions.

"It's not exactly clear what he stands for. Sharon is remembered as the prime exponent of the Jordan-is-Palestine theory."

This position, he said, prompted Jordan to come out in favour of an independent Palestinian state in the West Bank and Gaza.

Jordan wants to be compensated billions of dollars for having absorbed numerous Palestinian refugees, he said.

"It's probably a realistic expectation. The international community would probably be prepared to put up a lot of money."

Asher Susser

Jordan also seeks the resettlement, in a new Palestinian state, of some 500,000 Palestinian refugees displaced by the 1967 Six Day War.

Susser said that Israel's security co-operation with Jordan has recovered from the 1997 Mashaal affair, triggered by the Mossad's failed attempt to assassinate a senior Hamas official in Amman.

On the most basic level, security co-operation takes the form of keeping the border quiet.

Given present realities in the Middle East, he does not expect Israel and Jordan to engage in joint military exercises.

However, Israeli arms sales to Jordan remain a possibility. "If it happens, these transactions would not be publicized."

Susser was in Toronto recently at the invitation of York University's Centre for International and Security Studies.

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Students from the Shomron visit Toronto

Continued from page 3

In Hamilton, for example, the group was queried about the Palestinian right of return, which got a few of the kids upset.

At a certain point, Rabbi Kandler said, they didn't respond maturely. But then they recovered and answered the questions.

"These students don't all have one political vision. Within Yehudah and Shomron, there are many different opinions and people relate to the peace process on different levels and angles."

However, over the past six months, Rabbi Kandler has noticed a significant shift in the way settlers are viewed here and in Israel.

"I'm not saying that everyone agrees with us, but they're willing to meet and talk. Now, there is dialogue between the left and the right."

But, the goal of this trip was not to teach the kids how to deal with difficult questions, Rabbi Kandler said. "They deal with it enough in Israel – the left wing supplies them with enough of these challenges.

"The goal was for them to feel the support and warmth of this community. That was what we were looking for, and that is what we gained."

Visiting Shomron students

Hila Beserglick (left) and Naor Mankadi (right) seen with CHAT student Shayna Goldberg.

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Mutual respect the key to 65 years of marriage

By CYNTHIA GASNER
Special to The CJN

TORONTO — After 65 years of marriage, Fred Isaac says, "I am the luckiest man on earth to be married to Ruth."

Their daughter Esther Isaac says the success of her parents' marriage hinges on the mutual respect they have for each other.

"They are also best friends who do what best friends do, namely, support, encourage and communicate honestly."

In an interview in their midtown home where their walls are covered with paintings created by the energetic and talented couple, Ruth, 84, and Fred, 88, spoke of their early years, the essence of their marriage and their many blessings despite their difficult teen years in Germany.

Over tea and sweets served by Fred and baked by Ruth, they spoke of their three children, Ari, a piano rebuilder who owns A. Isaac's Pianos where he manufactures hammers and strings; John, a Spanish and French teacher in Vancouver; and Esther, an English teacher. And they are proud to show guests pictures of their three grandchildren and a great-grandchild.

Ruth and Fred were born in Germany and met at a school set up to prepare young people for immigration to Palestine. Ruth's roommate introduced her to her brother, who was visiting. Fred says that after one hour of conversation with Ruth, he told his sister that one day he would marry Ruth.

In 1934, after being removed by law from medical school, Fred left Nazi Germany for Palestine. After a year of correspondence, Ruth followed.

Jokingly, she says, "We married the following year because my visitors' visa was going to expire." They farmed there for 17 years.

In 1957, the Isaacs family came to Canada. Ruth worked for the Bureau of Jewish Education (later the Board of Jewish Education), and Fred established several businesses including a janitorial service.

To celebrate their 65th anniversary, friends and family from across Canada and the United States gathered at the Beth Tzedec Synagogue to express their love and admiration for the young-at-heart couple who were leaving on a cruise to mark the occasion.

When Esther went to buy 65th wedding anniversary balloons for the anniversary party, the sales clerk said, "Wow, we only carry balloons up to the 60th anniversary." Nevertheless, the party was a great success.

Fred and Ruth Isaac

"Although my parents are different in temperament – my mother is quick and practical, rooted in the here and now, whereas my dad is sensitive, spiritual and demonstrative – they share many interests and talents and their insatiable appetite for knowledge hasn't dimmed with the years," Esther says.

"It's rare to see them simply being. More often than not they're doing. They love to travel, love music, take in lectures and are voracious readers."

Fred is an avid gardener, Ruth makes jewelry and they are both open to trying many things.

"You don't know what you can do until you try," Fred notes.

Asked what makes a good marriage, Ruth says, "Give and take – be prepared to give more than you take – talk things out and come to a compromise. Have similar interests and always put your spouse before anything else."

Fred is quick to say that they have many friends but adds, "We are the happiest when there are only the two of us; we are never bored."

As for the future, Fred is completing his biography, both are becoming computer literate and they plan to take more courses.

"We are fortunate to be able to be healthy, and grateful that we can do so many things together," Fred says.

"My parents model what marriage should be and for that my husband and I thank them despite the fact they're a hard act to follow," their daughter says.

Lilli Toporek, Israeli Fashion Designer: A Warm Woman and Loving Mother

Lilli Toporek nee Borgenicht was born in Leipzig, Germany in 1923 and died suddenly in Toronto. With each passing day I miss her more and more and spend many hours reflecting on the positive accolades of her life as a career woman and mother.

In Germany, she attended Hebrew School. She came to Israel via Italy with the Youth Aliyah. Lilli entered the Mizrachi School in Jerusalem where she studied design. In Israel she worked with two leading European fashion designers. It did not take long for people to notice her individual talent and drive.

Lilli met my father Yanek and they married in 1946. With her passion and my father's skills as a textile engineer from Leeds University, they founded a successful company 'JADOLI"; 'JA' stands for my Dad, Jaacov, 'DO' for my name Dorit and 'LI' for Lilli.

Together they brought JADOLI, a manufacturing company of leather and woolen coats into the top ranks of high fashion houses of Israel.

In 1965 Jadoli was awarded the outstanding Exporter award by the Israeli government. They won many other numerous awards, and my mother was praised and quoted in various Designers' Biographies (i.e. Newman Marcus).

Lilli had a flare for intricate designs and was chosen to design clothing for Golda Meir and LadyBird Johnson. She also designed the first uniform for El Al Airlines. Her collection of lines were sold and seen all over the world.

This was only one side of Lilli, a successful businesswoman. The other side was that of a wonderful and nurturing mother.

My parents retired in Toronto in 1984. As an only child I have to say I feel like the luckiest person in the world. My mother had a tremendous influence on my life and the lives of her three loving grandchildren Nathalie, Daniel and Shira.

Mom, your vivacious open-minded personality has been an inspiration. Your fun loving youthful spirit was uplifting to all. I can't touch you but I can feel you all around me. I know you watch over us like only a mother can. You bring a smile to my face and a tear to my eye with each day that passes. You will be in my heart forever.

Dorit Yufe

LEARN-IN: For the past several years Leo Baeck Day School has held a special learn-in for Middle School students, focusing on community, tzedakha and social issues. This year the school chose a different model, inviting two guests, radio and TV personality Sue Johanson and former professioinal boxer George Chuvalo, to deliver their messages. The keynote speaker was Dr. Ira Schweitzer, education director of Temple Sinai. Seen here with Chuvalo is (from left) Samantha Chait, Danielle Levine, Jessica Lipton, Adam Eherentraut, Jason Stern and Philip Vlessing.

Greater Toronto Area

Haifa Foundation, Mount Sinai to honour Dr. Noyek

By CYNTHIA GASNER
Special to The CJN

TORONTO — Haifa Foundation (Canada) and Mount Sinai Hospital Foundation's Peter A. Silverman Centre for International Health are honouring Dr. Arnold Noyek, otolaryngologist-in-chief at Mount Sinai.

Noyek, who was born in Dublin, Ireland, graduated from University of Toronto and trained in New York City. He is a professor at U of T, and a consultant with the Baycrest Centre of Geriatric Care.

As well, he chairs the Isabel Silverman Canada International Scientific Exchange Program (CISEPO), where for six years he has tried to advance medical and scientific Israeli-Arab cross-border collaboration.

The mission of the Haifa Foundation is to advance educational, cultural, communal and environmental projects.

It also seeks to improve the quality of life for new immigrants from such countries as the former Soviet Union and Ethiopia, as well as Christians, Muslims, Druze, Bahai's, and Ahmedians who live among the longtime residents in the area.

Leaders in the medical, academic, legal, business, and government worlds will join friends and family for the Bridging the Silence tribute dinner for Noyek on April 2 at Le Parc Conference and Banquet Centre in Thornhill.

Art Eggleton, minister of national defence is the honorary chair of the event. Special guest will be Amram Mitzna, mayor of Haifa. Toby Feldberg, chair of Haifa Foundation will serve as dinner chair.

Feldberg said it is "appropriate for Arnold to receive this honour from Haifa Foundation because he has dedicated his life to bridge the gap between the multicultural communities. We are delighted that he accepted this well deserved tribute."

Dr. Arnold Noyek

Noyak said "the dinner is an exciting opportunity for us to apply our cross-border experiences in building bridges of understanding and co-operation which are now being applied to another challenge – bridging communities in the north of Israel.

"The concept for the Haifa project jumped out at us. At the health sector level, a collaborative team is already in place."

He said that in Canada, the Mount Sinai Hospital, U of T and the new Peter A. Silverman Centre for International Health, along with a network of individuals and institutions in northern Israel, are already working together for deaf children across cultures.

A deaf child unrecognized and unrehabilitated beyond the first two years of life will never catch up and have the same educational, social and job opportunities as a hearing child, he said.

"This will have an impact for the child, the family and society."

Joseph Mapa, president and CEO, Mount Sinai Hospital, recently announced the appointment of Noyek as the founding director of the Peter A. Silverman Centre for International Health, "an initiative directly attributed to his vision and energy.

"Arnie is bigger than anyone realizes. He is a physician, professor, ambassador and humanist. He is a wonderful example of what can be achieved when you use your talents to the fullest capacity.

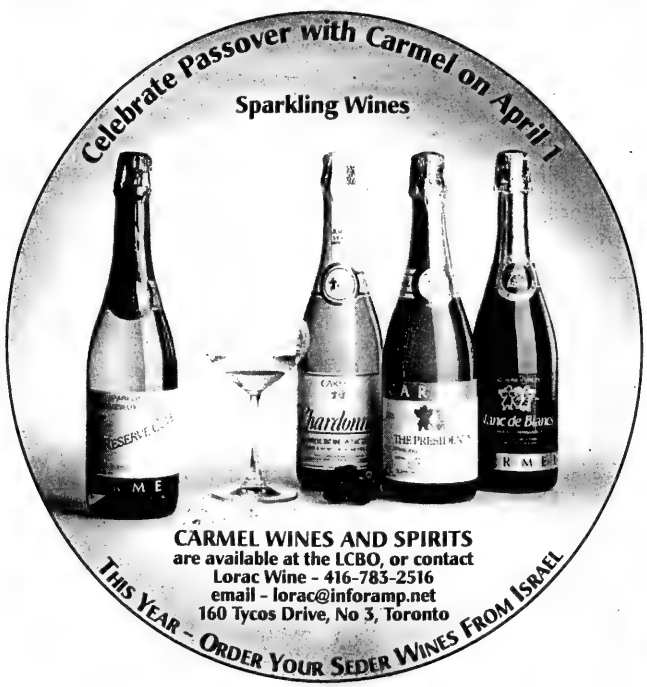
"He exemplifies how health care can bring together the common interests of diverse cultures and countries," he said.

"Because of families [intermarrying], hereditary hearing loss is a major problem in the Middle East. As well as rehabilitating deaf children from all cultural and religious backgrounds, the project will also assist audiologists, physicians, teachers and other community workers and all those who serve these needy children," said Mapa.

Since 1995, Noyek and CISEPO have involved Canadians, Israelis, Jordanians and Palestinians in the development and operation of health services education, research and training programs. In its initiatives at peacebuilding in the Middle East, the group persists in the face of an unstable working environment.

Noyek is a member of the national executive and the Ontario regional executive of Canadian Jewish Congress, and he serves as a member of the central cabinet for the League of Human Rights of B'nai Brith Canada.

For more information, call 905-780-7553.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Temple Kol Ami Choir - *conducted by Vicky Essebag*
Temple Emanu-El Choir - *conducted by Alice Malach*
Temple Har Zion Choir - *conducted by Eleanor Rice*
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Cantor Anna Trubashnik
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By Miriam Herman

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DEADLINE REMINDER

Monday, April 2, is deadline for April 12 issue and Tuesday, April 10, is deadline for April 19. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

CORRECTION

An incorrect date was given for the slide presentation on Vilna's Yiddish Culture with **Vivian Felsen**. It takes place at Temple Har Zion **Wednesday, March 28**. We apologize for the error.

Saturday, March 31

SHABBAT HAGADOL

Since Shabbat Hagadol is on erev Pesach, **Rabbi Moshe Stern** is delivering the Shabbat Hagadol drashah one week earlier, at Shaarei Tefillah Synagogue 5:15 p.m. Men and women welcome. 416-787-1613.

EGALITARIAN SERVICE

Congregation Beth Haminyan traditional egalitarian service 9:30 a.m., West Prep School, 70 Ridge Hill Dr. Equal participation by men and women in Shacharit, Torah reading and Musaf. Also, regular traditional Shabbat services throughout the year. **Linda** 416-831-5704 (day) or **Jeffrey** 416-789-5766 (evenings).

TRIVIA NIGHT

Hosted by Elan chapter, Jewish Women International, 8 p.m., Bayview Hill Community Centre, 114 Spadina Rd., Richmond Hill. MC **Dr. Micky Ostra** 416-630-9313.

CHARITY BINGO

Simcha/Kadima, a Thornhill chapter of Na'amat, charity Bingo, 7:30 p.m. at the Borochov Centre, 272 Codsell Ave. 416-636-5425.

BETH SHOLOM SINGLES

In association with Intersynagogue Singles, ages 35+, Club Crescendo, featuring Latin jazz band, light supper. 8:30 p.m. at Beth Sholom. Book: 416-783-6103.

Sunday, April 1

MATRIX AND PASSOVER

What's the Connection Between the Matrix and Passover? Movie followed by discussion, 8 p.m., Ohr Somayach Jewish Learning Centre, 613 Clark Ave. W., Thornhill. 905-886-5730.

JEWISH HEALING SERVICE

For those seeking physical, spiritual and emotional healing, 3-4 p.m., Lipa Green Building. Leaders **Cantor Tobias Gabriel** and music therapist **Mary Rykov**. Wheelchair accessible. **Etta** 416-944-3359.

PASSOVER EVENT

At Children's Museum includes a mock seder, a pantomime of the Passover story, a sing-along, arts and crafts, the building of the "freedom wall" and a chance to walk through the Red Sea. 11 a.m. to 4 p.m. 4588 Bathurst St. 416-636-1880, ext. 456.

ISRAEL'S NEW LOOK

Israel's New Look on the World Stage is topic of **Prof. Sy Langer** at Beth David B'nai Israel Beth Am Brotherhood meeting 9:30 a.m. Breakfast served.

JEWISH SEXUALITY

Rabbi Baruch Frydman-Kohl discusses Jewish Sexuality and the Song of Songs at Beth Tzedec Congregation. Program in conjunction with Beth Tzedec Singles. Daven 9 a.m., brunch 9:30, interactive program at 10. 416-781-3511.

OPEN HOUSE

Open House at Hillel Children's Workshop, a parent-run co-operative Sunday school. Children's seder, adult discussion group. **Karen Rubin** 416-485-8647.

BOOK DISCUSSION

A Good House by **Bonnie Burnard** is discussed by the Feminist Book Discussion Group of the Older Women's Network, 2 p.m. at Barbara Frum Library. **Ruth Goldsmith**, 416-782-6414.

PASSOVER BOXES

Drivers needed to deliver boxes of Passover food items. Come to the

Continued on page 23

The Persecution of Homosexuals by the Nazis

"Paragraph 175"

uncovers a hidden chapter of 20th century history

Premiering Wednesday April 11 at 10:00 p.m. on TVO's HUMAN EDGE

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What's New

Continued from page 22

National Council of Jewish Women of Canada, Toronto section, 4700 Bathurst St. 9-11 a.m.

Monday, April 2

GOD'S COVENANT

God's Covenant With Israel: How Free Are We To Make Up Our Own Minds? with **Prof. Kenneth Seeskin**. 8 p.m., Temple Har Zion. **Paulette Volgyesi**, 416-222-7033.

Tuesday, April 3

PARENTING PLAN

Developing a Successful Parenting Plan, workshop to help parents learn to develop a business-like working relationship with their "ex," resulting in a healthier outcome for their children. 7-9 p.m., Jewish Family & Child Service. **Shawna Sidney**, 416-638-7800, ext. 215.

Wednesday, April 4

UNDERSTAND PASSOVER

Ohr Somayach series concludes with **Rabbi Ovadia Yoseph Haboucha** of Kol Torah of Thornhill. 8 p.m., 613 Clark Ave. W., Thornhill. 905-886-5730.

And What Else Is New

YAHRZEIT SERVICE

Boys Town Jerusalem will arrange for the recitation of traditional Kaddish prayer in memory of any Jew, on the anniversary of his or her passing (yahrzeit), at a synagogue on the school's Jerusalem campus. Contact Boys Town Toronto office, 416-780-7241.

COMMUNITY SEDER

West Toronto Jewish Community Association pot-luck community Passover seder. Saturday, April 7, 6:20 p.m. Reserve. **Francine**, 416-588-9436.

SINGLES GETAWAY

Aish HaTorah is hosting a Shabbat Weekend Getaway for Jewish Singles ages 20-30 March 30-April 1, Boyd Conservation Area. **Shulamit** 905-764-1818, ext. 225.

JEWISH HEALING GROUP

Toronto Jewish Healing Project's 5-week Jewish healing group for those seeking physical, emotional and spiritual support within the context of Judaism begins Monday, April 16, 1-2:30 p.m. at the Lipa Green Building. Leaders are **Rabbi Ronnie Cahana** and music therapist **Mary Rykov**. Register. **Etta**, 416-944-3359.

WRITING MEMOIRS

Holy Blossom Temple Library series of Memoirs Writing workshops with journalist **Mary Frances Coady** begins Monday, April 16, 1-3 p.m. Pre-register **Anne**, 416-789-3291, ext. 235.

BIRTHRIGHT TO ISRAEL

Toronto Hadassah-WIZO is forming a new chapter for women who participated in a birthright Israel trip. Chapter offers connection to the Jewish community, new skills, programs and a chance to share experiences. 416-630-8373.

HEBREW COURSES

Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave. is taking registration for courses for adults, teenagers and preteens in conversational Hebrew, all levels. Courses run from Tuesday, May 22 to Aug. 24. **Joseph Klinger** 416-787-0197.

SUPPORT GROUP

Circle of Care and the YWCA Breakthrough Program announce a free 10-week support group for women 55+ who have experienced abuse. It begins Thursday, April 19. **Alysa Golden**, 416-635-2860.

SINGLE SCENE

Sunday Night Single Scene with workshops on practical wisdom plus pizza, beer and schmoozing for ages 20-30 runs every Sunday at 7:45 p.m. at the Village Shul, 1072 Eglinton Ave. W. **Shulamit**, 905-764-1818.

USY CONVENTION

USY Regional Convention, April 19-22. Information, 905-738-1717.

KENTON PRE-SCHOOL

Fall and summer programs at Edithvale Community Centre:

Kenton Co-op: 5 mornings per week, ages 2½-5 years.

Alphabet Parade: Monday, Wednesday and/or Friday afternoons, 3-5-year-olds.

Summer Camp: 5 days per week, 9:30 a.m. to 2:30 p.m for ages 3-5.

Programs are sponsored by City of Toronto Parks and Recreation Department. **Rose**, 416-663-5948 or **Tammy**, 416-784-0175.

KADIMA KALLAH

April 20-22. Call 905-738-1717.

THEATRE TRIP

Trip to Stratford to see *Sound of Music*, Thursday, May 10. Bus leaves Beth Sholom parking lot 9 a.m. Reserve by April 5. **Molly Rose** 416-783-4353.

FOR SENIORS

Beth Tzedec Seniors Haverim, Monday, April 2, **Linda Frances** and **Norma Shephard** of the Mobile Millinery Museum present Hats, the Way We Were, 1:30 p.m. 416-781-3511.

Earl Bales Seniors' Club: 1000 Islands Adventure May 7-10, package deal; *West Side Story* at Stage West, Wednesday, May 16, matinee. 416-395-7881.

Association of Jewish Seniors second seder, Sunday, April 8, Bernard Betel Centre, 1003 Steeles Ave. W. 8 p.m. Tickets: 530 Wilson Ave., 4th floor or Betel Centre. **Goldie Leibman** 416-635-2860.

LZA Seniors Club theatre outings – Stage West on June 28 to see *West Side Story* and Stratford Oct 4 to see *Sound of Music*. Register 416-630-9444. Seniors Cultural Discussion Group meets Tuesdays at 10 a.m. at the Borochov Cultural Centre, 272 Codsell Ave.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). March 29, evening of games. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Personal eyecare consultant **Nadine Walman** checks and adjusts glasses Tuesday, April 3, noon to 2 p.m.

Wen-Do Women's Self-Defence, Wednesdays, May 2-June 13, 6-8 p.m. Sign up at Ticket Sales Desk. **Ruth Cohen**, ext. 105.

Israeli Club Etrog: Do you speak Hebrew? Club meets 7 p.m. every Tuesday for movies, lectures, dances, sing-alongs, bingo. April 3, movie. **Anna** ext. 110.

Sunday movie, *Space Cowboys*, April 1, 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Second Night Singles' Seder, Kolel and Singles Minded interactive learning seder led by **Rabbi Neal Loevinger** Sunday, April 8, 8 p.m. at Bloor JCC. Register by April 2. 416-924-6211 or Kolel 416-485-7007.

Annual Roslyn Cohen Memorial Community Seder, Sunday, April 8, 8 p.m. Pre-register by April 2.

Fund-raiser: An evening with **Ann-Marie MacDonald** *Goodnight Desdemona (Good Morning Juliet)* Tuesday, April 3, Bluma Appel Theatre, 8 p.m. Proceeds to benefit Bloor JCC's Al Green Theatre.

Openings available for vendors until May 1 for Festival on Bloor, organizes by Bloor JCC, Sunday, June 10. 416-925-3755. Volunteers are welcome, **Maureen** 416-924-6211.

Seniors program, March 29, 2 p.m.: **Rabbi Elkin** leads a discussion on Is It Really Important to Celebrate the Seders? Seniors co-ordinator **Arlene Smith**.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

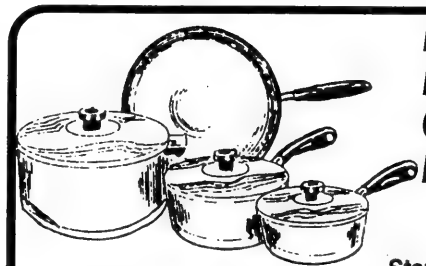
Saturday, March 31, 7 p.m.: Vintage Film Patron Gala, Gallery Exhibit and Reception Photographic exhibit with artist **Jill Culiner**, Koffler Gallery, ext. 352 or 271.

Monday, April 2, 11:30 a.m. to 12:30 p.m., Women's League series, Heart Disease – Cholesterol Control. Register. **Nadine Cowan**, ext. 363.

Classes: Ballroom Dancing starts Monday, April 2, 10-11:15 a.m.; Needlecrafts start Tuesday, April 3, 9:30-11:30 a.m.; Bridge classes, various levels, start April 4 and 5. **Janet**, ext. 259.

BLACK HISTORY MONTH: Black History Month was initiated in Ottawa with the presentation by Morley S. Wolfe of a poster commemorating achievements by Black Canadians to Prime Minister Jean Chrétien. Wolfe, chair of the former North York committee on community, race and ethnic relations, led a delegation which included designer of the poster Theresa Valaderes, and Richard Gosling, executive director of the committee. Presentations were also made to Joe Clark, leader of the Progressive Conservative party, Alexa McDonough of the New Democratic Party, and other dignitaries.

SINGLES EVENTS CAN BE FOUND ON PAGE 24



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Deadline: Wednesday, 4 p.m., 8 days preceding issue date.
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The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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Greater Toronto Area

TJC leader remembered as mentor

By FRANCES KRAFT
Staff Reporter

TORONTO — The man who was a driving force behind the Lipa Green Building died early last week at his Toronto home, after a lengthy battle with cancer. He was 82.

Obituary

Irwin Gold served from 1975 to 1984 as executive vice-president of Toronto Jewish Congress (TJC – a precursor of UJA FEDERATION, and at the time representing a merger of the United Jewish Welfare Fund and Canadian Jewish Congress, Ontario region). Gold was in fact the first to lead the merged entity, which separated into the federation and CJC, Ontario region, in the late 1980s.

He is also remembered as a mentor to younger Jewish professionals, including Steve Ain, now a consultant to UIA Federations Canada.

"Irwin was very well respected in the field throughout North America," said Ain, who succeeded Gold after his retirement in 1984. "He always had time for younger staff... He was a very nurturing kind of guy."

"His door was always open and his patience and simple honesty never failed to soothe and enlighten," said Milton Harris in a eulogy. A personal friend and the TJC president who hired Gold, Harris added that Gold developed a cadre of young professionals who eventually became top Jewish professionals in many large American Jewish communities.

Gold derived much satisfaction from mentoring, said his daughter Lisa. "He was a superb teacher in that he respected the individual, whether a child, an adult or a young adult... He thought before he spoke. He was quiet and reserved, but extremely warm. He was quiet enough that you didn't always feel his impact immediately, but over time you realized his wisdom."

Among his other attributes, she noted, her father was a voracious reader and an "incredible" card player.

A native of Toronto, Gold was the son of Harry and Fannie Gold (nee Rosnick), shopkeepers active in the Workmen's Circle, who had immigrated from Minsk in 1912. He graduated from Harbord Collegiate and received his BA from the University of Toronto before pursuing an MSW at the University of Pittsburgh. He met his wife Beverly, whom he married in June 1947, when she was a young social work student and he was her supervisor.

In 1943, he enlisted in the American army and served in the European campaign for two years, receiving a medal for his service. Harris recalled that Gold had several close encounters with death and told him many times that the years he lived since the war were a gift.

His career history in the Jewish community dates back to the late 1940s when he became assistant executive director of the Chicago JCC. He held senior positions in Jewish communities in Denver, San Francisco and Cleveland before returning to Toronto in 1975, and taught social work at a number of universities.

He is also remembered as a chair of the Council of Jewish Federations' (one of the original organizations now encompassed by United Jewish Communities) large cities executive committee, comprising the 16 largest Jewish communities in Canada and the United States.

In the years following his retirement, Gold served as a consultant for UJA FEDERATION of Greater Toronto and for Jewish communities internationally, largely in a fund-raising capacity and in terms of how to run the organizations, Lisa Gold said.

Gold had the "experience of where the community had been" and and the vision to take it where it was going, said Alan Reitzes, UJA FEDERATION's executive director, who was hired by Gold in 1982.

His contribution to the organized Jewish community was inestimable, Harris said.

Gold is survived by his wife Beverly; children Donna Rothstein of Westfield, N.J.; Larry Gold and Lisa Gold, both of whom live in Los Angeles; his brother Bertram of New York, who headed the American Jewish Committee; and six grandchildren.

Great rabbis series planned

TORONTO — Rabbis Shlomo Riskin, Jacob Schacter and Jonathan Sacks, prominent spokespeople for central Orthodoxy, will be appearing in Toronto this spring at Shaarei Shomayim Congregation's Great Rabbi Series.

The series, called The Challenge of Modernity: Three Great Rabbis Speak about Jews, Torah and Israel, will discuss Orthodoxy, Zionism and Jewish continuity.

Rabbi Riskin, chief rabbi of Efrat, and chancellor of Ohr Torah Stone Colleges and Graduate Programs, will appear from April 20 to April 22, when he will give several divrei Torah, a Shabbat afternoon lecture called Yom Hashoa and Yom Ha'atzmaut: What is the Message of the Calendar?, and a community lecture on Sunday night called The Holocaust and Zionism Today.

Rabbi Schacter, former rabbi of The Jewish Centre in New York City and now founding dean of the Rabbi Joseph B. Soloveitchik Institute in Boston, will present the Sam Kamin Community Lecture on May 3 on the topic Torah, Culture and Contemporary Orthodoxy.

He will also speak at Kabbalat Shabbat on Friday night, at Shacharit services on Shabbat, and on Shabbat afternoon, when he will discuss On the Morality of the Patriarchs: Must Biblical Figures Be Perfect?

Chief Rabbi of Great Britain and the Commonwealth Jonathan Sacks will be in Toronto from May 10 until May 12. He will give a community lecture on May 10, followed by divrei Torah at Kabalat Shabbat, and a major address at Shabbat services. He will also speak on Shabbat afternoon.

Rabbi Sacks' appearance is sponsored by the synagogue, Mizrachi Organization of Canada and the Jack Miller Endowment Fund.

During all three weekends there will be opportunities to meet and talk with the rabbis.

The Great Rabbis series is part of Shaarei Shomayim's Great Weekends program.

While most of the programs are free, there is a charge for the dinners and reservations are required.

For more information, or to reserve, call Rabbi Elliott Diamond, adult education co-chair at 905-771-1234 or 416-256-0818.

Righteous Gentile is thankful God chose her

By RON CSILLAG
Staff Reporter

TORONTO — Irene Gut Opdyke believes God put her "in the right place and the right time."

But it was a terrible place and time.

She was raped by advancing Russian troops and left to die, then forced to work in a Nazi munitions factory – all before turning 18.

She gave in to a terrible bargain and risked her life to save complete strangers in acts of heroism that leave a listener breathless. In the process, she was separated from her sisters for 30 years.

Yet, she still believes her life was guided by God, who gave her, she says, free will to help others.

The diminutive, white-haired 80-year-old, who lives in Orange County, Calif., says she is Jewish "in my heart... my *neshuma* is Jewish." But she is Catholic, and Righteous Among the Nations, an honour bestowed by the State of Israel through Yad Vashem on just 20,000 gentiles worldwide.

Opdyke was in Toronto last week to address local high school students, give a public lecture at Shaarei Shomayim Congregation and address Jewish community workers, whom she held spellbound in a noon-hour talk at the Lipa Green Building.

Her tangled journey took her from her home-town of Kozienice in Poland, to Radom. In 1941, the city was under Nazi control and the young nursing student was put to work making arms for the German war effort. One day, she fainted at her station. An SS major, Eduard Rugemer, took pity on the blonde, blue-eyed girl, and reassigned her as a waitress at a German mess hall.

The hall overlooked Radom's Jewish ghetto, where Opdyke witnessed daily atrocities, including seeing soldiers tear a baby from a mother's arms, toss it in the air and shoot it like a clay pigeon.

"I cried out, 'God, where are you?' But I realized He gave us free will, a choice," she said. She decided to act. She found a loose board in the ghetto's wall and began leaving food parcels, as well as snatches of information she overheard in the officers' mess.

Heroic acts, as she notes in her book *In My Hands: Memoirs of a Holocaust Rescuer* (whose soft-cover edition she was here to promote), often start with small steps.

Irene Gut Opdyke

Larger steps would come later. In 1942, the Nazis advanced eastward, and Opdyke found herself in Tarnopol (now in Ukraine), which had a prewar Jewish population of 18,000. There, her responsibilities included overseeing a laundry, where she discovered 12 Jewish slaves forced to wash Nazi uniforms.

She spirited six of them to a nearby forest, and when Rugemer later commandeered a villa, she took the rest to its basement, "right under the major's nose," she recalls. Their ranks soon grew to 12, including a pregnant woman. Opdyke insisted the baby be born, against the wishes of some of the others. Today, that baby is a successful businessman in Israel. All received smuggled food and clothes for over a year.

But one day, the major discovered the ruse. Certain death loomed for all. Instead, he struck a deal with Opdyke. He would not turn her in in exchange for sexual favours. "It was a small price to pay," she says in a small voice.

When she learned of the Jewish ghetto's impending destruction, she again took six of her charges to the forest and the rest to a gazebo in the villa's garden, just metres from where the major would host lavish dinner parties.

Just 200 Jews in Tarnopol survived the war, including those saved by Opdyke.

For the past 35 years, she has spent nearly half her time on the road, lecturing to students.

"I tell them, 'Don't hate. Hate does not accomplish anything.' We all belong to one human family." The students all line up for hugs, "even the biggest macho boys."

Courage, she says, "is a whisper from above."

She says she is "the richest person on earth. This is what I want to do for the rest of my life. I thank God for using me this way."

Opdyke's talks were sponsored by UIA Federations Canada and UJA FEDERATION of Greater Toronto.

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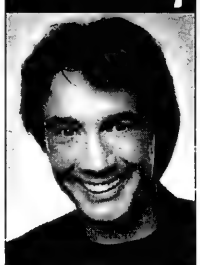

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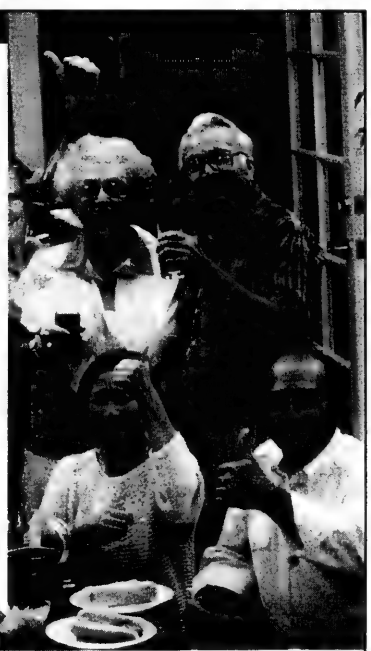

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LIFESTYLE Retirement Communities

York student volunteers on Otzma

By STACEY ORDON
Special to The CJN

I have just come back from one of my most memorable weekends in Israel this year. I had the opportunity to meet up with a Birthright Israel group from Toronto and spend their first Shabbat with them.

Sharing Shabbat with these first-timers made me aware of how lucky and grateful I am to be able to spend a year in Israel as part of Project Otzma, a volunteer program sponsored by UJA FEDERATION of Greater Toronto.

Otzma has two main goals: to develop young Jewish leaders, and to bridge the gap between the Diaspora and Israel.

This year Otzma was divided into four different tracks. For the first three months, we lived on a mercaz klita (absorption centre), where we attended an intensive Hebrew-language ulpan. We also taught English in an after-school program.

Track 2 consists of living and volunteering in our Partnership 2000 community. (Partnership 2000 is a worldwide UJA Federation initiative involving Israelis and Diaspora Jewry.)

I taught English in elementary and high schools in Eilat, and worked with troubled youth in a program for kids on the verge of failing at school. I also helped restore and re-open Eilat's Holocaust centre, worked as a big sister at a home for children who were removed from their families, and took the initiative to help out in dance classes at the community centre built by Toronto.

Also as part of track 2, we designed and painted murals around the city, with the theme of bridging the Israel-Diaspora gap. This track was the most meaningful to me because I had the opportunity to develop a bond with people in the community. Eilat was very welcoming and highly appreciative of the work we did. The people really made us feel that we were a part of the city.

The third track, the elective track, is where all 80 participants have the opportunity to choose a program in which to participate for three weeks. I chose Isralight, which involves spiritual and educational approaches to learning about Judaism. Other options included Sarel (army), Maalot (living in an Arab-Israeli village), Pardes (a yeshiva-type program), and Keren Kayemeth L'Israel (JNF).

Following this, the whole group does GADNA, a week-long Israeli Defence Force Training program for foreign students.

Stacey Ordon, right, and fellow Otzma participants present a painting to Eilat Mayor Gabi Kadosh.

The final track of the program takes place on either a kibbutz or in a kfar noar (youth village). I am hoping to be placed on a youth village in the north.

Project Otzma provides its participants with amazing opportunities. We have the chance to hear some of Israel's most respected speakers discuss issues we are studying. We are based in different parts of Israel throughout the year, which enables us to get a better feel for the country. The program also provides every participant with an adoptive family.

I clearly remember my first day on Otzma, when our staff explained how this could be the year a peace treaty is signed, there could be an election while we are here, or this would be the year that some of us made aliyah.

Well, there has been an election, some have made aliyah and others will, but a peace treaty has yet to be signed. The violence is an issue that has been on everyone's mind.

Most of our parents have been worried because of what they see on the evening news. However, if the situation here was as bad as the news made it out to be, I think many of us would have gone home.

There is no doubt that certain parts of the country are dangerous. The Otzma participants are given clear boundaries as to where we should and should not go.

It might be hard to understand, but when you live here, although the violence is an issue, you don't let it stop you from living your life.

Project Otzma so far has let me have a fun and fulfilling year. It has opened my eyes and made me even more appreciative of Israel and what it means to be Jewish.

Stacey Ordon, 24, is a York University student currently in Israel.

CORRECTION

The Jewish Link, which took place at York University recently, was not part of York's Israel Week, as indicated in last week's *CJN*. The program, in which more than 40 organizations participated, took place coincidentally during Israel Week.

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ANSWERS TO CROSSWORD PUZZLE ON PAGE 63.

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14 A	L	A	M	O	■	15 A	W	A	S	H	■	16 I	N	N
17 S	I	L	E	N	18 T	M	O	V	I	E	■	19 O	I	L
20 O	V	E	N	■	21 E	E	L	■	■	22 F	23 U	N	N	Y
24 N	E	B	■	25 S	T	U	■	26 K	27 I	L	N	■	■	■
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38 I	S	E	E	■	39 Y	40 O	U	N	G	■	41 E	R	G	O
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59 O	A	F	■	60 H	I	62 G	H	A	N	63 X	I	E	T	Y
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67 M	A	R	■	68 E	S	S	O	S	■	69 R	Y	A	N	S

Manning will still have his day

Scene in Ottawa

By G.K. SIMCOE

It's funny the way political memory works. Except in the case of personal grudges – which can be remembered for years and decades – it seems that only short-term memory counts. As everyone lines up to lament, delight in or otherwise comment on Preston Manning's decision to withdraw from active political life, we seem to have forgotten what virtually every political commentator predicted in the immediate aftermath of his Canadian Alliance (CA) leadership loss to Stock Day.

"For form's sake", they all said, "Manning will serve for awhile in some senior advisory capacity within the new CA caucus, but will shortly thereafter leave politics – at least for a while".

So why all the surprise at his announcement? He's only following the script that they wrote for him barely 12 months ago!

Let's concede that Manning's departure from the Ottawa scene is significant, even if it was predictable. However, it would be imprudent to assume that his will be anything but a temporary absence. Although pundits and supporters alike are heaping all sorts of laudatory phrases on the guy, make no mistake about it: Manning remains one of the shrewdest, most calculating politicians who has ever appeared in Hansard. Always thinking two steps in front of the rest of the pack, Manning has positioned himself to become what Joe Clark always aspired to be but never will, the saviour of the right.

Day and his ardent supporters within the Alliance are becoming increasingly isolated. Clark's shrill self-righteousness in the House has reminded core CA supporters of the reasons they gave up on the idea of a Tory resurrection in the first (and last) place!

In a climate that is growing ever more uncomfortable with the idea of an indefinite Liberal hammer lock on power and is worried about the economic forecast for the country, Manning will be well placed to step forward as the once and future visionary.

All of this is to say that Jews have a new opportunity to make meaningful inroads in the conservative competition with the reigning Liberals. There is now a chance to reach out to Preston Manning and share with him the community's approach to some of the existential issues of the day.

At the very least, such efforts will demonstrate a willingness to engage in serious policy discussion, even in the absence of an immediate "payback." At most, it may help shape some of the new ideas Manning will be developing over the next couple of years as he waits for his "Day."

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Coast to Coast

Sault Ste. Marie: Now and then

By ANNA MORGAN
Staff Reporter

From left Marina Demner, Stephanie Demner, Nicolas Demner, Carol Line and Roberto Demner. Inset: Beth Jacob Synagogue. [Photo Ontario Jewish Archives]

TORONTO — Travelling from Buenos Aires, Argentina to Sault Ste. Marie, Ont. may seem like a long way to go to celebrate a family bar mitzvah.

However, when Roberto Demner was sent to the Sault to lead a work-related project at Algoma Steel, he decided to take his family with him and celebrate his son's bar mitzvah at the Beth Jacob synagogue.

Initially, Roberto came by himself in September to lead a project related to the manufacturing of steel pipes.

"When the High Holy Days arrived and I wanted to go to synagogue, I discovered Beth Jacob," Roberto said in an interview.

"I liked the effort that [lay leader] Jeff Arbus made to maintain Jewish traditions in this small community as well as the warmth the congregation extended towards visitors.

"In December, I went back to Argentina. When I came back to the Sault again in January, I decided to bring my family. Since Nicolas turned 13 on Feb. 1, we decided to prepare for his bar mitzvah in Canada."

Jeff, who teaches in the School of Human Services at Sault College, said that Nicolas didn't know very much Hebrew when he first arrived. But he prepared for six weeks with Carol Line, the bar mitzvah teacher, and was able to sing the maftir and recite the blessings in Hebrew for the occasion. Nicolas also put t'fillin on Sunday morning.

"His younger sister, Stephanie, also managed to pick up some of the blessings just by being around him.

"Nicolas is a bright and sociable boy," Jeff said. "He was fun to be around and interested in everything we do here."

Nicolas' father, Roberto, grew up in Argentina where he attended a Jewish school and was educated in Jewish tradition.

Recently, he noted, as in the rest of the world, Argentina has been affected by acts of anti-Semitism.

In 1992, the Israeli embassy was bombed in Buenos Aires and in 1994, the Jewish Community Social Agency (AMIA) was bombed. Eighty-six people died.

"In the first case, no one was charged. But in the second case, various people belonging to the Buenos Aires provincial police were arrested and are still in jail in connection with that crime," Roberto said.

"Both cases are still blurred and we don't really know exactly who was responsible. There are no convicted people.

"After these things happened, all the Jewish schools were granted the protection of the border security corps. Thick pieces of steel pipes filled with concrete were installed to protect the entrances of every single Jewish place.

"The AMIA building was rebuilt and it now resembles a bunker."

Altogether, Roberto noted, "There is a feeling of insecurity that has evolved – it is difficult to avoid for Jews and non-Jews.

"My family and I... don't participate in the organs of the community in Argentina. We only want to live and work in peace.

"We don't regret having made the decision to have Nicolas' bar mitzvah in the Sault. The community here was very encouraging and helpful. They treated us as if we were at home."

"For our community, it was a very special event. It meant a lot for us to be able to come together and support Nicolas and his family," Jeff Arbus said.

"This is what Jewish communal life is all about."

***

The Jewish community probably began in Sault Ste. Marie in 1902 when Ben Cohen arrived from Trois Rivieres, Que. to begin a scrap metal business.

Ben heard that Algoma Steel was opening up and realized there was financial opportunity, Bob Cohen, his grandson said in an interview.

"The story goes that he brought his wife here on their honeymoon, but I'm not sure about that," Bob said.

While five of Ben's 11 children stayed on in the Sault (including Bob's father, Jack), Bob noted that he was the only one who came back from his Hebrew school class.

"From here, all roads lead to Toronto."

For those who stay, the Jewish community in the Sault is very small and active, Bob said. "Everybody knows everybody else. The synagogue becomes a focus for all activities. You can't hide."

Murray Davis said that his father arrived in the Sault after World War I from Parry Sound, Ont.

At the beginning of World War I, there was a gunpowder plant in Parry Sound. When it closed after the war, his father moved to the Sault because he heard they were opening up a steel plant. He figured there would be business opportunities, Murray said. So, in 1919, he arrived in the Sault and went into the clothing business with a partner.

During the day, the Jewish merchants who were in the clothing business were as competitive as could be, but when the doors were closed, they were like brothers, Murray said.

"Amongst ourselves, we can act independently, but when [something involves] the whole community, we have to act together," he adds.

Ginny Cymbalist lives on the Michigan side of the Sault.

"Michigan and Ontario join together for services at the Beth Jacob Synagogue. For us there are no borders. It's all the Sault up here," said Cymbalist, who is a relative newcomer to the area.

"A few years ago, one of our Hebrew school classes did some interviews with the older members of our community," Ginny said. "We interviewed many other early members of the community, including Molly [Mintz] Feltham, Sharon Smith, Larry and Sam Kleinman, Helen Himmel and the Kates family.

"Morley Torgov's book *A Good Place to Come From*, is based on his childhood in Sault Ste. Marie and is a great read," Ginny said.

When the book first came out, "the old timers were furious. They all loved Morley, but many of them could see themselves in the book and swear they what he wrote was not accurate. They have all forgiven him long ago."

Ginny, whose husband Gil assisted Nicolas in his bar mitsvah, said it was wonderful the way the whole community came together to help in the bar mitzvah preparations and celebrations.

"Our community is *very* close," Ginny said. "Everyone feels like family. When one of us hurts, we all hurt."

Lore Cymbalist, 90, may be the newest Jewish immigrant – moving to the Sault in 1987 from Philadelphia, Pa. to be near her son and daughter in law. Since arriving, Lore works in an art gallery, is very active in Hadassah WIZO and does volunteer work for Jewish inmates at the prison nearby.

"We shmooze a little bit with them," Lore said.

"Lore is very active in the community," Ginny said. "She's incredible."

"Moving to Sault Ste. Marie was the best thing that ever happened to me," Lore said.

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TROPICANA ORANGE JUICE 1.89 L / 64 OZ.	ELITE DARK OR MILK CHOCOLATE, 270 gm. box	HERITAGE WHITE 'N PIKE Asst. varieties, 680 gm.	HUNGARIAN MORELLO CHERRIES, 680 gm.	LARGE PITTED PRUNES LB.	TURKISH APRICOTS LB.
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We reserve the right to limit quantities to normal family requirements. We reserve the right to correct any errors.

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Check those ingredients on non-food items

As a service to the community, the Kashruth Council of Canada has circulated a request to drug firms and other related manufacturers asking them to provide a list of ingredients in their products.

All products ingested during Passover should have a "Kosher for Passover" endorsement. If "Kosher for Passover" products are not available and there is a medical need for any of the products, the items should be used in separate utensils.

We have not supervised the production of these products, but from the information received, there appears to be no chametz in these listed products.

General Guidelines:

Brown sugar and icing sugar should be used only with Passover supervision.

Cosmetics, toiletries, soap, topical medications, which are in solid form or are thick creams, ointments and salves, may be used (preferably without perfume). Please consult your Rabbi about wheat and oat based soaps.

The following items, which are not fit for human consumption (preferably unscented, when applicable) are permissible on Passover (excluding Sabbath and yom tov): nail polish, hand lotion, hand cream, cold cream, unscented baby lotion, baby cream, shampoo (without wheat), shoe polish, ink, paint, solid air freshener, nail polish remover, stick deodorants, eye shadow, eyeliner, mascara, blush and rouge, non-flavoured new lipsticks.

The following may contain chametz: Pet and fish food (i.e., hydrolyzed vegetable protein, starch, etc.), baby powder. The following are chametz: Play Dough and Postum.

Balloons and rubber gloves may have starches inside.

Plastic bags and wraps do not need kosher supervision when used for cold food.

Generally, when taking medication during Passover, preference should be given to non-chewable tablets rather than liquids and chewable tablets. Many products contain ingredients that are only permitted to be used on Passover for medical reasons. A competent rabbi who is familiar with the information upon which this flyer is based must be consulted prior to the use of these products. If there is any item that you must take during Passover and it is not found with reliable Passover supervision, please contact your rabbi, who may have additional information.

Note: Tylenol Syrup (Elixir), Tylenol Suspension Drops and Tylenol Suspension Syrup may contain *non-kosher* glycerine. The products recommended do not. Many medications in the list available from the Kashruth Council contain less than 50 percent corn product.

Coffee: All instant coffee and coffee beans (regular and decaffeinated) must have Kosher for Passover certification.

Juices: Any Grade A, unsweetened, 100 percent Florida orange or grapefruit frozen concentrate juice, may be used for Passover.

Milk enzyme: Lactaid tablets, caplets and drops should not be used on Passover. In case of great need, lactose free milk should be purchased before Passover. Use separate utensils.

Infant formula (kitnyos): All infant formulas listed below should be used in separate utensils. Formula is available in liquid and powder. Check each container for a hechsher, since not all forms are kosher endorsed. Enfalac, Isomil, Prosobee, Similac, Enfamil.

Nutritional supplements (kitnyos): These products are not produced under Passover supervision. They should be used only when there is no alternative, in consultation with a rabbi. Boost liquid only (bars may be chametz), Ensure Nutrition (Ensure fibre may be chametz), Isocal, Sustacal.

Oral care: Kosher for Passover toothpaste is recommended. Johnson & Johnson Dental Floss (unwaxed and unflavoured), Polident.

The following oral care products are kitnyos:

Toothpastes: Crest Regular, Crest Coolmint Gel, Crest For Kids Sparkle Gel, Colgate Regular, Colgate Superstar, Colgate Gel.

Denture care: Fasteeth, Fixodent, Corega.

Mouthwash: Listerine — Regular, Coolmint, Freshburst, Steri/Sol.

Paper Products:

Plates: Use plastic or styrofoam plates for foods that contain moisture. Paper plates are permissible for cold, dry foods.

Parchment paper: Baker's Mate cooking parchment paper, Chefs Select, Peterson/Norscan Silicone Paper.

Wax paper: Cut-Rite.

Note: Most napkins and paper towels contain starch. Therefore some suggest that they not come in contact with wet foods, i.e., latkes. In all cases, it is preferable not to use the first and last three sheets.

Miscellaneous baby products: All Alcohol Free Baby Wipes, Johnson's Baby Powder, Johnson's Baby Powder Pure Cornstarch.

Rubber gloves: Playtex; Rubbermaid.

Aluminum products: Special Passover certification is not required, any brand bearing kosher endorsement may be used.

Alcohol: Isopropyl Rubbing Alcohol (any).

Deodorants: Old Spice Stick Deodorant/High Endurance, Old Spice Solid Antiperspirant, Secret Aerosol (all), Mennen stick (allscents), Mennen Ultimate, Lady Speed Stick (all scents).

Hairspray: Vidal Sassoon, Pantene, Revlon Clear Pump Hair Spray.

Fragrance: Charlie, Jean Nate, Jontue, Revlon Fragrances, Ultima II Fragrances.

Skin care: Almay Time-Off Toner, Almay Time-Off Moisture Lotion, Almay Time-Off Cleanser, Revlon Results Day-Light Replenisher Moisture Lotion/Moisturizer Oil-Free Fluid, Moon Drops Nourishing/Soothing Moisture Lotion, Revlon Moisturestay Lipliner.

After shave: Old Spice (regular and sensitive), Blue Stratos, Mennen Skin Bracer (all fragrances), Mennen Afta Shave (all fragrances).

Shampoo and conditioner: Head & Shoulders, Pert Plus, Ivory & Ivory Plus Shampoos, Vidal Sassoon, Pantene, Flex.

Cleanser: Spic and Span powder, Mr. Clean, Murphy's Oil Soap, Ajax powder.

Oven cleaner: Any brand.

Spray starch: Glide Liquid Starch (Kitnyos).

Dishwasher detergent: Manual Dishwashing Liquid (must bear an OU): Dawn, Ivory, Joy, Palmolive Automatic Dishwashing Detergents (must bear a COR): Calgone, Electrosol Lemon & Regular.

Silver polish: All Silver Polish with an OU may be used.

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שיעור בינינו

גידי קורן-וחברים

שעת נפש-אלימות חלק ב'

אני ממשיך את קו המחשבה שהתחלתי לפני שבועיים בעניין האלימות וחבויה באנשים. אם נחמצנתם את המבדר הקודם-כדאי שתמצאו מישהו ששמר את חטוי, כי זה יפגע בבחינה. מזה שנים מתנהל ויכוח מדעי ואם אלימות בטלוויזיה ובסרטים משפיעה על ילדים להיות אלימים יותר. מעבר לויכוח חבלתי פתוח חזה תמיד עניינה אותי השאלה מדוע אנשים קונים כרטיס כדי לראות בקולנוע אנשים שחורגים אחד את השני. הגעתי למסקנה שאחד הקרי וחיים הוא הכוח הקונע וחוק ביותר בטבע, אנשים מרקמים מחסימהאציה של הפסקת וחיים. בכל החתאות להרוג בארצות המערב מצטופפים אלפי אנשים כדי לראות איך בן אדם שהולך ומדבר, פתאום מפסיק להיות מאחר והתנתקות וחזאת של החסנות ראיתה לי תמיד ברבירית בדיוק כמו החתאה להרוג בעצמה, לא שמתי לב כמה החתענות וחזאת, וחרצון לראות הוצאות להרוג, היא טבעית. עד אשר-

יום אחד בשנת השבעים לקחנו את וחלדים ונסענו כמו כולם לכנרת. במושב קטן בגולן גר חבר גריען שלנו, ניימי, שגידל תרנגולי הודו. רצה ניימי לשמח אותנו וחציע לנו לקחת תרנגול הודו לקומוניי שנעשה בערב. נכנס ניימי לולל, בחר תרנגול, וחציא אותו וחניח אותנו על אבן גדולה מחוץ לולל, ובעודנו סכין גדולה סיים את וחיי. כל וחתהליך נמשך כשתי דקות, אך במחלכן ראיתי מחזה מדחיס: מאות תרנגולי הודו וחצופפו ליד גדר וחלול בצד שלנו כדי לראות את וחחזאה להרוג. למחר- לציין שאת וחרנגול וחזה כבר לא אכלנו, ועד היום אני מזחה בטיפור וזה את וחיחיה שהבאיה בבלנו, שעלולה לפרוץ וחחבה באשוויץ, בוסניה, או, לחבדיל אלף וחבדלות, בקולנוע או בסחרק וחוקי. אבל שיישאר בינינו.

אורח לרגע וראה כל פגע- נשת קש

כמעט כל אחד מהישראלים וחישובים בקנדה וחתחיל את דרכו כאורח לרגע, או כך לפחות וחצהרנו. "נעשה קצת כסף", "נעזר קצת מהמילואים", "נעמוד את וחתאר", "נעמוד את וחשוללמדת" ותחזור לארץ. ואכן רבים וחדו לאחר שחיו אורחים לרגע, ואילו אנחנו חפכנו ביתיים לדיירי משנה קבועים בעלי זכויות תנגד חדיר. אכזחנות השנה וראשונה בקנדה מקבלים ויעזון כל פעם שאני פוגש אורח חדש שמנסה לנזוט את עצמו האת משפחתו מבחינה מקצועית, חברתית וכלכלית בתוך המציאות וחקנדית. קשיי וחקליטה מוחדים את חוש וחאבחנה וחביקורת, וחלק גדול מואורחים סגיעים למסקנה "שחקנדים מטומטמים" ונעשים אלרגיים לכל מה שמריח ממנו ריח של "מיקוד לקי". וגם אלה שייחפכו בסוף לדיירי משנה קבועים לא תמיד מסתגלים למציאות וחקנדית ונשארים מבחינה רגשית אוחזים לרגע, וכמובן שחם רואים כל פגע קשה לבוא בטעות לכאלה שלא משתלבים מבחינה רגשית ולמרות שנות ישיבה ארוכות בקנדה לא מרגישים בקנדים. ייתכן שחיי יכולים להיות מתמציאות אילו חיו מאמצים לעצמם וחפקיד של משקיף-צופה.

רבים שהגיעו לקנדה לפני עשרות שנים (או אפילו נולדו פה לאחרים מהורים) מגדירים את עצמם כמשקיפים למרות שמבחינה חברתית ומקצועית הגיעו לחישגים מרשימים. אבל כדי ליהות מתפקיד המשקיף צריך להשקיע מאמץ לא קטן. כל מי שנוצה בהפחיד יודע שכדי ליהות מחמשחק חצבחה, צריך קודם ללמוד ולהבין את כללי המשחק, לחכיר את השחקנים וליצור קשר רגשי, רצוי עם חקבוצה וחקומיה. כדי ליהות משקיף טוב בקנדה יש צורך לחשקיע מעט מאמץ, לקרוא עיתונים מקומיים, לצפות בחכנית טלויזיה עממית שמטילת אור על המנגלית וחקנדית וחאמריקנית וליצור קשר רגשי עם מה שקורה כאן. זה לא מבטיח שתחפכו לשחקנים, אך קורב לוודאי שתחיליו ליהות יותר מתפקיד המשקיף.

פינת הבדיחה של שמחה

חברי שמחה שלח לי כמה בדיחות שחיקתי מת לסיור לכם, אבל שחיו נורמות לסגירת העיתון. אז אני נאלץ להסתפק רק בחלק מחמחגו שלוך.

מה זה מבהיל? משחו שחפסיק לנדול בשני חקצות ותחתיל לנדול באמצע.

מה זה בוסו משחו שחמיד מגיע מוקדם כשאחה בא מאוחר, או שחמיד נשאר מאוחר כשאחה יוצא מוקדם.

מה זה מלוץ המקום חעדיף שבו נידיעין הם לפני וחנחנה.

פליטת קולמוס

"לצידי קורן חברטה ושלום. בעקבות "שעת נפש- אלימות מוזיק אחרת- וחצומך צדיקת נוף היא פליטת קולמוס פרוידיאנית- כראה שחעיסק וחיך בבדיקות וחאחיות. וחצרנו וחכבן וחוא "בליטת נוזפניל, אבל שלא ישאר בינינו. קוראך וחאמן יצחק ורשאל וחכין דוישר."

PURIM BEST: Downtown Jewish Day School staff were caught dressed in their Purim best. From left: (front) Melissa Yarmus and Debbie Cohen, teachers; Hedva Tzabar, TA; Brenda Enchin, teacher; Joan Schoenfeld, director; Laila Lipetz, supervisor; (back row) Doris Weisz, administrator; Janice Feldman and Gaby Fridman, teachers.

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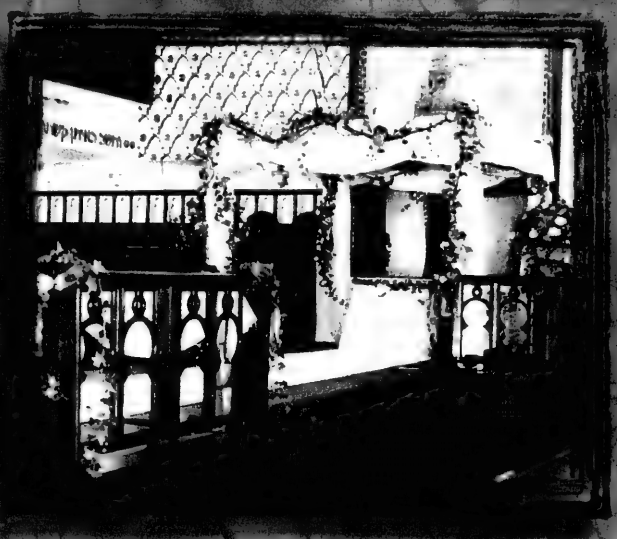

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Passover Food Ideas

Members of the Abbo family, Safed, 1916.

Galilean Memories: *Passover in another place and time*

By ANNA MORGAN
Staff Reporter

Passover is a time of storytelling. While the Haggadah tells of a shared Jewish experience, more personal tales of holidays spent with family are told in the kitchen. The following are some of the Passover memories recalled by my mother while preparing for the holiday.

In Safed, the capital of the Upper Galilee, preparations for Passover would begin soon after Purim. Furniture was moved out of the house, walls and ceilings were whitewashed, painted floors were scrubbed clean and fresh paint was brushed in between the tiles. Mattresses were taken out to the roof, and floors were left bare. Bedding was put out to air for a full day and beaten with a cane. Cupboards were emptied and thoroughly cleaned.

Two nights before the seder, the family – children and grandchildren – would all gather in Meir Abbo's home for the *biyur chametz*. Pieces of bread were placed in all corners of the house. Then Meir Abbo would take a feather in one hand and a candle in the other, and the bits of bread, which had been wrapped in newspaper, were swept into a dust pan.

The bundled bread was gathered on top of a small, charcoal-burning, clay stove and lay there waiting to be burned at around noon the day of the seder.

Only after the burning of the chametz was the shoichet called to come and slaughter the lamb – a gift from Meir Abbo's friends who lived in the Arab quarter of the city.

The Abbo family grew up in the Jewish quarter of Safed. Meir's father, Rabbi Ya'acov Chai Abbo was the French consul in Palestine, a position he inherited from his own father.

Before the turn of the century, Meir completed his studies in Beirut and then went on to military school in England, where he befriended the son of Queen Victoria, who later became King Edward VII. This friendship continued by correspondence for years afterwards.

In the Galilee, Meir's friends were many, including the Arab dignitaries who lived there. In his later years, Abu Rafael, as he was known by his friends, would spend hours with his Arab colleagues, drinking Turkish coffee, playing shesh besh games and discussing world politics. These were the '30s and '40s, before the creation of the State of Israel.

On the day of the seder, there was no time for shesh besh and no time for politics.

Weeks of preparation had gone into this day. Pots and pans had been carried – scrubbed and shining – to a special shop run by an Arab man who was at least 100 years old. He would sit in front of an open fire with a long pair of tongs and, one at a time, he would put the pots into the wood-burning fire where they would be scorched inside and out with fire and then filled with water. While the pots lay there, simmering with water, the old man would throw in red hot rocks and the water would sizzle and boil over.

Continued on page 22

When the fee was paid, the pots were carried back to the courtyard and set aside, ready to be used for cooking the food for the seder.

In the meantime, fittings for new Passover spring dresses would begin. Anxiously, the Abbo girls would wait to be taken to have their dresses tailored by the Arab seamstresses.

The smell of home-baked bread, roasted peanuts and watermelon seeds would fill the alleyways in the Arab quarter. Feasting on those treats was always an important part of the dress fittings.

The lunchtime meal before the seder was another important event – the last chametz meal before Passover. Rice and fava beans were left to soak in lamb fat until the flavour was absorbed. It was a special meal, reserved for that day only.

The rest of the day was spent by the women in the small makeshift kitchen that was used for Passover only. Rachael Abbo would work, red faced, flushed and perspiring, cooking and preparing – hands and eyes beckoning for this spice or that pot. The vegetables, bought fresh in the market, were set

Continued on page 35

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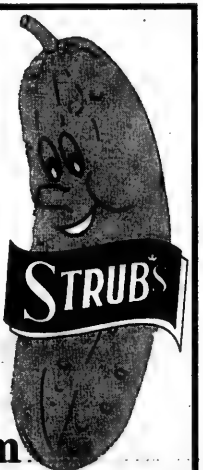

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'The children fetched the water from rain-filled wells'

Continued from page 34

aside and washed.

At that time, there was no running water from taps. So the children fetched the water from rain-filled wells, dropping their buckets into the wells and carrying them to fill a big, brown barrel that hung on the wall of the Abbo house. A basin rested on a tripod underneath the barrel to catch any water that inadvertently escaped from the faucet at the bottom of the barrel.

After the hard work was done, just before the seder, the children would wait in line to bathe in Doda (Aunt) Golda's house, because she had a special tub. Hair ribbons and spring dresses had been dropped off earlier, ready to be put on. From there, the children would run excitedly to the courtyard of the House of Abbo, happily showing off their new clothes.

As the family gathered – grandparents, parents, aunts, uncles and cousins and guests– Meir would wait impatiently for the few that were always late. The rest would put the finishing touches on the seder table.

The delicious smells of the foods made it difficult to sit through the seder. Every once in a while, our giggles and chattering would be frozen into silence by one of Meir's piercing looks. He never said a word to us about our behaviour during the seder. His looks were loud and clear.

Towards the end of the seder, the door was opened for Eliyahu Hanavi and was left open so that any one could come in and join us. It was a part of Meir's dream to bring the poor and needy to his table.

After the seder was finished, everyone would stay together, listening to Abbo family stories until they finally fell asleep on mattresses that had been set aside on the floor.

* * *

Once Passover was over, the children would wait on their parents' balconies overlooking the narrow alleyways leading to the Abbo House.

Meir Abbo's friends would send large trays of food to be eaten after nightfall. When the Arab women, with round platters of food balanced on their heads, passed underneath the balconies, all the children would run down to follow them.

And then, with the whole family around, the Abbo family would share in the trays filled with Bedouin bread, olives, labane, za'atar, brown eggs, fresh vegetables, roasted watermelon seeds and Turkish delight.

"Le Shanah Haba'ah b'Yerushalayim [Next year in Jerusalem]," Meir Abbo would say.

"N'shallah [God willing]," the children would respond.

CARRAFFSIEH (CARPAS SOUP)

This recipe involves a lot of work. But it is well worth the results.

5-7 lamb bones (optional)
3-4 lb. middle chuck cut in 5 to 7 pieces, leave the bone in
7 celery bunches, thinly chopped, including leaves
3 heads of romaine lettuce, finely shredded
6 bunches green onions, washed and chopped, green part included
5 bunches coriander – washed and chopped
juice of 10-20 lemons
salt to taste
matzah balls made to your own favourite recipe.
a large 10-litre pot.

Continued on page 42

Serve macaroons for a quick Passover dessert.

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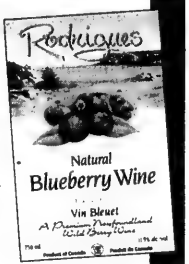

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Passover Food Ideas

1,000 Jewish recipes – but who's counting?

By NORENE GILLETZ
Special to The CJN

I first met Faye Levy at a culinary conference a number of years ago. I am very tall and Faye is very short – but when it comes to our passion for Jewish food, we are definitely on the same level. We took a picture together – I crouched and she stretched!

Faye Levy is an award-winning cookbook author. When I learned that she had written *1,000 Jewish Recipes* (IDG Books), I knew it would be a treasure before I even saw the book. I was absolutely right!

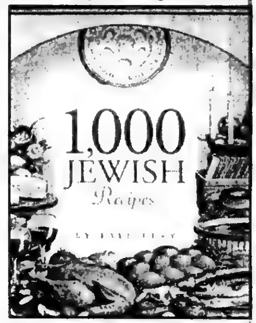
There are 1,000 wonderful recipes, ranging from traditional to trendy. She alternates between Sephardi and Ashkenazi cuisine, explaining the characteristics of each style of cooking.

Faye recommends planning a seder menu of dishes that can be prepared ahead. Before shopping and cooking, check the number of portions each recipe makes and multiply them according to your needs.

Since the first seder is on Saturday evening this year, Faye's mother's method for reheating roasted chicken is particularly useful.

Faye writes: "I often serve a whole roasted chicken for Friday night dinner. After the meal, I cut what is left into pieces, put it in a baking dish, cover it with foil, and refrigerate it. It's ready to be reheated. The oven stays on low all night, because it shouldn't be turned on during Shabbat.

"The next day, put the chicken in the oven. On low heat, it often takes an hour to reheat. Gently reheating the covered dish keeps it moist, though you can add a few tablespoons of chicken soup or water to the bottom of the pan. It's best not to reheat a whole chicken this way, as it would dry out. If there is a stuffing in the chicken, it must be removed before the bird is refrigerated, and stored and heated separately."



Different Jewish communities and families around the world have different recipes for charoset, an essential element of the seder plate. Ashkenazi charoset is a mixture of apples, walnuts and wine. Sephardi Jews tend to favour dried fruits, especially dates, which give charoset a rich texture and intense fruit taste. Popular nuts among Sephardi Jews are almonds and pine nuts. Jews from Iran add bananas.

When Faye Levy attended a seder in Paris, where most of the guests were of Moroccan origin, the charoset was served in little balls, rather like chocolate truffles.

Here are some simple and delicious recipes that Faye recommends for Passover.

CHAROSET TRUFFLES

8 oz. pitted dates
1/2 cup pecans
1/2 cup almonds
about 3 tbsp. sweet red wine
1 tsp. ground cinnamon
1/2 tsp. ground ginger
1 sweet apple (e.g., golden delicious or gala), peeled and cored

Halve dates and remove any pits or pit fragments. Finely chop pecans and almonds in a food processor and remove to a bowl. Add dates, 3 tbsp. wine and spices to processor and grind until fairly smooth. Mix with nuts. Grate apples on large holes of a grater. Stir into date mixture. If mixture is dry, add more wine by teaspoons.

Roll charoset between your palms into small balls of about 3/4 or 1 in. diameter. Serve in foil or paper candy cups. Makes 10 to 12 servings of a few truffles each.

ROSEMARY ROAST CHICKEN

Rosemary gives this simple Italian-style roast chicken and its juices a wonderful aroma. Serve the chicken with a separately baked stuffing. If you like, arrange some halved new potatoes around the chicken in the pan so they absorb flavour from the roasting juices.

3 to 3 1/2 lb. chicken, rinsed, giblets removed
6 sprigs fresh rosemary, plus a few more for garnish
1 or 2 tbsp. extra-virgin olive oil
salt (optional) and freshly ground pepper, to taste

Preheat oven to 400. Pull out fat from inside of chicken. Set chicken in a small roasting pan. Stuff chicken with 3 rosemary sprigs. Pour oil over chicken and sprinkle it with salt, if using, and with a little pepper. Rub oil and seasonings into chicken. Add 3 more rosemary sprigs to pan, tucking them under chicken.

Continued on page 39

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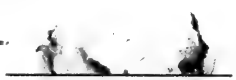

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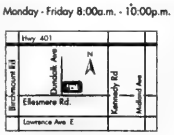

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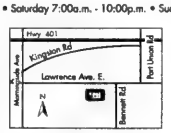

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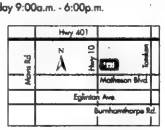

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Passover Food Ideas

1,0000 Jewish recipes

Continued from page 36

Roast chicken uncovered, basting once or twice, about 1 hour or until chicken juices run clear when thickest part of thigh is pierced with a thin knife or skewer. Remove cooked rosemary from chicken and from pan.

Carve chicken and put pieces on a platter. Garnish with fresh rosemary sprigs. Skim excess fat from roasting juices. Taste juices and adjust seasoning. When serving, spoon a little of the pan juices over chicken. Makes 4 servings.

FARFEL STUFFING WITH LEEKS AND CARROTS

Delicious with roasted chicken, lamb or veal. Also excellent as a side dish with fish or baked eggplant.

1½ cups hot vegetable stock
5 cups matzah farfel
2 tbsp. plus 2 tsp. vegetable oil
1 large or 2 medium leeks, rinsed and thinly sliced
salt and freshly ground pepper, to taste
2 large carrots, coarsely grated
2 large eggs, beaten
pinch of paprika

Preheat oven to 350. Lightly oil a 2-quart casserole dish. Set aside. Pour vegetable stock over farfel in a large bowl. Let stand to soften. Meanwhile, heat 2 tbsp. oil in a large skillet. Add leeks, salt and pepper and saute over medium heat, stirring often, for 5 minutes.

Cover and cook over low heat, stirring often, about 5 minutes or until tender. Remove from heat and stir in carrots. Add vegetable mixture to bowl of farfel and let cool. Taste and adjust seasoning. Stir in eggs.

Spoon stuffing into casserole dish. Sprinkle with remaining oil, then with paprika. Bake about 45 minutes or until firm. Makes 6 to 8 servings.

SAVORY CARROT KUGEL

You can also make this kugel with vegetable broth and serve it as a meatless dinner.

3 cups coarsely grated carrots
2 large eggs, beaten
½ cup minced onion
½ tsp. paprika, plus a little for sprinkling
½ tsp. dried dill
½ tsp. salt
¼ tsp. freshly ground pepper
2 tbsp. vegetable oil
1 cup chicken stock
1 tbsp. chopped fresh Italian parsley
⅔ cup matzah meal

Preheat oven to 350. Oil a 6-cup baking dish. Mix carrots with eggs, onion, paprika, dill, salt, pepper, oil, stock and parsley in a medium bowl. Stir in matzah meal. Pour mixture into prepared dish. Sprinkle with paprika. Bake for about 40 minutes or until firm. Serve hot. Makes 4 to 6 servings.

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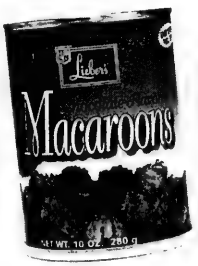

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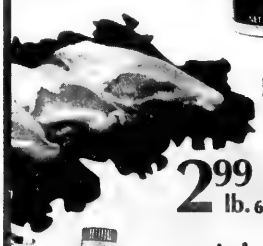

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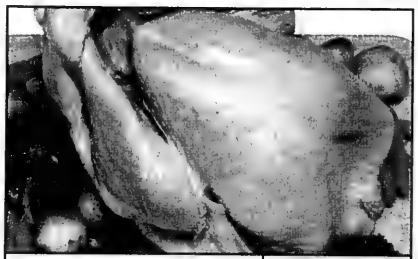

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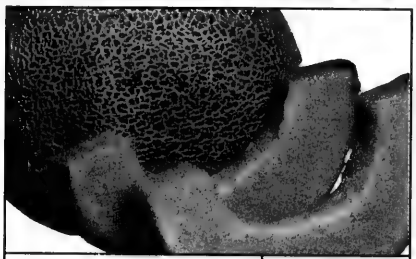

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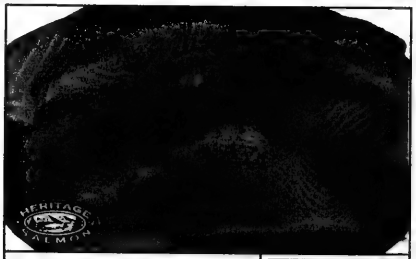

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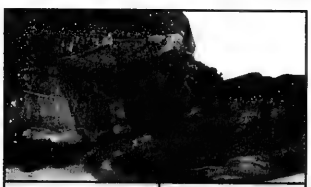

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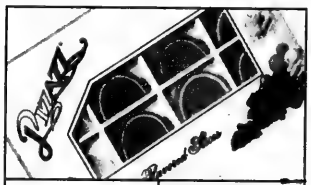

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'The children fetched the water from rain-filled wells'

Continued from page 35

Sauté lamb bones and beef chuck to cook in their own juice – about 15 to 20 minutes – until there is enough juice to cover meat. Combine and add all above ingredients except for lemon juice and salt. Boil on gentle heat until wilted. Cover with boiling water and simmer for an hour. Add lemon juice, matzah balls and salt and let it simmer for another hour.

Bring to a boil to add matzah balls and simmer for 15 more minutes or until matzah balls are ready. Serves 30.

STUFFED GRAPE LEAVES

Note: This recipe contains rice for those who use it on Passover.

Leaves can be found in Middle Eastern specialty stores, some supermarkets or fresh from your own backyard. Fresh leaves need to be boiled for 15 minutes.

1 jar vine leaves (about 100 leaves in a jar) or 1 pound fresh
2 lb. ground beef
2-3 cups rice
9 to 13 cloves garlic sliced
4 tbsp. pareve margarine
pinch of nutmeg
pinch of cinnamon
pinch of allspice
pinch of cloves
salt and pepper to taste
juice of four lemons – more if you like it sour
4 tbsp. instant chicken soup.

Boil 4 to 6 cups of water. Add the instant soup, spices and margarine and half-cooked rice.

Stuffing: Fry ground beef and add spices. Combine meat and half cooked rice together.

Place one tbsp. of stuffing on each grape leaf. Fold bottom part first, tuck both sides in and roll to form a cigar-like shape.

Place in rows in a pot, add garlic between rows. Cover with boiling water and press down each row with small inverted saucers. Add lemon and spices to taste. Cover pan and let simmer for 45 minutes or until cooked.

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Organization is the key to Passover preparations

By LEILA SPEISMAN
Staff Reporter

It's time, once again, to prepare for Passover. As usual, we groan about all the work, about how this year it crept up on us before we knew it, and about why we don't go away, at least for the seders.

There are tricks to getting through everything with your health, your family and your marriage intact. Here are some of my personal tactics.

First, and I can't stress this too strongly, make lists. Use your computer (here's one way kids can be a big help), use index cards or use notebooks. Make lists of what you have to do and when you want to do it; lists of what supplies you have to buy, remembering that you need a new potato peeler because last year yours got thrown in the trash; lists of who is coming when and if they have any special food requirements (I once had a guest who announced when he walked in that he couldn't eat any wheat product; another was a vegetarian); menus; shopping lists and recipes.

You may think you will remember everything, but believe me, when things get hectic (and they always do), you will certainly forget something basic.

Be organized about the cleaning. Begin with places that you are pretty sure will be chametz-free.

Get the kids to help, especially with their rooms. Younger children like to feel they are needed. Teenagers will be horrified at the idea that you would go through their drawers or closets.

Prepare a place to put the Pesach groceries and supplies until the kitchen is ready for them, as well as someplace to put the chametz that you remove from the food areas. Use up the food in the freezer and refrigerator, and as much chametz – bread, bread crumbs, flour, cornflake crumbs and cereals – as you can.

In the meantime, plan your menus. Remember, you have to think about meals other than the seders, as well as snacks. As you plan, make your shopping list, so you will be sure to have the ingredients you need. You won't be happy if you start making tzimmes and discover you didn't buy honey.

A good idea is to take an exploratory trip to wherever you plan to buy your Pesach groceries, just to see how they are laid out, what new products are on the shelf and whether things you liked last year and planned to use again are still around. That will make your actual shopping trip a little calmer.

Many kids like to come Pesach shopping with you. Take advantage of their enthusiasm. Just warn them that the nicest, most refined Dr. Jekyll-type person can, and usually does, transform into a Mr. Hyde, ready to shove the shopping cart into your back if you get in the way.

When you are finally ready to start cooking, stay focused, and work steadily, rather than hurriedly. If possible, try to work on several recipes at once. Chop the onions for the soup, kugel and ratatouille at one time, soak farfel for all the kugels at once, and spray several baking pans with cooking spray.

Unless you are an exceptionally self-confident cook, this is not the time to try complicated new recipes. Exotic and exhaustion really don't go together.

Be sure, by the way, to eat a good breakfast first, and to schedule a snack (fruit or a yogurt) partway through the morning and have lunch more or less at lunchtime. You will be far more productive if your blood sugar stays at a normal level.

If possible, get your children, spouse or guests to set the table. Children, especially, feel very proud when people notice how attractive it is.

Try very hard to make sure that you have time to take a shower and a little rest after you finish the preparations, before the guests come. You will be much more likely to enjoy the seder yourself – which, after all, you should.

This year, since the first seder is Saturday night, you should have time to relax during Shabbat. Give yourself a break – keep these meals simple.

Speaking of the first seder being Saturday night – that leads to even more complications. First, no preparations can be made before the end of Shabbat, which includes getting the food ready for the seder plate, setting the table, or heating up the food. Part of Friday should be spent roasting the eggs, cutting up whatever you are using for karpas (celery? parsley? potato?) and maror (whether you grate or slice horseradish, or use lettuce). Put everything in its own plastic baggie, label it if necessary and put it in the refrigerator.

The easiest thing is to cut up enough for both seders – just label each package with which seder it is for.

Continued on page 44

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Passover Food Ideas

Real men....cook!

By CYNTHIA GASNER
Special to The CJN

When I received the assignment to interview four or five men – community leaders – to write an article about recipes they like to make most at Passover, I thought I would have some difficulty.

But I was wrong. The first five I approached all replied, "Of course I cook and I would be delighted to share my recipes."

Thanks for these recipes go to Rabbi Baruch Frydman-Kohl, spiritual leader of Beth Tzedec Congregation; Bernie Farber, executive director, Canadian Jewish Congress, Ontario region; Donald Carr, community leader, lawyer and chairman of the board of *The CJN*; Allan Cooper, chair of the Family Law Section of the Ontario Section of the Canadian Bar Association and past president of Kehillat Shaarei Torah Congregation; and David Novak, chair of the Jewish Studies Program, University of Toronto.

GÂTEAU DE MOUSSE AU CHOCOLAT

Submitted by Rabbi Baruch Frydman-Kohl

A very rich French chocolate mousse cake which is delightful as dessert at the seder before the afikoman. Adapted from a Craig Claiborne recipe.

½ lb. (8 squares) unsweetened chocolate
½ lb. unsalted pareve margarine cut into cubes, plus margarine to grease pan
8 egg yolks
1¼ cups sugar
5 egg whites
1 tbsp. powdered cocoa

Preheat oven to 350. Place chocolate and margarine into saucepan. Set pan into another pan of boiling water. While water simmers, stir the chocolate and margarine until mixture is melted and mixed together. This can also be done in a microwave oven.

Separate the eggs. In one bowl, blend egg yolks and sugar until mixture is light and lemon coloured. Add chocolate sauce to egg mixture. Stir to thoroughly blend.

Beat 5 egg whites until stiff (but not brittle). If you want, you may use all 8 egg whites to make the chocolate lighter. Add half the egg whites to the chocolate mixture and thoroughly blend. Gently fold in the remaining whites.

Grease the bottom and sides of an 8-inch springform pan. Pour ¼ of the mixture into the pan. Set aside the remaining chocolate mixture to use later as filling and frosting. Place pan in oven and bake 75 minutes at 350.

When cake is done (test with toothpick), allow to cool on a rack for 10-15 minutes. Remove rim from springform pan and allow cake to completely cool. Use the uncooked chocolate mixture to coat the sides of the cake, building up a small rim on the top. Then spoon the rest of the mixture on top of the cake and smooth the surface. Using a small sieve, sprinkle the cocoa over the top of the cake. Chill and serve. Serves 8-10.

PESACH MAYONNAISE

Submitted by Bernie Farber

I love this recipe because it will keep for the entire holiday of Pesach and can be used with so many other *forshpeis* and goodies.

1 whole egg
½ tsp. salt
2 tbsp. fresh lemon juice
¼ tsp. white pepper
1 cup vegetable oil

In a blender or food processor, blend egg, salt, lemon juice and pepper till well mixed (20-30 seconds). Very slowly add oil in a steady but thin stream while machine is running (if you are using a food processor you may wish to use your on/off switch for this), blend/process until ingredients meld into a thick mayonnaise. Must be kept refrigerated.

PESACH CHICKEN CACCIATORE (OR KOSHERSTORY)

Submitted by Donald Carr

1 chicken for frying
3 tbsp. cooking oil (or maybe a little more!)
1 medium clove of garlic (take off the skin)
dash of pepper (no sneezing!)
½ cup sliced onion (no crying!)
1 cup sliced mushrooms (wash before slicing, of course!)
1 cup ketchup (Israeli is best)
1 cup water
2 tbsp. chopped parsley or 2 fresh bay leaves
½ tsp, salt
2 tbsp. kosher dry red wine

Cut up chicken into eight pieces (watch the fingers, the knife is sharp; have bandaids ready). Brown on all sides in frying pan with some of the oil (best to use an electric pan on "low" – and don't burn).

Sprinkle with pepper ("dash" means as much as you think you will need); remove chicken (not with the fingers, use tongs and put on paper towelling to drain of oil).

Discard remaining oil in frying pan (*not* into wet sink or you'll get steamed up), and add a little fresh oil to pan and wait until heated.

Then make the sauce: saute onions, mushrooms and garlic, but only until lightly browned. Stir in ketchup, water, parsley, bay leaf and wine (if you want to cheat, substitute more wine for water!), sprinkle in the salt (between thumb and forefinger to look professional).

Take the pieces of chicken and add to the frying pan, mix well with the sauteed ingredients. Simmer uncovered for 30 to 40 minutes, until chicken is tender and the sauce is desired consistency (not too many, not too thick!). So if you want more, double up everything. Serves 4-5.

FRUIT COMPOTE

(A moving experience)
Submitted by Allan Cooper

2 cups pitted prunes
¼ cup raisins
¾ cup dried apricots
½ cup dried pears
1 tsp. cinnamon
½ lemon thinly sliced
⅔ cup of sweet red wine
2 cups of water
orange juice to taste (optional)

Continued on page 45

Organization is the key to Passover preparations

Continued from page 42

No chametz can be eaten after 10:40 a.m. on Saturday, but bread must be used for the Shabbat meals. Therefore, on this day, the Shabbat seudah (or at least the challah, followed by the grace after meals) must be eaten before that time.

Furthermore, the chametz is burned on Friday, but the Kol Chamira prayer, which nullifies the chametz, is not said until Shabbat, before 12.03 p.m.

Many shuls have congregational meals to deal with this problem. Otherwise, keep a small area separate and have the bread on newspaper, disposable utensils, plastic tablecloths, or towels – anything that can contain the crumbs, and be folded up and disposed of. Egg matzah can be used instead of bread, especially for children and those with health problems.

If the weather is good, you can even eat the bread on the porch or patio. Just be sure to clean it all up.

The *siyum bechorim*, the fast of the first-born, is held Thursday, April 5, and the *bedikat chametz*, the search for chametz, is done that evening.

While no one can deny that the days before Pesach can be somewhat hysterical, try to take a little while at some point to read the story of the first Passover and reflect on the reason we do what we do. Believe me on this too – it makes it all worthwhile.

Real men....cook!

Continued from page 44

Combine all the above ingredients in a pot. Cover and simmer (do not boil) until soft. This will take about 10 to 15 minutes. Stir frequently. If needed, add water to prevent the fruit from sticking. Cool.

If desired, add orange juice to taste to thin out syrup. Preparation time: 5 minutes. Cooking time: about 10 to 15 minutes.

CHICKEN WITH PEACHES AND CASHEWS

Easy and Spectacular
Submitted by Allan Cooper

8 boneless chicken breasts sliced thinly
¼ cup of potato starch
Dredging mixture:
⅓ cup potato starch
1¼ cups matzah meal
½ tsp. garlic powder
¼ tsp. black pepper
2 eggs, lightly beaten with 2 tbsp. of water
1 can peaches in syrup
⅓ cup sliced cashews
oil for frying
paprika

Rinse chicken breasts in water, shake and dust with potato starch. Dip in egg-water mixture. Dredge in matzah meal mixture.

Lightly brown in frying pan. Place in pyrex baking dish and cover with peaches and syrup. Brown cashews lightly and sprinkle over chicken. Sprinkle with paprika. Cover loosely with tin foil. Bake at 350 for an hour.

Remove the foil and bake an additional 10 minutes. Garnish with parsley before serving. Preparation time: 20 minutes. Cooking time: 1 hour, 10 minutes.

Note: This chicken is equally delicious if you substitute apricots and almonds. This is an ideal dish for Shabbat, yom tov and especially for a seder because it can be held covered in a warm oven and will not dry out.

Tip: If you find the amount of liquid scant for the number or size of chicken breasts you have, add orange juice or white wine as needed.

MATZAH KUGEL OR STUFFING

Submitted by David Novak

4 tbsp. fat
½ cup chopped celery
½ cup chopped onion
½ cup chopped mushrooms
3½ cups matzah farfel
¾ cup tomato juice
1 tsp. salt
¾ tsp. pepper
½ tsp. ground ginger
1 egg, well beaten
4 tbsp. minced parsley

Saute celery, onion and mushrooms 5 to 7 minutes in melted fat. Mix farfel and juice and add to vegetables. Stir in salt, pepper and ginger. Remove from heat and stir in egg and parsley. Bake in greased dish 11 x 13 at 350 for ½ hour until top is lightly browned.

FRUIT COMPOTE

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Passover Food Ideas

Side dishes are a main part of the meal

By BARBARA SILVERSTEIN
Special to The CJN

Finding interesting and nutritious side dishes can present a challenge during Passover, when many of the standard side dish ingredients like rice, pasta, couscous, beans and tabouli are generally off limits in the Ashkenazi tradition. (Passover dietary laws differ slightly in the Sephardi tradition.)

The matzah-meal kugel in all its variations may be a highly anticipated staple of the traditional seder meal, but it may wear out its welcome – as a leftover or made-fresh from scratch – if it reappears as a side dish at too many other Passover meals. However, cooks don't have to look far or go exotic to add some variety to Passover fare.

The lowly potato, that much-loved, edible tuber, can add much-needed versatility to Passover meals. For instance, potato latkas, while traditionally associated with Chanukah are also a welcomed treat during Passover, as a main course or a side dish.

Potatoes have long been called poor man's fare or peasant food, but not all spuds fall in the no frills category. If you want to add a little colour and variety to a meal, you can splurge on tiny red new potatoes or finger-shaped blue potatoes.

Bonnie Stern offers a variety of healthy side-dishes in her latest book, *HeartSmart Cooking for Family and Friends* (Random House Canada) – Stuffed Baked Potatoes are dairy; Lynn's Lemon Potatoes are pareve.

STUFFED BAKED POTATOES

From HeartSmart Cooking for Family and Friends

3 large baking potatoes
1 tsp. ground cumin
½ cup low fat yogurt or light sour cream
½ cup grated old cheddar or crumbled blue cheese
3 green onions, chopped
½ tsp. salt
½ tsp. pepper

Scrub potatoes. Place on baking sheet and bake in a pre-heated 400-degree oven for 1 to 1½ hours, or until potatoes are very tender.

Cut potatoes in half lengthwise. Gently scoop out flesh, leaving a shell ¼ to ½-in. thick.

Mash potato flesh with cumin, yogurt, cheese, green onions, salt and pepper. Taste and adjust seasonings if necessary. Spoon potatoes back into potato shells.

Arrange potatoes in single layer on baking sheet. Reheat at 400 degrees for 20 minutes or until thoroughly heated.

Makes 6 servings. This recipe can be assembled a day ahead to the end of step 3. Bake the potatoes just before serving.

LYNN'S LEMON POTATOES

From HeartSmart Cooking for Family and Friends

3 lb. baking potatoes or Yukon gold potatoes
2 tbsp. chopped fresh rosemary or ½ tsp. dried
½ tsp. salt
¼ tsp. pepper
1½ cups chicken stock or water
⅓ cup lemon juice

Peel and scrub potatoes. Cut into 2-inch chunks. Place in 13x9-in. baking dish and sprinkle with rosemary, salt and pepper. Combine stock and lemon juice and pour over potatoes. Bake in preheated oven at 400 for 1½ to 2 hours, stirring occasionally, until potatoes are tender, tops are crispy and brown, and almost all the liquid has evaporated. Makes 8 servings.

MASHED POTATOES PANCAKES

From To Life! Setting a New Standard for Delectable Healthy Eating within Cherished Kosher Traditions *(Culture Concepts) by Thelma Barer-Stein, Esther Schwartz and Risa Vandersluis*

4 cups cooked mashed potatoes
3 large beaten eggs
¼ cup of finely chopped parsley
2 finely chopped green onions
½ cup matzah meal
salt and pepper to taste

In a large mixing bowl, combine all the ingredients. Shape mixture into golf-sized balls, then pat into a thick circle. Brown both side on a hot griddle. Keep warm until served. Prepare ahead and reheat in oven or microwave. Serves 4.

Vancouver caterer and food writer Susan Mendelson offers a no-fat potato and mushroom terrine in *the Lazy Gourmet* (Whitecap Books), which she co-wrote with chef Joey Cruz.

WILD MUSHROOM TERRINE

from the Lazy Gourmet

8 potatoes
4 cups mixed wild mushrooms (portobello, button, shiitake etc.)
salt and freshly ground black pepper to taste
1½ to 2 cups vegetable stock

Preheat oven to 350. Grease a 9x13-inch glass baking dish. Peel and thinly slice the potatoes (a mandoline is the best tool for this.) Thinly slice mushrooms. Cover the bottom of the baking dish with ½ in. of potatoes. Place all the mushrooms on top and cover with another 1 in. of potatoes.

Season with salt and pepper. Pour the vegetable stock over all to a depth of ½ in.

Oil one side of aluminum foil and lightly cover potatoes, oiled side down. Bake one hour then remove foil. Bake another 30 to 45 minutes or until a knife goes through the centre easily. Remove from oven. Place a heavy object on top the terrine to compress it while cooling, for about 1 hour.

To serve, cut the terrine into squares, place on greased cookie sheet and reheat at 350 for 10 to 15 minutes. Serves 8.

Passover Food Ideas

Cookbook brims with family memories

By CATHY THOMAS
The Orange County Register

The first edition of Judy Bart Kancigor's *Melting Pot Memories* sold out in six weeks in spring 1999. Since then, three more editions have been printed, with a total of more than 3,200 copies sold.

At first, she says, she was surprised by the brisk sales of her self-published cookbook.

The book contains over 300 pages of mouth-watering recipes from 159 family members ranging in age from 10 to 92, and a Passover section, including dishes such as Aunt Hilda's Cherry Chili Chicken, a savoury-sweet roast chicken dish with raisins and pitted black cherries (most probably from the '40s), her incredible Fruit-Topped Matzah Schalat, and her Aunt Sally's Chocolate Nut Passover Cake.

The most common response that Kancigor hears from readers is regret over not having documented their own family stories and recipes.

"I didn't set out to write a cookbook," said Kancigor, mother of two and grandmother of three.

"The cousins had gathered together in 1996, when my Aunt Estelle was dying. It occurred to me that we were losing one generation at the same time as I was waiting for my first grandchild to be born. The next generation wouldn't know any of our history. Wouldn't know our food.

"I thought about our family recipes, and how they needed to be saved," she recalled, remembering the food-splattered pages of her Aunt Estelle's handwritten recipes.

Her aunt's son brought the recipe-filled, well-worn, black and white notebook to the hospital. Her aunt pointed out the recipes she thought should be included in the cookbook, which at that point, was thought of exclusively as a "for family only" publication.

Kancigor turned to her cousins, asking for more recipes, as well as photos, old clippings and remembrances. Soon, anyone related by blood or marriage was contributing to the book: 600 recipes from 159 relatives, in-laws of in-laws contributing stories, photos, letters, jokes, poems and drawings along with their signature recipes.

And like most families, many of the Rabinowitz mishpachah culinary memories focus on the holidays.

Ask most children what their favourite holiday is, and Chanukah is the quick response, Kancigor writes. "For me all the blue and gold boxes in the world can't hold a shamash to Passover. You can't beat the cuisine; I never did understand how eating those luscious matzah treats helped us remember the suffering of our ancestors.

"For the Rabinowitz cousins, raised together as practically siblings, our childhood was the New York version of the movie *Avalon* (without the fire)... There were so many of us that [grandfather] Papa Harry put a board on the children's table."

AUNT HILDA'S CHERRY CHILI CHICKEN

16 oz. can pitted black cherries, juice reserved
¾ cup raisins
2 (about 2½ to 3 pounds each) chickens, cut in fourths
garlic powder, to taste
salt and pepper, to taste
paprika, to taste
2 tbsp. vegetable oil
3 cups chili sauce (recipe follows)
¼ cup water
⅓ cup dark brown sugar
2 large onions, thinly sliced, about 4 cups
½ cup sweet sherry or wine

Preliminaries: Place raisins in small bowl; pour juice from canned cherries over raisins. Set aside. Preheat oven to 325. Season chicken with garlic powder, salt, pepper and paprika. Heat oil in large, deep skillet on medium-high heat. Brown chicken on all sides, working in batches. Place chicken skin side up in large baking pan.

In medium bowl, combine chili sauce, water, brown sugar, onions and raisins (with cherry juice); pour over chicken. Roast uncovered 40 minutes, basting occasionally.

Mix cherries with sherry or wine; pour over chicken; bake 30 minutes more. Place chicken on serving platter. Spoon some sauce and fruit over chicken. Yield: 8 servings.

Continued on page 48

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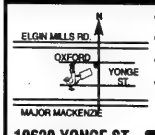

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Cookbook brims with family memories

Continued from page 47

CHILI SAUCE

3 cups ketchup
¾ tsp. ground cinnamon
⅛ tsp. ground cloves
¼ tsp. ground allspice
2 jalapeno peppers, ribs and seeds removed, diced fine (optional)

Mix together all ingredients.

WALNUT BROCCOLI RING

10 oz. frozen chopped broccoli
1 clove garlic, minced
¼ onion minced
¼ cup margarine
1½ tbsp. potato starch
1 cup bouillon or stock
3 eggs, separated
¼ cup walnuts, chopped
salt, pepper, nutmeg to taste

Grease 1½-quart ring mold. Cook broccoli according to package instructions. Saute garlic and onions in margarine. Dissolve potato starch in bouillon and add to onions. Cook over low heat until thickened. Cool. Beat yolks and add to mixture. Beat whites until stiff and fold into mixture. Add nuts and seasonings. Pour into prepared mould and set in a pan of hot water that reaches about halfway up. Bake 35 minutes at 350.

MATZAH KUGEL

5 eggs
1 pint sour cream
½ cup sugar
1 stick sweet butter
16 oz. cans apricot halves, drained (save juice from 1 can)
3 cups matzah farfel, soaked and drained
1 medium apple, shredded
¾ cup raisins, plumped in apricot juice

Beat eggs. Blend in sour cream, sugar, butter and apricot juice. Add to farfel. Mix in apples and raisins. Pour into greased 9x13 in. baking dish. Top with apricot halves, round side up.

FRUIT-TOPPED MATZAH SCHALAT

9 boards matzah
9 eggs, separated
1½ cup sugar
6 tbsp. margarine, melted
¾ lemon rind, grated
1 tbsp. cinnamon
1½ tsp. vanilla
¾ cup white raisins (or dried apricots, slivered)
6 medium apples, sliced thin
fruit for garnish (see below)
margarine and cinnamon (for top)

Grease a 9x13 pan. Crumble matzah and soak in cold water until soft. Drain thoroughly. Beat egg yolks with half the sugar. Add margarine, lemon rind, cinnamon and vanilla and mix. Stir in raisins and apples. Add drained matzah. Beat egg whites, add remaining sugar slowly, and beat until stiff. Fold in.Pour into greased baking pan. Decorate top into pretty design with canned sliced pineapple, a strawberry (fresh or frozen) inside each pineapple ring, and blueberries and Mandarin orange slices around the edges. Dot with margarine slivers and cinnamon. Bake at 350 for 1 hour.

AUNT SALLY'S PASSOVER CHOCOLATE NUT CAKE

8 eggs, separated
¾ cup sugar
¼ stick sweet margarine
juice of half a lemon, plus rind
½ cup orange juice
2 tbsp. Passover cake meal
1 tbsp. potato starch
8 oz. walnuts, chopped
3 oz. chocolate chips, ground

Beat egg yolks with half the sugar and the margarine. Beat in lemon juice, rind and orange juice. Then mix in cake meal and potato starch. Add nuts and chocolate chips. Beat whites and add remaining sugar a little at a time until stiff. Fold whites into batter. Bake in greased tube pan for about 1 hour at 325.

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IDF motivation high despite violence

By AVI MACHLIS
Jewish Telegraphic Agency

JERUSALEM — As Israeli-Palestinian violence hits the six-month mark, Israeli military officials report that soldiers remain motivated to serve in the West Bank and Gaza Strip.

Senior military officials report that reservists, who account for 70 percent of the army's 639,150 troops, are reporting for duty at higher rates than before the intifadah began. This contrasts with past years, when reservists often found excuses to evade service.

According to Brig.-Gen. Avinoam Laufer, head of the Israel Defence Force's planning and logistics division, about 95 percent of reservists who have recently been drafted have reported for duty.

This compares to about 85 percent who reported for duty before Palestinian violence began last September.

"The feeling among reservists, like in the public at large, is that something must be done," Laufer said, adding that in recent years soldiers' motivation has tended to rise when times got tougher.

The army does not yet have clear indications about how the intifadah is affecting new recruits or conscripted soldiers.

Soldiers currently being drafted were polled about their attitudes last year, before the wave of violence began.

Those polls indicated that there had then been a 4 percent decline in the motivation of young Israelis to serve in combat units.

That decline came when Israel appeared to be on the brink of peace deals, Laufer said.

"When there is a feeling that we are moving toward a good peace, motivation tends to decline," he said. "When the situation deteriorates, motivation goes up."

Nevertheless, Laufer admits that during the first intifadah, between 1987 and 1993, there was a clear deterioration in the motivation of reservists to serve as the conflict dragged on and soldiers were called repeatedly to police the Palestinians.

The apparent increase in motivation, as measured in terms of reserve turnout, comes amid a rising death toll.

Since the violence began in late September, 67 Israelis – 38 civilians and 29 soldiers – have been killed by the Palestinians.

Israel has killed at least 348 Palestinians over the same period.

For Israel, the death toll is very high when compared with the number killed by Hezbollah gunmen during the last five years of the Israeli presence in southern Lebanon.

Between 1995 and 1999, about 25 Israeli soldiers were killed in Lebanon. Even that death toll was enough to break the Israeli consensus over maintaining a presence there.

Palestinians were jubilant when Israel withdrew from Lebanon last year, citing Hezbollah's war as a model the Palestinians themselves should follow.

Israeli military officials, however, said the Palestinians were making a "crude miscalculation" if they hope to copy Hezbollah tactics and wear down Israeli society and military morale through a war of attrition.

If the Palestinians concluded from the Lebanon case "that with a big enough pile of bodies we will go home or go somewhere else," they misunderstood Israeli policy, said one military official, speaking on condition of anonymity.

"If that's the logic, if they think they will pile up the numbers and get a Lebanon outcome, it's a historic confusion of the accidental and the existential," the official said.

Military assessments of Israel's staying power come amid reports that the Palestinians may be reassessing their strategy.

Some Palestinians are said to be calling for public protests with a lower level of violence, alongside the guerrilla-style warfare by armed militias that has been the staple in recent months, and that has cost the Palestinians a degree of international sympathy.

As recently as Sunday, however, another Israeli was wounded in a drive-by shooting in the West Bank.

While the continued violence appears to have rallied Israeli soldiers and society behind the national unity government's refusal to negotiate under fire, there are, however, some signs of cracks in the consensus.

Yesh Gvul, the movement that supports soldiers who refuse to serve in the West Bank or Gaza Strip, says it has handled 10 cases of conscripted soldiers and fielded calls from up to 80 reservists who refuse to help suppress the current intifadah, including a "high proportion" of junior officers.

Even the relatively small numbers are significant, however, since in the past, young conscripted soldiers almost never dared to challenge military discipline by refusing to serve, according to Peretz Kidron, a Yesh Gvul activist.

Tamar Hermann, director of the Tami Steinmitz Center for Peace Research at Tel Aviv University, said Israelis from across the political spectrum are rallying around the flag.

"Even those Israelis who supported unilateral withdrawal from Lebanon are now much more skeptical of such a move so close to home in the West Bank," she said.

But Hermann's polls also show that, while Israelis have a high level of confidence in the IDF, 50 percent of the respondents do not believe there is a military solution to the current conflict, compared with only 41 percent who think more force would help.

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Canada

March 19

• Finance Minister Silvan Shalom told U.S. ambassador Martin Indyk that Israel has no intention of releasing tax revenues owed to the Palestinian Authority because the PA is using the money to fund terror operations inside Israel.

March 20

• President George W. Bush promised to work to "give peace a chance," but said it is up to Israel and the Palestinians to end the violence and reach an accord. "Our administration will not force peace," Bush said after meeting with Prime Minister Ariel Sharon.

• The Palestinians are preparing for a "protracted clash with Israel," according to the IDF chief of staff Shaul Mofaz. "The Palestinians are fortifying positions, stockpiling munitions and attempting to smuggle in weapons through any means," Mofaz told a Knesset committee.

March 21

• Former cabinet minister Yitzhak Mordechai was convicted of sexually assaulting and harassing two women; he was cleared of similar charges involving a third woman.

• A car bomb in Mea Shearim was discovered and safely detonated by police.

• An Israeli border police officer testified before the Or Commission that inexperienced troops sent to respond to disturbances in the town of Umm el-Fahm during riots in October opened fire unnecessarily, leading to the deaths of two town residents. Thirteen Israeli Arabs were killed in the riots.

March 22

• Yossi Sarid was formally appointed Opposition leader in the Knesset.

• A medical researcher found that regular walking can help treat impotency almost as well as Viagra. *Ma'ariv* reported that in a group of 243 men aged 45-55, some 67 percent no longer required Viagra after adopting a regular regimen of walking 2.5 miles three times a week. The doctor said the positive results were likely due to the improved circulation generated by the regular exercise.

March 23

• The Housing Ministry recently completed a plan for a new town in Gush Etzion, south of Jerusalem, to be called Giva'ot. The town will be located between Alon Shvut and Betar. It is slated to contain 6,000 housing units.

Files from JTA and Ha'aretz

Internet site offers Nazi items for sale

Continued from page 1

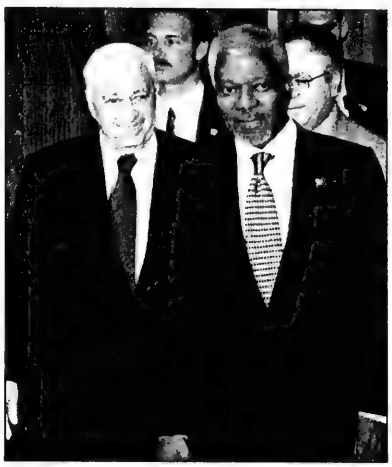
Many are service pins, coins and Nazi-era stamps. One item was a copy of Leni Reifenstahl's propaganda film, *Triumph of the Will*.

Another was a CD of Nazi songs and speeches. A disclaimer stated: "This item is intended for historical research, re-enacting or display ONLY [sic]. It is not meant to glorify the Nazi government or its policies, nor does it symbolize agreement with racist ideals."

The auctioneer also noted that "according to auction regulations, I cannot accept bids from people living in Germany, France and Austria."

eBay did not return requests for an interview. The Internet did not create the market for fake Nazi memorabilia, Rabbi Cooper said. Ten years ago, knock-off items were available at gun show and swap meets. eBay came along and attempted to maximize its traffic by marketing to the element interested in Nazi-era memorabilia, he said.

Recently, faced with concerns about the Nazi materials and with rumours that anything could be available on the auction site, including a human kidney, the company seems to have modified its policy.As a result of public concerns, "the company had to monitor its corporate practice," Rabbi Cooper said.



A NEW YORK GREETING: Israeli Prime Minister Ariel Sharon met last week with U.N. Secretary General Kofi Annan. [RNS/Reuters photo]

The *Star*, alone in its opinion

It is the prerogative of newspapers to adopt editorial positions, especially strong ones, on issues they determine are of importance, and with which some of their readers may and often do disagree, equally strongly. That's a given.

However, it is another matter entirely to base an editorial on a misreading of the facts. The *Toronto Star*'s editorial, "Mideast chill" (March 21), illustrates the latter case in a particularly nasty, pre-emptive fashion.

Contrary to other major news reports on Israeli Prime Minister Ariel Sharon's recent visit to Washington – "Bush and Sharon Find Much in Common," *New York Times*, "Bush Assures Sharon on U.S. role in Talks," *Washington Post*, and similar reports in the Israeli media, to say nothing of Sharon's own positive assessment – the *Star* alone claimed that things had gone badly for the Israeli leader at the White House.

Jumping off the mark one day after Sharon met George Bush in the White House – even before major U.S. newspapers editorialized about the meeting – the *Star* determined that Bush had given Sharon the cold shoulder.

What was the evidence for this negative assessment? Why has the *Star* seen things in Washington that no other seasoned observer there has seen?

Referring to Sharon, the *Star* claimed, "But the world, and the U.S. presidency, have grown weary of intractable Mideast politicians." That too, is contrary to the facts. If Washington has grown weary of any Mideast figure, it is Yasser Arafat, who, it is widely understood in U.S. policy circles, has snubbed American efforts to promote peace, and has deliberately turned to violence in place of negotiations.

It appears that the *Star* has decided in advance that since nothing good can come from Sharon, whatever happens involving him must somehow conform to their pre-existing negative judgment of him.

What the long-term American attitude will be towards Sharon remains to be seen, and will depend on several factors we cannot foretell. But at least the current U.S. position is to give Sharon a chance, especially by agreeing in principle with him that, contrary to what the *Star* claims, formal negotiations cannot resume in an atmosphere of unremitting Palestinian voilence.

Prepared by Paul Michaels of the Canada-Israel Committee.

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Israeli kidnapped in West Bank, then freed

By NAOMI SEGAL
Jewish Telegraphic Agency

JERUSALEM — David Haim was lucky to live up to his last name after venturing into the Palestinian city of Tulkarm for lunch.

Two months ago, two restaurant owners from Tel Aviv were kidnapped and murdered when they went to Tulkarm to purchase flower pots.

But on Sunday, Haim was released unharmed after Palestinian security officials rescued him from militia members who had taken him captive.

A 25-year-old Haifa resident, Haim had gone to the West Bank city earlier in the day with three Israeli Arabs and was eating in a restaurant when armed Palestinians kidnapped him. The Israeli Arabs were released.

Alerted to the abduction, Palestinian Authority (PA) officials located the kidnappers and arranged for Haim's release.

Haim said he was "treated well" by both his abductors and the PA officials who rescued him.

Israeli police said charges would be brought against Haim for violating a ban on Israelis entering areas under Palestinian control.

Israeli security sources were quoted as saying that PA President Yasser Arafat had ordered Haim's release.

Prime Minister Ariel Sharon's office praised the PA response, saying it indicated an interest in preventing an escalation of the last six months of violence.

Despite the rare instance of Israeli-Palestinian security co-operation, however, Israeli troops and armed Palestinians clashed on Sunday in the West Bank and Gaza Strip.

In the West Bank, Palestinian gunmen seriously wounded a Jewish settler in a drive-by shooting near Nablus.

In Gaza, five grenades were thrown at Israeli soldiers stationed near the border with Egypt. The soldiers returned fire, but no injuries were reported.

In another incident Sunday, Palestinian gunfire hit a synagogue in the settlement of Neveh Dekalim in the southern Gaza Strip.

Last weekend at least 12 Palestinians were wounded in clashes.

Israeli Defence Minister Benjamin Ben-Eliezer told the Cabinet on Sunday that violence had dropped in the West Bank in the past week but increased in Gaza.

Meanwhile, the Israel Defence Force said it is stepping up security measures around Israeli communities bordering the West Bank and Gaza as Palestinians try to push the conflict into Israel proper.

The statement followed last week's Palestinian shelling of an IDF base near Kibbutz Nahal Oz, located inside Israel near the Gaza border.

On Sunday, Ben-Eliezer approved measures to ease restrictions on Palestinians.

Reports said Ben-Eliezer approved permits to allow hundreds of Palestinian workers into Israel. The workers, who must be at least 40 and married, were approved to do harvesting work.

Sharon has said he opposes collective punishment of the Palestinian population and would work to ease civilians' hardships, while fighting those who order and carry out attacks on Israel.

Sharon met Sunday with the U.S.-led Mitchell Committee probing the causes of the six-month-old violence in the region.

The head of the committee, former U.S. Sen. George Mitchell, said earlier Sunday that the fact-finding commission is "not a tribunal. We do not believe that anyone is on trial."

Lebanese PM bans Holocaust denial conference in Beirut

Ha'aretz Daily Newspaper Ltd.

BEIRUT — Lebanese Prime Minister Rafik Hariri announced last Friday that a conference in support of Holocaust denial, which was scheduled to be held in Beirut later this month, was banned and cancelled.

The decision of the Lebanese government followed calls by Jewish organizations and Arab intellectuals for the cancellation of the conference.

"Lebanon has more important things to do than hold conferences which harm its international standing and which stain its good name," Hariri was quoted as saying.

The conference, called Zionism and Revisionism, was being funded by U.S. and Swiss-based organizations. Preparations for the event, which was to take place on March 31, are still continuing, according to some reports.

The Jewish National Congress has accused Iran of being behind the leading organizer, a Swiss citizen, Joergen Graff, who heads a group called the Truth and Justice Institute. In 1988, Graff was sentenced to 15 months imprisonment in Switzerland for violating laws against racism, but fled the country and spent time in Tehran.

Hatsbani River station starts pumping water

By SHARON GAL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Last Sunday, Lebanon began operating the pumping station it built near the Hatsbani River north of the village of Ghajar in Israel.

The station is a very small one, Lebanese officials said, built only to supply water to the nearby village of Al Wazani. The paving of an access road to the site continues. The flags of Lebanon and the Hezbollah fly over the pumping station.

As pumping of water began Sunday morning, the station was the site of considerable commotion with the arrival of numerous visitors. United Nations Interim Force in Lebanon vehicles were visible from the Israeli side of the border.

The UN recently said Israel's fear of the construction of the pumping station is unfounded, adding that the station will only pump water to the Al Wazani village in 10-centimetre pipes. Lebanon announced that it plans to pump 300 cubic metres of water to the village daily.

"This is a very small amount, almost negligible. With the pipes it has laid, Lebanon can pump 1,000 cubic metres a day, which is not a large amount either," a Mekorot Water Company official told *Ha'aretz*.

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Yeshiva University struggles to find place in modern Orthodoxy

By JULIE WIENER
Jewish Telegraphic Agency

NEW YORK — For 25 years, Rabbi Norman Lamm has been not only the president of Yeshiva University (YU), but also the unofficial president of modern Orthodoxy in America.

Both the university and this wing of Orthodoxy have a mission of "Torah u'maddah" – literally, Torah and science – balancing Jewish learning and strict adherence to Jewish law with engagement in the world at large.

Now, with Lamm planning to retire as of August 2002, the direction of both YU and modern Orthodoxy is somewhat unclear.

Finding a successor will be a challenge. With Orthodoxy becoming increasingly factionalized, observers say it will be difficult to find someone who shares Lamm's combination of rabbinic and academic credentials – he has degrees in both chemistry and Jewish philosophy – and his ability to raise funds.

Compounding the uncertainty about modern Orthodoxy's future is the fact that its other major institution in the United States – the Orthodox Union (OU) – is also seeking to replace its top professional.

The individuals who replace Lamm and the OU's Rabbi Raphael Butler, who resigned in late January in the wake of a major scandal, will have a major influence on the character of modern Orthodoxy.

Jonathan Sarna, the Braun professor of Jewish history at Brandeis University, said that regardless of their position on the ideological spectrum, the incoming leaders of YU and the OU "are going to face some very substantial challenges" because "Orthodoxy's era of triumphalism is probably coming to a close."

In a recent article in the journal *Sh'ma*, Sarna argues that Orthodoxy's future in North America is threatened by a "severe leadership crisis," a "brain drain" to Israel and sharp divisions between right-wing and left-wing factions over how to confront modernity.

But under Lamm's watch, both Orthodoxy in general and YU in particular have seen considerable growth.

In addition to its rabbinical seminary and undergraduate programs serving Orthodox Jews, YU is also a non-sectarian institution with prestigious graduate schools in areas such as law and medicine.

Lamm is widely praised for rescuing YU from financial disaster, for being an articulate and inspiring speaker and for increasing the university's enrolment and prestige.

But Orthodoxy and its flagship institution have also faced serious tensions and splits during Lamm's tenure, primarily in balancing secular and Jewish values.

YU has faced competing demands from the academic faculty and the leaders of religious instruction at the Rabbi Isaac Elchanan Theological Seminary, which ordains approximately 35 to 40 rabbis each year.

Tensions flared recently over clubs for gay students – and whether to allow same-sex couples to live in married-student housing – in the non-sectarian graduate schools.

Some on Orthodoxy's right wing say Lamm has not imposed a strong enough Orthodox imprint on the university and say he went too far by creating an advanced Talmud program for women. Talmud study has traditionally been reserved for men.

On the other side of the ideological spectrum are modern Orthodox leaders disappointed that Lamm distanced himself from Edah, a fledgling, left- leaning organization whose motto is "the courage to be modern and Orthodox."

In the past two years, two rival rabbinical seminaries have opened in New York – Lander College and Yeshiva Chovevei Torah – on the right and left of Orthodoxy respectively, because of the perception that YU no longer met their constituents' needs.

Some critics say that the secular and Judaic faculties at YU barely communicate with each other.

Because Lamm's position requires serving such divergent constituencies, some speculate that he will be replaced with two people: one to oversee YU's secular academic side and one to oversee Judaic study.

But Lamm said dividing the position in two is not a desirable solution. One person should fill the presidency "to symbolize what the university stands for – Torah u'maddah," he said.

"This position requires a balancing act," he said. "And you can't balance if you have two personalities. It's difficult enough as one person."

Among the names being floated as possible successors to Lamm are Rabbi Shlomo Riskin, chief rabbi of Efrat, an Israeli settlement near Jerusalem; Rabbi Jonathan Sacks, chief Orthodox rabbi of England; and Rabbi Jacob Schacter, founding dean of the Rabbi Joseph B. Soloveitchik Institute in suburban Boston.

Norman Lamm

Lamm disagrees with those who say that YU, particularly its rabbinic school and undergraduate program, has moved steadily to the right during his tenure.

"If by the right, one means greater dedication to the study and analysis of Torah, then we are to the right and I welcome it," Lamm said.

"If by right you mean we're benighted neanderthals and provincials and people who hate everyone else, no absolutely not," he continued.

"Are there some individuals who qualify for such opprobrium? Yes, and some have left. But for the greater part, the [heads of the Judaic program] are dedicated, brilliant people and are rational people, and entitled to their own opinions and nuances."

Among the issues dividing modern Orthodox Jews in recent years have been the extent to which they should cooperate with liberal streams of Judaism, support secular academic pursuits as well as religious learning and embrace efforts to give women a larger role in Jewish learning and worship.

Rabbi Saul Berman, a professor at YU's Stern College, co-founder of the new, more liberal Chovevei Torah seminary and director of Edah, said the openings within the OU and YU are an opportunity "for the lay and rabbinic leadership to redefine the direction in which the institutions of the modern Orthodox community are going to be moving over the next quarter of a century, if not longer."

It remains to be seen whether anyone will be able to walk the kind of tightrope Lamm has.

Rabbi Yosef Blau, the mashgiach ruchani – spiritual guidance counselor – at YU's rabbinic seminary, said Lamm's overall record was positive.

"The vast majority of [rabbis]...would say yes, over the years they thought Rabbi Lamm was weak on this issue or that issue," Blau said. "But if you look back at the total picture and see how Yeshiva University has grown and developed, including the rabbinical school, he balanced all the pressures really well."

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SEEKING FAMILY

Relatives from Israel of 11 missing Iranian Jews met last week with the Knesset Immigration and Absorption Committee to plead for help in locating members of their families who have disappeared over the past decade while trying to leave Iran near the Iranian-Pakistani border. There has been no contact at all with the missing men.
[Israel Sun photo]

Koffler exhibit looks at the past through the lens

By LARA RABINOVITCH
Special to The CJN

TORONTO — Jewish Canadian artists Jill Culiner, Simon Glass and Rafael Goldchain all interpret history through the lenses of their cameras.

The three photographic artists were featured in a panel discussion on March 8 at the Koffler Gallery in conjunction with the opening of Jill Culiner's exhibit La Mémoire Effacée, which runs until April 22 at the Koffler Gallery in the Bathurst Jewish Community Centre.

Moderating the panel was Belarie Zatzman, associate professor of theatre at Atkinson College, York University.

While all three artists use archival photographs as the basis of their works, Zatzman noted that each uses the material differently to achieve distinct meanings.

Currently living in France, Culiner has exhibited throughout Europe. La Mémoire Effacée, her first exhibition in North America, is a six-part series, each composed of a multitude of photographs and text. Grainy archival photographs of World War I and World War II, as well as documentary images of Jewish life in Central and Eastern Europe, are paired with Culiner's photographs.

Culiner juxtaposes old, blurred photographs of World War I battlefields alongside her photographic depictions of the same field today.

"It was by pure chance that I started this work," she said. "A friend of mine found [the World War II photos] in his great uncle's attic, and he handed them over to me. I decided I would go and visit the battlefields.

"It's a very strange feeling [because] you have these great expanses of fields and there's nothing going on. You can't imagine that there was ever a battle there."

Gripped with a desire to uncover the history of collaborationist France during World War II, as well as Nazi Germany, she also visited concentration camp sites.

In her exhibition, Culiner places archival photographs of, for example, prison barracks at Dachau in the 1940s immediately next to coloured, yet faded images of tourists standing in the same location in 1994.

Culiner's photographic artwork similarly incorporates the history of lost European Jewish communities. "I knew I had to try and discover the shtetls. I knew I would find nothing. I still keep looking for something that's gone."

The exhibit evokes "a sense of walking from village to village," Zatzman said. "There's a sense of the documentary as we see the images."

Simon Glass's work also evokes a journey through remembrance. The Hebrew language and the Holocaust are central to his photographic art, which has been exhibited in Canada, Japan and Russia.

Glass, an instructor of photography at University of Toronto, Sheridan College and the Toronto School of Art, introduced his works by saying, "I am not a documentary photographer."

His "semi-abstract" photographs, such as those of the barbed-wired fences at Auschwitz, are representative of images that have become synonymous with the Holocaust. Kabbalistic symbolism, Jewish mysticism and mythology also recur thematically throughout his work.

Jill Culiner [pictured left, with Belarie Zatzman] juxtaposes old, blurred photographs of World War I battlefields alongside her photographic depictions of the same field today.

Pictured at the Koffler Gallery are [from left] Belarie Zatzman, Simon Glass, Jill Culiner, and Rafael Goldchain. [Lara Rabinovitch photos]

Like Culiner, Glass draws on archival photography as the basis of his artwork. His series, "Rachum V'chanun" (Merciful and Gracious), named for two of the 13 attributes of God, includes liturgical text superimposed on headshots of concentration camp inmates taken by Nazis.

Some of these eerie photographs have survived, Glass explained, because "as the Soviet forces were advancing, prisoners were instructed to destroy the photographs. People who worked in the photo-lab area deliberately put so many photographs in the stove as to clog the air vents to prevent them from burning."

Memory is also a dominant theme in Rafael Goldchain's photographs. Goldchain, a teacher at York University and Sheridan College, has exhibited in Canada, Mexico, the United States, Germany and Japan.

His most recent series, Goldchain said, reflects his need "to establish a connection" with his ancestors.

"I was looking for some kind of visual means... to deal with the idea of idegtity, of the unique... circumstances in which I was born as a Latin American Jew."

Inspired by a few original photographs of his relatives, Goldchain's works feature himself dressed and posed as he imagines, remembers, or reinvents his grandparents or other family members.

All three artists are on a search for the past, an endless journey. As Goldchain put it, "You cannot retrieve [the past] completely, you can only retrieve a ghost image of it."

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EX-TORONTONIAN WINS JEWISH BOOK AWARD

Jeffrey Veidlinger, author of a recently published history of a Yiddish theatre troupe in Russia, has won a National Jewish Book Award, which he is scheduled to receive from **Elie Wiesel** this week in New York.

Veidlinger's book, *The Moscow State Yiddish Theatre*, has won the award in the Yiddish category. The book was published this year by the Indiana University Press. Veidlinger, who grew up in Toronto, plans to attend the awards ceremony, which takes place March 29 at the 92nd Street Y in Manhattan.

Veidlinger is an associate professor of history in the department of history and Jewish studies at Indiana University. He originally wrote the manuscript as a PhD thesis.

* * *

Yom Ha'atzmaut Concert: Beth Sholom Synagogue's Symphony to Broadway concert is a Yom Ha'atzmaut gala performance featuring Broadway sensation **Michael Burgess**, **Cantor Eric Moses**, **Cantor Alberto Mizrahi** from Chicago, **Amy Goldstein** from New York, as well as a full symphony orchestra and the Beth Sholom Choir directed by **Boris Brott**. (Mizrahi has been called "the Jewish Pavarotti" and Goldstein "the Jewish Celine Dion.") Thursday, April 26, 7:30 p.m. Reserved seats $100, general admission $50. Tickets for patrons and sponsors include a dessert reception. 1445 Eglinton Ave. W. 416-783-6103.

* * *

All About Moses: Vision TV is airing a very timely documentary, *Who Was Moses?* on Tuesday, April 10, at 9 p.m. The hour-long program focuses on new archeological evidence that supports the biblical account of the story of Moses. It also draws on current scholarship to speculate on the authorship of the Book of Exodus, which according to normative Jewish tradition was written by Moses in communication with God.

Vision is also premiering another program of interest: *Children of the Storm*, a two-hour documentary in which award-winning author and filmmaker **Jack Kuper** tells the story of the 1,123 orphaned young Holocaust survivors who arrived in Canada between 1947 and 1949. Tuesday, April 17, 8 p.m.

* * *

Schulhoff Concert: Jewish composer **Ervin Schulhoff** wrote extensively, oscillating between expressionism and neoclassicism and jazz experimentalism, after his return to Prague from postwar Germany in 1923 and into the early 1930s. He died in a Nazi concentration camp in 1942.

Pianist **Andrew Burashko** and his nine-piece Art of Time Ensemble perform some of Schulhoff's works at the Glenn Gould Studio, Monday, April 2, 8 p.m. $25. 416-205-5555.

* * *

TVO Presents Holocaust Doc: *The Nazis, A Warning from History* is a much-acclaimed six-part series that exposes many myths about the rise and fall of Adolf Hitler's empire and the workings of the Third Reich. Above all, the series illustrates how Hitler's rule was based on the active support of the German population rather than simple tyranny.

Originally produced by **Laurence Rees** for the BBC, the series airs in six weekly instalments on TVOntario, beginning Monday, April 2, 10 p.m.

Also of note is the German-made film *The Nasty Girl*, about a girl who writes an essay about My Hometown in the Third Reich. The film is in German with English subtitles, and airs on TVO Sunday, April 8, at 8 p.m.

* * *

Arts Briefs

• *Icaria*, a haunting play about childhood at The Great Hall (1087 Queen St. W.) until March 31, features **Elizabeth Rucker**, daughter of former *CJN* editor **Patricia Rucker**, in the role of Daphne. 416-591-0964.

• Impresario **Garth H. Drabinsky** is importing an acclaimed South African production of **Athol Fugard's** play *The Island*. Opens May 3, Bluma Appel Theatre, St. Lawrence Centre.

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Eye on Arts

By Bill Gladstone

Mauler goes back into the ring

By KATHRYN KATES
Special to The CJN

TORONTO — If Montreal-born Joe Gollob had not run away at 15 to escape his father's pressure to become a rabbi, then he might not have become the Canadian lightweight boxing champion from 1935 to 1937, a decorated war hero and a well-respected wrestling referee during the sport's glory years.

Recently, Gollob, 85, was asked by writer, producer and director John Dolin, to dust off his referee uniform and appear once again at Maple Leaf Gardens to re-enact actual scenes from his past in the ring, for a new, six-part, half-hour "docu-comedy," *Wrestling With The Past*. The show airs consecutive Saturday nights at 8 p.m. on The Comedy Network.

Gollob will appear in Episode 4 on March 31 and Episode 5 on April 7, alongside former CFL player Gene Kiniski, who credits Gollob on-air for saving his life by getting him safely out of the arenas when fan riots broke out.

For the series, Gollob got back into the ring with Killer Kowalski.

"Kowalski was famous for tearing off Yukon Eric's ear. I was the referee for that match – I just put the bloody ear in my pocket. At the taping of the show, I surprised Kowalski by handing him a fake ear," Gollob says with a chuckle.

His first foray into sports came when he was coached in boxing at Montreal's YMHA and later coached others there before opening his own place, the CNR-sponsored Pioneer Athletic Club.

In 1932, he went to the Los Angeles Olympics, but broke his hand in the semi-finals and had to bow out. In 1932, he became the first Canadian to win the U.S. Golden Glove Tournament at Madison Square Gardens in New York City. He turned pro in 1937.

Gollob's father eventually gave up his hope of raising a rabbi and became the young boxer's biggest booster, when his friends began noticing favourable articles about his athletic son in the local Montreal press.

"In 1937, I wanted the British Empire Championship so badly. Laurie Stevens in South Africa held the title and he wouldn't come to America, so I went to Johannesburg and won it. *Ring* magazine, the bible of boxing stated I had a perfect record, because of 151 fights, I lost seven, reversed four and couldn't get the other three back in the ring," explains Gentleman Joe, a moniker he earned for his good conduct.

He was also known as the Montreal Mauler and Waltzing Walloper, because of his aggressive hits and his dancing style in the ring. Before the war, he made his way to London by working as a deck hand on a Cunard Ship.

He made London his home base for coaching and fighting. In total, Gollob fought in 34 countries, including Germany. When wrestling fans found out he was Jewish, he understates: "I didn't have too many fans."

Gentleman Joe ended his boxing career when the war broke out. He joined the British Air Ministry as the physical training, boxing and sports co-ordinator for Air Cadets. He then joined the Royal Montreal Regiment in England, a reconnaissance regiment serving on the front lines in France, Belgium, Holland and Germany.

In 1950, Gollob began refereeing at the Montreal Forum, after watching a few matches and feeling confident that he could handle refereeing duties in the wrestling ring.

Continued on page 55

Discovering the Jews of West Virginia

By GERALD SCHWARTZ
Special to The CJN

WEST VIRGINIA — I never expected to discover a Jewish connection in the Appalachians and the Shenandoah Valley of Virginia and West Virginia.

I was headed to Berkley Springs, W.Va. With an extra day or so to kill before I was due to arrive, I stopped in nearby Martinsburg in Berkeley County.

Martinsburg is in the region of West Virginia called the Eastern Panhandle, where the states of Pennsylvania, Maryland, Virginia and West Virginia all meet.

West Virginia, the 35th state to join the Union, has a mainly rural, conservative, Christian heritage. Yet while strolling downtown on the main street in late afternoon, I spotted a faded sign high on a red brick building that read, "Ladies Apparel M. Cohen & Son."

My curiosity aroused, I walked further along the side streets and discovered the building that housed the Beth Jacob Synagogue and Community Centre from 1913 to 1952.

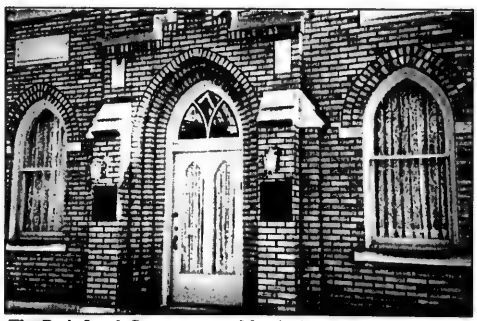
Originally an Orthodox shul, the synagogue became a Reform temple under the Union of American Hebrew Congregations, and hired student rabbis from Hebrew Union College. In 1963, it had a Sabbath rededication service. Providing children with a solid base of Jewish education was one of the congregation's main goals.

The first known account of Jews in Martinsburg is dated at 1790. Most Eastern European Jews who immigrated to the United States during the late 19th and early 20th centuries settled in the urban centres of the east and midwest. Yet others ventured off the beaten track, having heard about the opportunities in the black diamond (coal) mining and timber industries. They came to West Virginia – to Charleston, the state capital, and to the state's smaller towns as well.

By the end of the 19th century, there were enough Jewish families in Martinsburg to maintain a schochet, who also taught Hebrew to youngsters and officiated as rabbi during the High Holy Days in a rented hall.

In 1912, an old United Brethren Church building on the outskirts of town was bought for $1,700, remodelled and opened as the Bais Yankev Synagogue in 1913. Land for a Jewish cemetery was purchased in 1916.

The Jewish community thrived, growing as a result of refugees fleeing from Hitler's Europe. It appears that there was little organized anti-Semitism anywhere in the state and Jews had a full and mutually respectful coexistence with their neighbours.



The Beth Jacob Synagogue on Martin Ave., Martinsburg, Va. [Gerald Schwartz photo]

A religious school was formed with its first confirmation or bar mitzvah in 1940. In the late '30s, the Bais Yankev synagogue became the Beth Jacob Congregation, an anglicized version of the original Yiddish name. In 1952, the congregation moved to a more central location in town.

However, with the usual problem of Jewish youngsters in small-town North America going off to school and not returning, the community dwindled. As well, the textile mills and apple farming, which were at the forefront of the town's economy, were downsized in the '50s.

Today, Martinsburg's population is about 14,000. The town has some interesting restored homes and business blocks, including a live theatre. The Belle Boyd House, still standing, was the home of the Civil War Confederate spy Belle Boyd. It contains a bookstore, a county museum and a Civil War museum.

The state capital, Charleston, still has a functioning synagogue, and there are small, scattered Jewish communities elsewhere nearby. A PBS documentary film has been made about the Jews of Beckley in southeastern West Virginia called *Righteous Remnant: Jewish Survival in Appalachia*.

There are five Civil War sites in the area of Martinsburg and nearby Shepherdstown, including the famous Harper's Ferry National Historic Park. The restored village of Harper's Ferry on the Potomac and Shenandoah Rivers is interesting to explore. As well, an easy ride south are the wonderful Luray Caverns and the scenic Skyline Drive in Virginia.

Exploring the lesser known state of West Virginia – actually created in 1863 in the midst of the Civil War – will yield many pleasant natural as well as people encounters.

For more information, call 1-800-CALL-WVA or visit www.state.wv.us/tourism/

Mauler goes back into the ring

Continued from page 54

Two years later, the Ontario Athletic Commission put out the word that they needed a referee who could handle the roughnecks in the ring. So Gollob moved to Toronto with his late wife Aileen, and they raised two sons Anthony, now 40 and a RCMP officer, and Michael, 34, a cardiologist working in Houston, Tex.

"It is a different scene in wrestling today. In my day, they had a lot of wrestling and a little showmanship. Now, it is all showmanship and a little wrestling," Gollob says.

Gollob refereed until 1989, in addition to working in security in the Toronto hotel industry and writing freelance articles for the *Globe & Mail*.

He was inducted into the Canadian Sports Hall of Fame on Oct. 31, 1980, and honoured by the Canadian military magazine, *Esprit de Corps*, as an outstanding Canadian.

The recreation room of Anthony's Whitby home, where Gollob now lives with his son, his daughter-in-law Cheryl, and his two grandchildren, Meagan, 8, and Derek, 5, is a testament to his successful past.

Hanging on the wall for visitors to see are the many accolades, awards, honours from the war and pictures of Gollob with both wrestling and boxing greats.

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Jewish cancer survivors help fellow women

By CYNTHIA GASNER
Special to The CJN

Elizabeth Erlich (left) and Marci Tenenbaum, co-founders of L'Chaim Cancer Support Group for Jewish Women display some of the materials provided by the group to Jewish women undergoing cancer treatment.

TORONTO — About 50 Jewish women survivors of cancer are in the forefront of helping other Jewish women cope with the trauma of a cancer diagnosis and treatment.

Elizabeth Erlich, 49, whose children were nine, eight, seven and two when she was diagnosed with breast cancer five years ago, co-founded L'Chaim Cancer Support Group for Jewish Women with Marci Tenenbaum, 46, whose children were 11, 16, 19 and 21 when she was diagnosed with breast cancer in 1998.

After getting over the shock, Erlich said, "I phoned and spoke to my friend Marci Tenenbaum, a fellow cancer survivor. We realized that there was a need for a confidential and a non-denominational cancer peer support group for Jewish women."

In the summer of 1999, the group of dedicated Jewish women survivors of cancer was formed.

Erlich said that many women who approach the group for support say, "It is helpful to talk to someone who has gone through the same treatment. It lets me know what to expect and that it is doable."

Edie Weisbrod, who received radiation and chemotherapy, says she is "a proud member of L'Chaim" and grateful that she is able to help others. She was matched up with a woman in her 40s through the group's buddy system.

"She had a few treatments before she called the group," Weisbrod said. "Like myself, she was fearful of losing her hair, and most of all, what the future holds for her. I spoke with my new friend often."

Weisbrod answered her buddy's questions and directed her to other support sources. "We continue to speak often and it gives me a great sense of pleasure to have helped another cancer survivor."

The group offers two services. Their primary service is a telephone support network where Clara Shore is the first person that a cancer patient speaks to.

New patients are matched with survivors with similar histories and the buddy provides ongoing support throughout the course of treatment.

The second service is to visit newly diagnosed patients and bring gift bags including a binder with information about local support group meetings, resources available for cancer patients, spiritual help and information of interest to Jewish women. This area is under the direction of Sandi Singer.

The volunteers serve as positive role models, says Tenenbaum. "someone that truly understands what they are going through and can affirm that there is a light at the end of the tunnel."

She adds that the group stresses confidentiality. "I talked to one woman for months and didn't even know her name. We finally made one up.

"We offer informal peer support in a non-judgmental, caring and confidential manner."

Marsha Urowitz, whose role is to match newly diagnosed patients with a support buddy told *The CJN*, "The experience of matching volunteers to newly diagnosed women is one that is personally rewarding and fulfilling."

Erlich says that because they are in a Jewish group, "there is an instant feeling of connectedness. We even provide information about tehillim groups in our community in which psalms are recited in honour of patients facing serious illness, and we provide information about making a seudat hodah'ah, a Jewish meal of thanks to mark the end of treatment.

L'Chaim recently formed a speakers' bureau of cancer survivors for community meetings. For further information about L'Chaim Cancer Support Group for Jewish Women, or to volunteer, call 416-633-0409.

So you have a new baby?

By LEILA SPEISMAN
Staff Reporter

TORONTO — When a couple has a baby, they think that everything about the experience is so special that they will remember every detail.

In fact, once the baby is born (especially after several babies are born) and the parents haven't slept for two months, everything coalesces into a giant blur.

Edith Itzkovici-Levy, a manager at the Royal Bank, was so thrilled at getting pregnant after first having difficulty conceiving and then having a miscarriage, that "I wanted to record everything, both for me, and for him when he is older."

"I wanted him to know how special it was for both his parents."

Itzkovici-Levy decided to keep a journal, both to keep track of the progress of the pregnancy and to send messages to the baby. She also made a video every month following the third or forth month.

Being an organized kind of person, Itzkovici-Levy kept notes on more than just what happened in what month. She also kept lists, such as what to take to the hospital, how to decorate the baby's room and what should go in the layette. "I gave the lists to my friends, and they really loved them," she told *The CJN*.

Itzkovici-Levy decided to combine the diary and the lists to make "something all-encompassing."

She combined all her ideas, put them on her computer, and gave copies to all her friends, to a pediatrician to make sure that all the information was accurate, and to focus groups.

While they were all enthusiastic, publishers were not. So she eventually formed her own company, Samet Publishing, and *Baby ... I Can Hardly Wait! A Pre-Birth and Beyond Diary; a Book of Lists, Tips and Activities* appeared last summer.

The book is divided into two-week periods. Each section has a place for a picture of yourself, places to record how you feel, physical changes and the future parents' hopes, thoughts and expectations. There are also tips for each particular stage of pregnancy. Week 12, for instance, suggests starting to wear loose-fitting clothes; Week 22 tells you to start preparing older children for the impending birth; Week 34 tells you to prepare your hospital bag and make a contact list of who to notify; and Week 40, the week of the expected birth very sensibly tells you to accept any offer of help that you get.

Baby ... I Can Hardly Wait! also contains guides to choosing a doctor and recommended Web sites and books.

The book follows the baby through labour and delivery to three months of age. Those who have had children will second Itzkovici-Levy's suggestion to sleep when the baby is sleeping and to make time for you and your partner.

One of the most intriguing suggestions is to make a memory box/time capsule, in which you should put things like the birth announcement, the hospital bracelet, a lock of hair and the annual letter. The book is available in some bookstores. For more information, contact Itzkovici-Levy at her Web site, www.sametpublishing.com, or by e-mail, samet publishing@hotmail.com.

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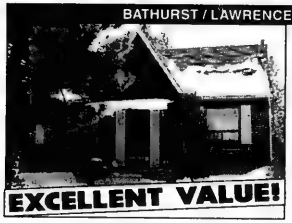

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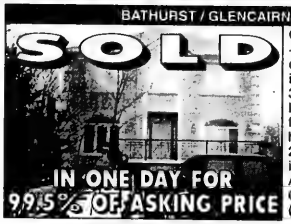

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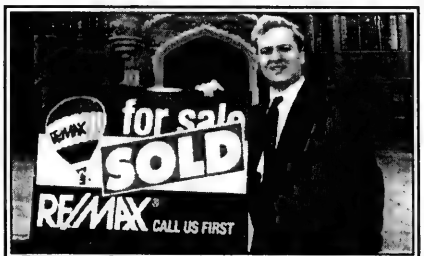

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330 OBITUARIES

BROWN, Tom - on Feb. 22 , 2001, late of 271 Ridley Blvd., #704.
BERNSTEIN, Faye - on Feb. 22, 2001, late of 633 Bay St.
DRUTZ, David - on Feb. 22, 2001, late of 2045 Lakeshore Blvd. W., #208.
BORINS, Samuel - on Feb. 23, 2001, late of 70 Rosehill Ave., #804.
SHATZ, Alice - on Feb. 25, 2001, late of 131 Torresdale Ave., #303.
HUTNER, Murray - on Feb. 25, 2001, late of 550 Cummer Ave., #224.
BIDERMAN, Minnie - on Feb. 25, 2001, late of 535 Sheppard Ave. W., #1203.
MORGENROTH, Gertrude - on Feb. 25, 2001, late of 645 Castlefield Ave., #304.
WISE, Dora - on Feb. 25, 2001, late of 468 Coldstream Ave.
MESSER, Joseph - on Feb. 24, 2001, late of 135 Regina Ave.
BERG, Gertrude - on Feb. 26, 2001, late of 6030 Bathurst St., #902.
BRICKER, Linda - on Feb. 27, 2001, late of 44 Huntington Park Dr.
GILLER, Esther - on Feb. 27, 2001, late of 645 Castlefield Ave.
BARNES, Milton - on Feb. 26, 2001, late of 99 Heddington Ave.
SLATT, Martha - on Feb. 28, 2001, late of 8 Mogul Dr.
SACKS, Anne - on Feb. 28, 2001, late of 55 Ameer Ave.
FREEDMAN, Morris - on Feb. 28, 2001, late of 30 Flowervale Rd.
BRANDWEIN, Pearl - on Feb. 28, 2001, late of 3311 Bathurst St.
GOLD, Norman - on March 1, 2001, late of 5950 Bathurst St., #811.
KERPNECK, Ruth - on March 1, 2001, late of 96 Beechwood Ave.
HARSTONE, Sylvia - on March 2, 2001, late of 429 Walmer Rd.

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330 OBITUARIES

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LEBOVITS, Lea - on March 13, 2001, late of 80 Antibes Dr.
POSNER, Pearl - on March 13, 2001, late of 190 Dunblaine Ave.
SHORE, Dorothy - on March 13, 2001, late of 75 Bridgewater Lane.
SCHWARZ, Manuela - on March 14, 2001.
GORDON, Ephraim - on March 15, 2001, late of 1 Clark Ave.
KORSOUNSKI, Petr - on March 15, 2001.

Steeles Memorial Chapel

335 UNVEILINGS

The unveiling of a monument for our beloved
MAGGIE RETI ז"ל
will take place
Sunday, April 1st, 11:00 a.m.
Pardes Shalom Cemetery
(Dufferin St. N. of Major Mackenzie)
B'nai Brith Section
Relatives and friends are invited to attend

336 CARD OF THANKS

SARAH FRIEDMAN ז"ל

We would like to express our deepest gratitude to our relatives, friends and neighbours for your support, heartfelt sympathies, and generous donations during our time of bereavement for the loss of our beloved mother and grandmother.

Batia & Jack Gortler, Jeffrey, Susan, Elaine, Eliezer and Judy

The family of the late
MORRIS TANNY ז"ל
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1 IS THE LONELIEST NUMBER
Divorced European female, 53 yrs, 5' 1", 110 lbs, Hebrew speaking, professional, strong family values, down to earth, loving, caring, good sense of humour, enjoys theatre, long walks, good conversation, and travelling. Seeks gentleman, 50-58 yrs, with similar qualities and interests, for serious relationship. **AD#1424**

COMMITTED RELATIONSHIP
Attractive slim female, 5' 5", 125 lbs, blonde, blue eyes, lives in Central Toronto, leads an active lifestyle. Enjoys skiing, skating, hiking, blading, anything outdoors/active. Seeks male, over 5' 7", who's well mannered/groomed, active, emotionally stable, with a positive attitude. **AD#1537**

COMPANIONSHIP
Single Jewish female, 50's, caring, sharing, warm intelligent, outgoing, down to earth, good sense of humour, romantic, enjoys life, movies, the theatre, travel, long walks, seeks male, similar for companionship, possible relationship. **AD#1352**

HIGH QUALITY OF LIFE
Female, 41 yrs, long red hair, luscious green eyes, seeks an older, wiser gentleman, retired/divorced/widowed, age/looks/weight not important, lives in Forest hill/Bndalpath area, big generous heart, kind, understanding, loving, devoted, loyal friend, for companionship and world travel. **AD#1101**

SEEKING MR. WONDERFUL
Single Jewish female, 5' 5", attractive, non smoker, brown hair, brown eyes, kind, sincere, creative, fun to be with, seeks male, over 45 yrs, traditionalist, non smoker, handsome, financially stable, established, kind, intelligent, honest, loves children, to share life's dreams with. **AD#1535**

WAITING OR YOU
Single female, 22 yrs, healthy, kind, loves pets, honest, seeks male,conservative, orthodox, intelligent, strong, social drinker, ambitious, mature, good sense of humour, independent, with similar qualities and interests. **AD#1065**

ROMANTIC AT HEART
Single Jewish female, 35 yrs, 5' 7", pretty, stylish, fit, medium build, auburn hair, blue green eyes, outgoing, enjoys singing, dining and dancing, travel, movies, weekend getaways, seeks male, with similar qualities and interests. **AD#1396**

KEEP UP WITH ME
Single Jewish female, 60 yrs, slender, very attractive, fit, fun to be with, warm, sensitive, romantic, fabulous cook, enjoys the theatre, travel, the outdoors, seeks male, Jewish, a mensch, young at heart, active, stable, intelligent, non smoker. **AD#1607**

CALL ME
Single female, professional, attractive, athletic, slim, enjoys biking, tennis, snow and water skiing, movies, seeks male, 44-50 yrs, athletic, honest, sincere, handsome, good sense of humour, for long term relationship. **AD#1280**

LOVE TO LAUGH
Attractive single Jewish female, 37 yrs, 5' 1", brown hair and eyes, slim, professionally employed, very friendly and outgoing, animals, movies, travelling, and Seinfeld. Seeking attractive, Jewish professional male, mid 30's-early 40's, without children, humourous, good conversationalist and enjoys laughter. **AD#1596**

BE MY MENSCH
Attractive slim female, 64 yrs, 5' 4", brown hair, green eyes. Enjoys the simple things in life, most involve music and family. Seeks an intelligent, established, non-smoking mensch, for a long term relationship. **AD#1412**

LET'S ENJOY LIFE
Widowed female, 60 yrs, semi-retired, lives in Toronto, attractive, enjoys movies, music, outdoor activities, dining and dancing, seeks male, non smoker, active, semi-retired, independent, for companionship and more. **AD#1383**

PRETTY AND PETITE
Divorced Jewish female, 50 yrs, 5' 4", brown hair, attractive, fit, slim, no smoker, passionate, caring, bubbly, energetic, enjoys exercise, dining and dancing, movies, theatre, seeks male, Jewish 49-63 yrs, non smoker, good sense of humour, compassionate, for long term relationship. **AD#1265**

CARING AND SHARING
Widowed Jewish female, 50's, warm sincere, open minded, honest, easy going, down to earth, strong family values, loves life, movies, art, travel, seeks male, for companionship, leading to long term relationship. **AD#1292**

GREAT CHEMISTRY
Widowed Jewish female, attractive intelligent, auburn hair, brown eyes, 5' 2", petite, eclectic tastes, good sense of humour, seeks Jewish male, 55-68 yrs, professional, emotionally and financially stable, good sense of humour, for long term relationship. **AD#1638**

TALL AND CLASSY
Single Jewish female, attractive, 5' 7", auburn hair, blue-green eyes, fit, wide variety of interests, seeks gentleman, 5' 11", or taller, full head of dark hair, outgoing, ambitious, intelligent, fun to be with **AD#1397**

LOOKING FOR LOVE
Retired widow, charming, affectionate, outgoing, elegant, educated, seeks male, 60-69 yrs, for committed relationship. **AD#1344**

ONE IS THE LONELIEST NUMBER
Divorced female, 52 yrs, 5' 1", 110 lbs, professional, Israeli background, loving, caring, down to earth, enjoys the theatre, long walks, travel, seeks male, 53-58 yrs, with similar qualities and interests. **AD#1629**

Men seeking Women

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LET'S CONNECT
Professional, Jewish male, 33 yrs, Israeli born, introverted, somewhat traditional, employed with IT/IBM, enjoys synagogue, lectures on Jewish subjects, shabots, friends, exercising, playing bridge. Seeks straight white Jewish female, mid-late 20's, honest, intelligent, with similar qualities, except more extroverted. **AD#1173**

MUST LIKE CHILDREN
Divorced father of 2, shared custody, 49 yrs, 5' 7", a physician, slim, fit, muscular, sensual, energetic, enjoys philosophy, fashion, art, innovation, food/films, ballroom dancing. Seeks female, 30-39 yrs, attractive, slim, intelligent, energetic, sincere, giving, sensual, emotionally/financially secure, likes children. **AD#1367**

HERE I AM
Single male, Jewish, 55 yrs, professional, fit, handsome, sincere, sensitive, intelligent, enjoys sports, travel, good conservation, seeks female, 40's, attractive, bright, warm, open, kind, thoughtful, emotionally, stable, for playful, loving relationship. **AD#1467**

TIME WAITS FOR NO ONE
Single male, 47 yrs, with sense of humour, enjoys dancing, old movies, (especially Orson Welles) drives in the country, and auctions. Seeking female, who's good natured, kind, and single mom's are okay. **AD#1504**

WARM & LOVING
Single Jewish male, late 40's, 5' 10", grey-blue eyes, warm, compassionate, sincere, good sense of humour, enjoys hugging and cuddling, the theatre, long walks, bowling, cooking, seeks female, 35-47 yrs, single or widowed, orthodox, preferred, intelligent, with similar interests. **AD#1066**

ROMANTIC AT HEART
Single Jewish male, professional, handsome, fit, well mannered, good sense of humour, enjoys skiing, sailing Latin and Ballroom dancing, cooking, the theatre, outdoor activities, seeks female, 36-48 yrs, over 5' 2", with similar qualities and interests. **AD#1107**

JEWISH HEART
Conservative Jewish male, 47 yrs, enjoys company and talking to people, seeks a gentle, kind, and easy going, female, who has a Jewish heart. **AD#1181**

LET'S DISCOUNT THE WORLD
Healthy male in his 50 's, blue eyes, dark brown hair, and loves to travel. Would like to discover the world with that special female, 40-58 yrs, for a long term relationship and growth. **AD#1237**

FRIENDSHIP
Single male, 6' 3", 220 lbs, enjoys movies, music, dining and dancing, family life, seeks female, with similar interests for friends and good times relationship. **AD#1116**

COMPANION AND MORE
Jewish professional male, 57 yrs, 5' 10", 165 lbs, recently retired, handsome, lot of integrity, warm and caring. Seeking Jewish female, 50-60 yrs, non-smoker, traditional values, good sense of humour, enjoys theatre, dining, with similar qualities, for companionship, leading to long-term relationship. **AD#1027**

SEEKING SOULMATE
A single Jewish male, 40 yrs, professional, 6' , 200 lbs, enjoys all outdoor activities, seeks Jewish female, 26-37 yrs, kind, affectionate, warm hearted, for loving, long term relationship. **AD#1653**

GIVE ME A CALL
Divorced male, no dependents, employed, author, wide variety of interests, seeks female, similar for friends 1st relationship. **AD#1342**

ROMANTIC PROFESSIONAL
Single Jewish male, professional, non smoker, handsome, fit, good sense of humour, positive attitude, enjoys sailing, skiing, dining and dancing, the theatre, cooking seeks female, 36-48 yrs, over 5' 6", with similar qualities and interests. **AD#1013**

FUTURE MARRIAGE
Single Jewish male, 46 yrs, 5' 11", young looking, professional, employed, well mannered, devoted, special, enjoys dining, dancing, movies, good music, hiking, nice parks, and nearby travel, seeks attractive Jewish lady, 32-42 yrs, kind, young looking, for friendship, leading to lasting relationship. **AD#1371**

LOOKING FOR YOU
Single male, Scorpio, 32 yrs, 6' 2", seeks female, 20-40 yrs, spontaneous, sensual, no head games, please leave your description and phone number. **AD#1206**

LIFE IS BEAUTIFUL
Single, nature loving, non-smoking, professional male, enjoys candle light dinners at home, and walks in the country. Seeking female, 45-55 yrs, to share time together. **AD#1496**

LIVE, LAUGH, LOVE
Single Jewish male, 35 yrs, 5' 10", brown hair, blue eyes, medium build, enjoys the outdoors, movies, dining and dancing, seeks Jewish female, for possible long term relationship. **AD#1483**

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Tiny tyke Tae Kwondo kid likes to bust wooden boards

By PAUL LUNGEN
Staff Reporter

TORONTO — Benji Gelbard is a tough little guy with a wicked roundhouse kick and an equally deadly spin hold move.

Although only seven years old, Benji's teeny tiny feet can cause real damage, when provoked. It's best not to get between him and his GameBoy.

Benji can muster enough foot speed and power to break a wooden board with a single, well-executed kick and he's also pretty good at poomse, the highly patterned movements that makes the non-contact version of Tae Kwondo resemble a pugilistic, if stylized, ballet.

Still in Grade 2, Benji is pretty well near the top of his sport following a third place finish in board breaking and a second in poomse at the Arnold Battle of Columbus (Ohio). The Arnold classic, named for Hollywood mega-star Arnold Schwarzenegger, who's broken a few boards – and buildings – in his career, is the largest martial arts competition in North America.

Relying on the form he developed at Chu's Martial Arts academy in Thornhill, Benji competed against youngsters his own age from across the United States and Canada – and defeated most.

In the board-breaking event, athletes completed a routine in which they broke boards, about one-quarter inch thick, at five stations. They were judged on the basis of skill, agility and synchronization.

As far as Benji is concerned, the Columbus competition "was fun because I got third place and I was good in board-breaking." Contacted at a day-care centre, where he spends much of his time when he isn't in school or breaking boards, Benji said he preferred board-breaking to poomse, and that the Columbus event was "exciting."

A boy of few, though well-chosen, words, Benji said: "I want to be the highest...I like beating the other kids."

Benji was introduced to Tae Kwondo by his dad, Claude, who was active in karate at the Bloor Y about 30 years ago.

With three years of training under his belt, Benji has become so adept at the sport that he has been asked to train the club's "tiny tigers," the four to six-year-olds who are just starting out.

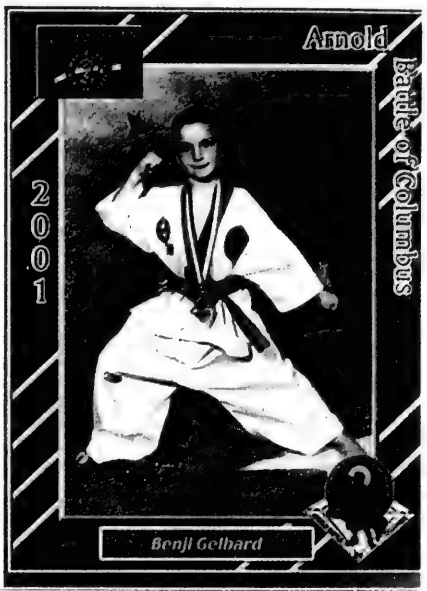
"They look up to him" and Benji shows them simple patterns, kicks and blocks, Claude said.

Benji has been training for three years and he currently holds a black belt with a red stripe. In June he'll begin training for a first level black belt.

Benji is at the club three days a week, spending about one hour at a time there. He tacks on another weekly session in advance of competitions. Benji qualified for the Arnold by finishing first in the Battle of Toronto last October, winning both the poomse and board breaking events.

On average, Benji enters a local or regional competition every two months. Next on his agenda is his home club's in-house tournament in April followed by the New York State Open in June.

When he isn't busy practicing Tae Kwondo, Benji likes to play hockey for his house league team. Truth be told, hockey is "funner" than Tae Kwondo and GameBoy is pretty good too.



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NHL vet looks beyond rink wars to family life

By CHRIS GARNER
The American Jewish World

ST. PAUL, Minn. — Mathieu Schneider of the Los Angeles Kings, a 13-year veteran of professional hockey who has been playing since he was a boy, should be showing signs of slowing down.

Now with his fifth National Hockey League team (previous stops included Montreal, Toronto, and both New York teams, the Islanders and Rangers), Schneider hopes to settle down in the city of Angels with his wife and son, born two months premature on Dec. 15. Judaism will figure in their family life.

The 31-year-old Schneider, who signed as a free agent with Los Angeles prior to the season, still has what it takes to be a leader on the ice and is a factor in helping his team contend for a playoff spot. He and the struggling Kings came to the Xcel Energy Centre recently to face the Minnesota Wild. They came away with an important 4-0 win.

Schneider has seen a lot of changes in the league since he broke in with the Canadiens in 1989, especially since coming to Los Angeles this year. The trips are longer and the days off less frequent.

"We were pretty much on the road the first two months of the season," Schneider told *The American Jewish World* from his hotel room in St. Paul the day before his game with the Wild. "It was kinda crazy. It's just always been a part of the game."

The game has been part of Schneider's life for as long as he can remember. He was born in New York City, where his Jewish father saw to it he got every opportunity to become a professional hockey player.

Schneider even went to Mount St. Charles Academy, a prestigious Catholic hockey school in Rhode Island, to further improve his career chances.

"My dad did a good job of always giving me the right people to teach me the game," Schneider said.

Although he didn't have a bar mitzvah, Schneider plans to take Hebrew lessons in the off-season. His wife, whom he met while playing in Toronto, plans to convert to Judaism, as did Schneider's own mother. The couple intend to raise their son as a Jew.

"My dad is very proud of being Jewish," Schneider said. "Over the past few years, it's something I've become more interested in and started reading, trying to learn more about my past. That's led to my wife wanting to convert."

Due to the demands of the job, Schneider hasn't had the time lately to bond with his newborn son. "He's still so young and mom's doing most of the work right now," he said.

No. 10 for the Kings is concentrating on getting his club back into the post-season.

"We definitely have a high talent level, probably the highest I've ever played with," said Schneider, who won a Stanley Cup with Montreal in 1993. "It's just a matter of putting it together at the right time.

"Road trips can be great for a team, especially when you're struggling. Guys spend more time together, eat together and do all those things. It can really jump-start a team."

Schneider entered the game as the King's fifth-leading scorer, with 41 points on 14 goals and 27 assists.

When the Wild went down a man on a penalty for too many men on the ice, Schneider seized the opportunity. Just 26 seconds into the penalty, he hesitated at the point and then slapped a high shot past Minnesota goalie Jamie McLennan for Los Angeles' first goal of the game.

Schneider came back on another Kings power play to assist Luc Robitaille's goal late in the second period, which gave Los Angeles a comfortable 3-0 lead. The Kings added another goal to top the Wild 4-0. Playing alongside fellow defenceman Rob Blake (who was subsequently traded to the Colorado Avalanche), Schneider never left the ice when his team was either on the power play or short-handed.

"We controlled the puck a lot tonight," he said in the locker room. "I like being out there in those situations. I've always considered it a privilege.

"I gotta work hard to be in those situations as well. Tonight, the power play came up really big for us."

ספרותנו

מאת: יעל זליגר

סדר יום: חיי יום-יום בראי ההלכה, מאת: אדם ברוך, הוצאת כתר.

לעתים נדמה שגם בכל האמור בשימוש בשפה העברית חולך ומתעצם הפער התקשורתי בין הקוטב החרדי והקוטב החילוני בישראל. אלה מדברים בשפת ההלכה ואלה מדברים ב"ישראלית" ושני הצדדים סובלים מחרשות, זה לשפת השני. והנה מופיע ספר נדיר חבא לגשר בין הקטבים.

סדר יום: חיי יום-יום בראי ההלכה מבקש למתוח חוט קומוניקטיבי בין אלה המתיימרים לדעת הכל ובין אלה שהבורות חוגגת אצלם. התוכן הוא תוכן יהודי, מסורתי אך ההגשה היא אותנטית, עכשווית.

סדר יום: חיי יום-יום בראי ההלכה הוא בבחינת "שולחן ערוך" רלוונטי לכל ישראלי ולא חשוב היכן הוא ממקם עצמו ברצף האידיאולוגי-דתי. 436 סיטואציות יומיומיות וסיפורים המקובצים בספר שחפץ לרב מכר בארץ. (משמע, עותקים רבים נרכשים גם על-ידי הציבור החילוני.)

מה סוד הצלחת הספר? כמדומני שסוד ההצלחה טמון בגישה הסובלנית שמחבר מאמץ. כמובן שיש כאן בחירה מפורשת בסוגיות שאכן ניתן להעמידן באור הומניסטי והתעלמות מנושאים שמן הסתם קשה או אי-אפשר יהיה להציגן באור ראציונאלי-מתקדם.

בנוסף להתעלמות מכמה נושאים בעייתיים, מצאתי שאני מתקשה להבין את החלוקה השרירותית בספר לפרקים ונושאים ללא קשר. ואולם המגרעות הן שוליות; הספר נקרא בענין רב והוא מוגש בסגנון מאלף ושובה לב.

מתוך הסתמכות מלאה על המקורות (תלמוד, שולחן ערוך, רמב"ם, פוסקים) הספר מאגד מאות פרשניות ויישומי הלכה על נושאים מנושאים שונים: כסף, כות, אחבה, תועלת, אמונה, אגואיזם, חסד, זולת, אני, קהילה, משפט, תרבות, משפחה, שפה, משיחיות, איבוד לדעת, לשון הרע, הירכיה, חזרה בתשובה, חזרה בשאלה, מוסר, נדבה ועד לבורסה ומניות הנסחרות בשבת.

הספר מאוד מומלץ בעיקר לכל מי שרוצה להעמיק ידיעותיו ביהדות ההלכתית בין אם הוא חי על-פי צווי ההלכה ובין שהוא פשוט מבקש לדעת.

חנה אדגים; חנושא: **הקב"ה והכיפה** וכך כותב אדם ברוך:

"מכתבך, ג.ע., נגע לליבי ואף החזירני לנעוריי, ואענה לך בקיצור רב: מבחינת הקב"ה אין חשיבות לגודל הכיפה שאת סורגת כרגע לידיד שלך, ואף לא לדוגמה שאת בוחרת לכיפה. ואם יש לכל אלה 'חשיבות', הרי היא רק מבחינת הפולקלור הפוליטי-דתי השליט עכשיו בישראל, ואילו הקב"ה מצידו, מה לעשות, כלל אינו מבחין בין האגודה למפד"ל."

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6 carrots	1 cup cake meal
1/2 cup orange juice	pinch salt
2 eggs	1/2 cup sugar
3/4 cup oil	1/2 tsp. Passover baking powder

Spray 9"x9" baking dish. Grate carrots in food processor. Combine with all other ingredients, mixing well. Bake at 350° for 45-50 minutes.

About Food

Dear Norene

Joan Kekst's *Passover Cookery* (Five Star Publications, 168 pp, $37.50) is hot off the press just in time for Passover! It contains an excellent collection of traditional and contemporary recipes, many low-fat, low-cholesterol dishes, plus colour photos. She offers a valuable six-week countdown to Passover and explanations of its customs and symbolic foods.

Did you know that the custom of using a white tablecloth represents the desert sands where the Jews wandered for 40 years? Miriam's cup of water recalls how the prophetess led the women to rejoice after crossing the Red Sea.

Joan will have 35 guests for the first seder and 43 guests the second night. In a recent telephone interview, she said, "No one should be alone for Passover. I invite my family, all of their extended families, my children's friends – everyone is welcome!"

SPINACH MOUSSAKA
(Pareve or dairy)

4 matzah slices
1¼ lb. fresh spinach, stems removed (or 2 pkg. (10 oz.) frozen spinach)
1 medium onion, and 2 garlic cloves, chopped
6 tbsp. vegetable oil
1 lb. chopped mushrooms
2 tbsp. almonds, finely chopped
salt and freshly ground pepper, to taste
2 tsp. lemon juice
1 tbsp. dill leaves, minced
2 tbsp. matzah meal
2 eggs plus 1 egg white
1½ cups mashed potatoes
grated nutmeg

Preheat oven to 400. Grease a 9-in. square pan with 1 tbsp. oil.

Briefly dip matzah slices in water to soften. Drain on paper towels. Fit 2 matzah slices on bottom of pan. Thoroughly drain frozen spinach. Wash fresh spinach; remove stems and cook in salted water for 2 minutes. Drain and chop.

Saute onion and garlic in 2 tbsp. oil until golden; add mushrooms. Cook until mushroom juices evaporate. Season with salt and pepper, add spinach, lemon juice and almonds; remove from heat. Cool. Lightly beat 2 eggs with a pinch of salt; stir into spinach mixture. Adjust flavour and add dill and a bit of matzah meal if needed.

Brush matzah in pan with oil; spread with potatoes. Top with spinach mixture, cover with remaining matzah and brush with oil. Beat egg white with 1 tbsp. oil; add nutmeg and brush on matzah. Bake 50 minutes, baste with remaining egg white and grated nutmeg several times. Bake until top is lightly browned. Serves 6 as a main course.

Note: Add 1 cup Ricotta cheese to spinach mixture for a hearty Passover dairy meal.

Norene Gilletz is a Canadian author of kosher cookbooks, including MealLeaniYumm! (All That's Missing is the Fat). She gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at goodfood@gourmania.com.*

The Canadian Jewish news

Crossword Puzzle

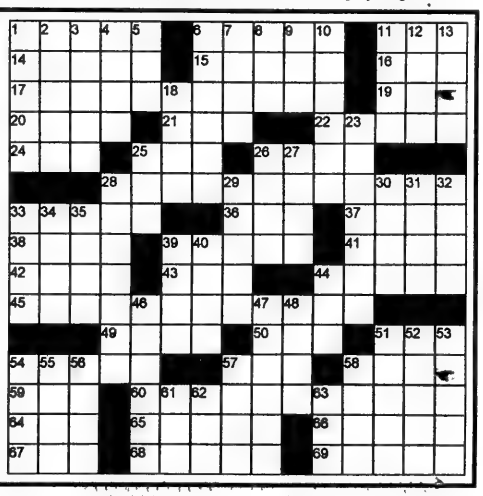
"Man in Tights"

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across
1 Esau's twin
6 Goldsmith's measurement
11 Noah had one, arguably
14 "Pee-Wee's Big Adventure" locale
15 Teeming (with)
16 Days or Quality
17 Mel Brooks film of 1976
19 Middle Eastern resource
20 Where kugel goes
21 It may be electric
22 Like Mel's films
24 Johnny Carson's home state: abbr.
25 Diplomat Eisenstat, to friends
26 Ceramicist's need
28 Mel Brooks film of 1968
33 Like a kitschy romance
36 Master Mossad spy ___ Cohen
37 Read Torah
38 Psychoanalyst's feedback
39 With 45-across, Mel Brooks film of 1974
41 Therefore
42 Greek salad ingredient
43 Hollywood or Washington star
44 A Bochco show
45 See 39-across
49 Floppy ___
50 Neil Simon title word
51 Fireplace remnant
54 Kushner output
57 Word with no Hebrew translation
58 District
59 Golem
60 Mel Brooks film of 1977
64 Mrs. Peron
65 Deli buy
66 Comic Kovacs
67 Mr., in Metullah
68 Erstwhile gas stations
69 "___ Daughter"

Down
1 One of Jerry's co-stars
2 Still with us
3 He entered the Promised Land with Joshua
4 Sign from above
5 Nice good
6 Made aliyah, literally
7 In trouble with the army
8 ___ Kook
9 "___ understand it..."
10 Chicken soup helps get rid of it
11 ___ Mule Corps
12 "Come right ___!"
13 Just
18 Head, to Henri
23 Not kosher, perhaps
25 Retiring
26 Rhine city, to natives
27 The Beatles' "___ a Pony"
28 "___ Griffith Show"
29 Enlists again
30 Carter's middle name
31 Pale of Settlement city
32 Diann Roffe-Steinrotter's milieu
33 Irk
34 Computer owner
35 ___ precedent
39 Fashion's St. Laurent
40 Un-kosher sound?
44 Tupperware part
46 Food whose name means "intestine"
47 They all get taken out during Kol Nidre
48 Garden of note
51 Cleveland's Gund ___
52 ___ motion (get moving)
53 19th US President
54 "How!" or "The New Colossus"
55 Hawaii danger
56 Off yonder
57 Confucian statement
58 Light
61 Connections
62 "Saving Private Ryan" extras
63 Gen-___ (Ben Stiller, say)

(Answers are on page 26.)



presents...

thepartypage #3

hot party trends • featured entertainers • cool party pics • event tips • special offers

MANDELL
ENTERTAINMENT GROUP

mandell entertainers

Sacks Makes Tracks!

If you've ever seen Saul Sacks perform, you'll understand why he was selected as co-recipient of Mandell Entertainment Group's prestigious DJ of the Year award.

After almost 7 years with the company, Saul's raw energy and friendly attitude have made him one of our most popular Premium M.C.'s

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party packages
the afternoon extra
(12:00 P.M. TO 5:00 P.M.)

INCLUDES:
- 2 INTERACTIVE DJ'S
- 2 HIGH ENERGY DANCERS
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- PRIZE PACKAGE
- A WHOLE LOT OF FUN!

RESERVE YOUR 2002-2003 DATE BEFORE IT'S TOO LATE!

$999.00 PLUS TAX

learn to dance
join the junior dance pak!

funk freestyle

mandell entertainment group is pleased to introduce exclusive dance classes by some of toronto's top performers!

new ask about our birthday boogie bash kids party packages

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mandell aquires the new "v.r."
'touchless' virtual reality is here!

Experience the world of Virtual Realty the way it was meant to be experienced. No heavy equipment or hygiene concerns. Touchless VR literally puts you in the picture by following your specific motions to interact with various elements within different exciting games. A sure fire winner for your next event!

Custom Name and Logo Graphics Available

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from all of us at Mandell Entertainment Group!

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Mandell Entertainment Group is looking for Energetic, Enthusiastic and Talented individuals for the following positions: Sales Staff, MC and DJ entertainers, Dancers, Performers, Field Supervisors, and Event Staff. Fax resume to (905) 886-4011 or e-mail us at info@mandellworld.com

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Fresh Basics

ANJOU OR BARTLETT PEARS

GREEN OR RED
PRODUCT OF ARGENTINA OR U.S.A.
EXTRA FANCY GRADE

1.65 kg
lb .75

CARROTS OR ONIONS

PRODUCT OF ONTARIO
CANADA NO. 1 GRADE
2 lb bag

.57

YAMS

PRODUCT OF U.S.A.

1.21 kg
lb .55

GREEN BEANS

PRODUCT OF U.S.A.

2.09 kg
lb .95

HOT HOUSE TOMATOES

PRODUCT OF MEXICO
NO. 1 GRADE

3.26 kg
lb 1.48

ZUCCHINI

PRODUCT OF MEXICO

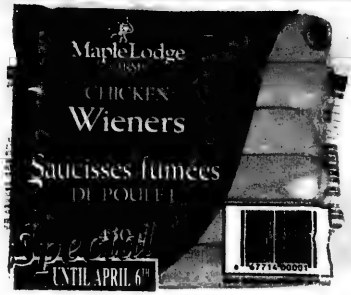
1.87 kg
lb .85

Meat Basics

BONELESS CROSS RIB ROAST

CUT FROM CANADA A/AA/AAA GRADES

7.65 kg
lb 3.47



CHICKEN WIENERS

REGULAR OR HALAL
MAPLE LODGE
450 g pkg

.97

LUNCHMEAT

SLICED
ASSORTED VARIETIES
BUDDIG
65 g pkg

.77

OSCAR MAYER LUNCHABLES

FUN PACK,
ASSORTED
VARIETIES
317-380 g pkg

2.97

MAPLE LEAF COTTAGE ROLL

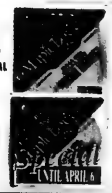
SWEET PICKLED

6.11 kg
lb 2.77

CHICKEN BOLOGNA

REGULAR OR HALAL
MAPLE LODGE
375 g pkg

.97



NEW ZEALAND LAMB SHOULDER

SQUARE CUT
WHOLE BONE-IN,
FROZEN

3.73 kg
lb 1.69

2.58 kg
lb 1.17

CHICKEN DRUMSTICKS OR THIGHS

FRESH, BAGGED

- ***MARKHAM:*** 8190 Bayview Ave. (South of Hwy. 407); 2900 Steeles Ave., E. (at Hwy. 404)
- ***THORNHILL:*** Main Exchange Plaza (Bathurst & Steeles)

food Basics

Passover 2001 - 5761

See Page 6 For Details

WE OFFER INTERAC DEBIT CARD SERVICE.

Triple The Difference!!!

If you find any of these items at a lower price at our major competitors we'll cheerfully refund

Triple the Difference!!!

Milk 4 litre
Eggs large white
Butter 1lb.
Sugar 2kg
Bread white-675g
Head Lettuce
Bananas
Potatoes 10 lb (4.54 kg) bag-white
Tomatoes
Disposable Diapers Jumbo - Mega

See Store For Details

SUNLIGHT LAUNDRY DETERGENT
12 L OR 1.8 L
WISK
5.97

BROCCOLI
PRODUCT OF U.S.A.
each
.77

BONELESS SKINLESS CHICKEN BREAST
FILLET REMOVED, TRAY PACK
8.31 kg
lb **3.77**

CANTALOUPES
PRODUCT OF CENTRAL AMERICA
NO. 1 GRADE
each
.88

OLD SOUTH ORANGE JUICE
FROZEN CONCENTRATED
355 mL tin
.77

SHRIMP RING
EQUALITY, FROZEN
227 g
4.44
WHILE SUPPLIES LAST

SAVE MONEY!

HELP THE ENVIRONMENT!
- RE-USE YOUR OWN BAGS
- PLASTIC TOTE BOXES AVAILABLE-2.47 each
- PLASTIC BAGS AVAILABLE FOR PURCHASE

PRICES EFFECTIVE FROM SATURDAY, MARCH 31ST TO FRIDAY, APRIL 6TH, 2001.

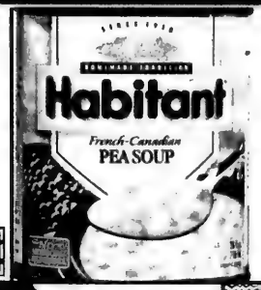
MARCH	SUN	MON	TUES	WED	THURS	FRI
31	APRIL 1	APRIL 2	APRIL 3	APRIL 4	APRIL 5	APRIL 6

WE RESERVE THE RIGHT TO LIMIT PURCHASES TO NORMAL FAMILY REQUIREMENTS. SOME ILLUSTRATIONS IN THIS FLYER DO NOT NECESSARILY REPRESENT ITEMS ON SALE AND ARE FOR DESIGN ONLY.

food Basics...Best Prices Everyday!...Best Prices Everyday!

MESH EGGS BAG 175 g 1.47

ALLAN EASTER CANDY
SOLID 150-175 g
.97
DECORATED EGG 65 g
.99
WHILE SUPPLIES LAST

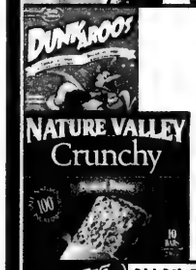


HABITANT SOUP
796 mL tin
.95
SPECIAL UNTIL APRIL 6TH

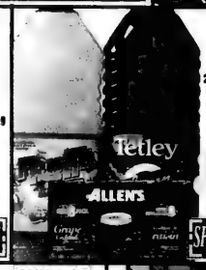
PRIMO PASTA
900 g pkg OR 680 mL tin
SAUCE
.87
SPECIAL UNTIL APRIL 6TH

ALBACORE WHITE TUNA
IN WATER, CHUNK OR SOLID
170 g tin .99
3x170g 2.97
WHILE SUPPLIES LAST

BRIGHT'S APPLE JUICE
1.36 L tin
.97
Every Single Day!



NATURE VALLEY BARS
210-230 g pkg
DUNKAROOS 170 g or GOLDEN GRAHAM TREATS 175 g
1.47
SPECIAL UNTIL APRIL 6TH



FRUITE OR TETLEY
2 L OR 8x200 mL PK
ALLEN'S
1.85
SPECIAL UNTIL APRIL 6TH

TOSTITOS
320-360 g
OR SALSA 430 g
2.44
SPECIAL UNTIL APRIL 6TH

COKE OR PEPSI
CANADA DRY, SPRITE, 7 UP, BARQ'S, MOUNTAIN DEW OR MUG
case of 12x355 mL tins
3.27
SPECIAL UNTIL APRIL 6TH

PEAK FREANS SIGNATURE OVALS CRACKERS
135 g box
1.47
SPECIAL UNTIL APRIL 6TH

BERTOLLI OLIVE OIL
500 mL btl
CLASSICO
3.47
EXTRA VIRGIN
3.97
SPECIAL UNTIL APRIL 6TH

MAJESTA PAPER TOWELS
2 roll pkg
.77
Every Single Day!

ALLAN FRUIT SALAD SNACKS
pkg of 8
1.27
SPECIAL UNTIL APRIL 6

SKIPPY PEANUT BUTTER
1 kg jar
2.97
WHILE SUPPLIES LAST

DOLE FRUIT BOWLS
pkg of 4
2.47
SPECIAL UNTIL APRIL 6

MONTCLAIR SPRING WATER
case of 24-500 mL btls
5.97
Every Single Day!

TETLEY TEA BAGS
box of 216
6.97
Every Single Day!

TETLEY HERBAL TEA
pkg of 20-24
1.97
SPECIAL UNTIL APRIL 6

DAINTY FRIED RICE
250 g box
.99
Every Single Day!

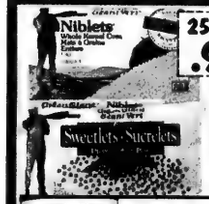
PRIMO SOUP
525-540 mL tin
1.17
SPECIAL UNTIL APRIL 6

GREEN GIANT KERNEL CORN
CREAM STYLE CORN OR PEAS
540 mL tin
.77
SPECIAL UNTIL APRIL 6

VIM LIQUID
CLEANSER 500 mL
2.69
FOAMING BATHROOM CLEANER 950 mL
3.66
SPECIAL UNTIL APRIL 6

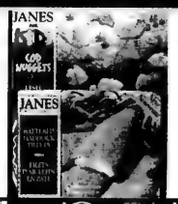
SUNLIGHT DISH DETERGENT
HAND 750-950 mL
1.79
DISHWASHER 1.6 KG
2.97

Frozen Basics



250 g .97

GREEN GIANT CORN
OR PEAS, GREEN BEANS, MIXED VEGETABLES
1 kg pkg
1.97
SPECIAL UNTIL APRIL 6



JANES
KIDS COD NUGGETS 600 g 5.97
BATTERED COD, HADDOCK 680 g 7.97
Every Single Day!

HONEY DEW
341 mL tin
.49
Every Single Day!

TENDERFLAKE PIE SHELLS
pkg of 2
1.97
SPECIAL UNTIL APRIL 6

HIGH LINER FISH IN BATTER
OR FISH STICKS, FRIES 700 g, RINGOS, HEALTHY BAKE 500 g
3.44
SPECIAL UNTIL APRIL 6

HIGH LINER HADDOCK FILLETS
400 g box
4.97
SPECIAL UNTIL APRIL 6

Dairy Basics

BRIGHT'S CHEESE
BLOCKS 600 g 4.77
STICKS 200 g 1.88
Every Single Day!

SUNNY DELIGHT
1.89 L btl
1.77
SPECIAL UNTIL APRIL 6

TROPICANA ORANGE JUICE
PREMIUM, HOMESTYLE, GRAPEFRUIT JUICE OR TROPICS
1.89 L carton
2.97
SPECIAL UNTIL APRIL 6

LACTANTIA CREAM CHEESE
250 g tub or brick
1.97
SPECIAL UNTIL APRIL 6

Betty Crocker Basics

BETTY CROCKER SUPER MOIST CAKE MIXES
510 g box
1.17
SPECIAL UNTIL APRIL 6

BETTY CROCKER FROSTINGS
READY TO SPREAD
340-450 g tub
1.47
SPECIAL UNTIL APRIL 6

BETTY CROCKER BROWNIE OR COOKIE MIX
440 - 550g
1.47
SPECIAL UNTIL APRIL 6

Deli Basics

FETA CHEESE WEDGE Regular or Lite, Silani 1.2/100 g lb 5.49

RICOTTA CHEESE
SILANI
454 g pkg
2.97
SPECIAL UNTIL APRIL 6

SMOKED HONEY HAM
.79 100 g lb 3.59
PRE-PACKED, BRANDT'S
SPECIAL UNTIL APRIL 6

CHICKEN BREAST
1.09 100 g lb 4.95
SMOKED OR COOKED, PRE-SLICED PRE-PACKED
SPECIAL UNTIL APRIL 6

food Basics....Over 4,000 Products at the Best Prices Everyday... *Plus* Extra Savings on Special Buys!!!

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ZZZ'Z7

PASSOVER
2001 - 5761

WE WILL NOT BE UNDERSOLD BY OUR MAJOR COMPETITORS
ON *MATZOS, GRAPE JUICE, APPLE JUICE, CANDLES OR MACAROONS.*

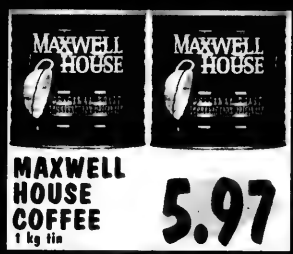
CHAI TURKEYS
GRADE "A"
FRESH OR FROZEN
4.34 kg
lb 1.97

RC COLA, COTT GINGER ALE OR SODA WATER
2 L btl
.77

LARGE EGGS
LOOSE PACK
CANADA NO. 1 GRADE
CASE OF 15 DOZEN
21.97
OR LESS

ROMAINE LETTUCE
PRODUCT OF U.S.A.
each
.75

MANISCHEWITZ EGG MATZOS
12 oz pkg
3.47



MAXWELL HOUSE COFFEE
1 kg tin
5.97

BERTOLLI EXTRA VIRGIN OLIVE OIL
1 L btl
5.97
(500 mL - 3.97)

CRISPY-O'S CEREAL
FRUIT, PLAIN OR CHOCOLATE FLAVOURED
5.5 oz pkg
3.17

LIEBER'S SPICES
SELECTED VARIETIES
each
.99

TROPICANA ORANGE JUICE
CHILLED
1.89 L carton
2.97

MRS. ADLER'S APPLE JUICE
64 fl oz jug
1.75
OR LESS

MIGDAL CHEESE SLICES
WHITE OR COLOURED
3 lb pkg of 108 slices
12.49

POTTED MUMS
WHITE
6 inch pot
4.95

ROYAL GALA APPLES
PRODUCT OF CANADA
EXTRA FANCY GRADE
1.43 kg
lb .65

PASSOVER
2001/5761

food Basics

KRAFT*

Official Sponsors of The Ontario Soccer Association

THE ONTARIO SOCCER ASSOCIATION 1901

THE food Basics ONTARIO CUP
Youth Soccer Championships

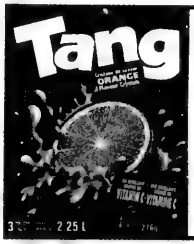
KOOL-AID

6 g	135 g	517 g
.26	.89	3.29

POST SHREDDIES

HONEY TOAST SHREDDED WHEAT 620 g, HONEYCOMB, SUGAR CRISP 400 g, ALPHA BITZ 460 g OR GOLDEN HONEY SHREDDIES 600 g

2.77



TANG

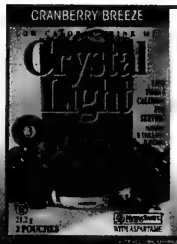
pkg of 3

.89

KRAFT DINNER EASY MAC

366 g

2.97



CRYSTAL LIGHT

12.8-27.2 g pkg

1.97

KRAFT CHEESE SLICES

PROCESSED CHEESE FOOD
500 g pkg

2.97

KRAFT CHEEZ WHIZ

PROCESSED CHEESE FOOD
500 g jar

3.47

You're a Player!

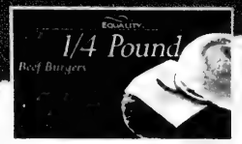
Look for KRAFT at Basics

You're A Player!

soccer promotions and special offers coming soon to a store near you.

food Basics

BBQ'ing... @ Basics!



1/4 lb BEEF BURGERS
pkg of 12
3.97

MASTER CHOICE MAMMOTH BURGERS
BBQ OR SALSA
8x6 oz burgers, 1.36 kg box
6.97

MIRACLE WHIP
1 L jar
2.97

HELLMANN'S MAYONNAISE
2.97

KRAFT DRESSING
475 mL btl
1.87

KRAFT BARBQ SAUCE
455 mL btl
1.47

SWEET RELISH
mL | 750 mL
.95 | 1.47

KETCHUP
1 L squeeze btl
1.47

FRENCH'S MUSTARD
500 mL squeeze btl
PREPARED OR HONEY MUSTARD, HEARTY DELI MUSTARD, DIJON MUSTARD 325 mL
1.97

PICKLES
DILLS, BREAD AND BUTTER OR SWEET RELISH
1 L jar
1.77

SCHNEIDERS OKTOBERFEST SAUSAGE
500 g pkg
2.49

MAPLE LODGE CHICKEN BURGERS
908 g
5.99

MASTER CHOICE SIRLOIN STEAKS
WRAPPED WITH BACON
1.36 kg box
14.97

JANES KABOBS
PORK, GARLIC & HERB BEEF, HONEY & GARLIC CHICKEN OR CHICKEN
7.95

HELLMANN'S BIG SQUEEZE MAYONNAISE
500 mL
2.97

HP SAUCE
200 mL OR 142
LEA & PERRINS
1.67

.92

PLATES 9"
125 CT | 50 CT
5.47 | 2.47

ALUMINUM FOIL
12" x 25'
.87

PATIO CHEF PAPER TOWELS
1 roll pkg
.99

KINGSFORD CHARCOAL
BRIQUETTES 4.54 kg (10 lbs) **3.97** | BBQ BAG 1.13 kg (2½ lbs) **2.17**

HAMBURGER OR HOT DOG BUNS
EQUALITY
pkg of 8
.95

MAMMOTH BURGER OR SAUSAGE BUNS
MASTER CHOICE
pkg of 6-8
1.77

DIANA'S BBQ SAUCE
2.47

HEINZ SUMMER 4 PACK
375 mL squeeze btls
5.97
WHILE SUPPLIES LAST

KISKO KIDS FREEZE POPS
case of 110
2.97

FRENCH'S RED HOT LOUISIANA HOT SAUCE
355 mL
2.97

PLASTIC CUPS 16 OZ
pkg of 20
1.65

PLASTIC CUPS 10 OZ
pkg of 20
1.65

PATIO CHEF NAPKINS
pkg of 120
1.19

KELLOGG'S CORN FLAKES
750 g
HONEY CRUNCH CORN FLAKES 525 g, BRAN FLAKES 775 g OR HONEY RICE KRISPIES 400 g
1.97

Kellogg's ...Basics

EGGO WAFFLES
625 g OR 348 g
EGGO CENTERS
2.47

MILKRUNCH FROSTED OR COCOA FLAKES
184-187 g pkg
1.97

NUTRI-GRAIN CEREAL BARS
295 g box
1.97

CRUNCHEROOS JUMBO PACK
975 g box
3.97

KELLOGG'S VIVE
425 g box
3.97

MINI BROWNIE BITES OR COCONUT MACAROONS
300 g pkg
1.88

Bakery Specials...Basics

TEXAS TOAST BREAD
DEMPSTER'S WHITE OR WHOLE WHEAT - 675 g OR
HOT CROSS BUNS
JANE PARKER - pkg of 6
1.48

APPLE PIE
JANE PARKER
425 g pkg
1.49

TEA BISCUITS
PLAIN, CHEESE OR RAISIN
pkg of 6
1.98

CHEESE CAKE
ASSORTED VARIETIES
TENENBERRY'S
510 g pkg
3.37

SPANISH BAR CAKE **1.59**
JANE PARKER
540 g pkg

MINI DONUTS **1.58**
ASSORTED VARIETIES
pkg of 24

D4D4D4

D5D5D5

GLATT KOSHER Stroli's COR 16

Toronto's Finest Prepared Foods

PASSOVER MENU

● = NEW ITEM

APPETIZER

Gefilte Fish - Sweet	**$18.95**/Kg
Gefilte Fish - Salt & Pepper	**$18.95**/Kg
Lokshen Kugel - Sweet	**$6.49** - Serves (8)
Lokshen Kugel - Salt & Pepper	**$6.49** - Serves (8)
Potato Kugel	**$5.49** - Serves (6/8)
Apple Kugel	**$7.95** - Serves (6/8)
Carrot Kugel	**$5.49** - Serves (6/8)
Veggie Kugel	**$6.95** - Serves (6/8)
Beet Salad	**$2.99** - Serves (2)
Cucumber Salad	**$2.59** - Serves (2)
Potato Salad	**$3.89** - Serves (2)
● Chopped Liver	**$6.99** - Serves (4)
● Meatballs	**$8.95** per Dozen
Coleslaw	**$2.69** - Serves (2)
Creamy Eggplant	**$4.99** - Serves (4)
Stir-Fry Vegetables	**$11.95** - Serves (4/6)..**$24.95** - Serves (8/10)
● Grilled Vegetable Platter	**$27.95** - Serves (6/8)..**$49.95** - Serves (12/15)
● Chicken Stir-Fry	**$13.95** - Serves (4/6)..**$26.95** - Serves (8/10)
● Deep Fried Zucchini/Mushroom	**$13.95**/Kg
● Stuffed Eggplant	**$4.50** - Each
● Parissienne Potato	**$8.95** - Serves (8)
● Mushroom & Spinach Crepes (w/diced plum tomatoes & caramelized onions)	**$6.95** - per Serving
● Sweet Potato Pie with Pecan Crust	**$18.95** - Serves (15)

SOUPS

● Grilled Vegetable Pureé	**$7.95**/LTR.
● Yam & Pear	**$6.99**/LTR.
Vegetable Minestrone	**$5.00**/LTR.
Chicken	**$4.49**/LTR.
Matzo Balls	**$5.99** per Dozen

MEATS/POULTRY/FISH

Meatloaf	**$11.95**/Kg
Veal Chops	**$27.95**/Kg
Prime Rib	**$34.95**/Kg
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New Israelis from the Ukraine seem ready to chomp into the newly baked matzot they received last week at Kfar Chabad. *[Israel photo]*

Pesach's ultimate purpose

Editorial

Our ancient sages, so wise in the ways of life and so caring towards their people, designed the Pesach Haggadah as a multi-layered experience for every member of the family and for every family and individual in the timeless infinity of Jewish generations.

The two photos on this page are compelling proof of the Haggadah's enchanting power. Cutting across time, dispursing even the molecules of space, it connects the young boys at Kfar Chabad in Israel to the veteran soldiers in Europe some 60 years earlier.

Thus, whether for the youngsters from Ukraine today or for the Canadian servicemen some six decades ago, the Haggadah of Pesach is the triptych for a journey to one of humanity's epochal events. It is the annual pedagogic, mnemonic, literary and choral vehicle that transports us back, as it were, to the excitement and even the dread of the Exodus from Egypt.

As all of us know, during the seder we are obliged, insofar as is humanly possible, to imagine ourselves at the very centre of that Exodus more than 3,000 years ago, leaving our homes in terrible haste, fearful but yearning nevertheless for the new dawn and the new future.

Canadian Jewish servicemen overseas at a seder during World War II. *[Canadian Jewish Congress National Archives, Montreal]*

That new future which, with God's direction, our forebears created, is re-created every year, countless times a year, when we recall and apply in the details of our everyday lives, Pesach's ultimate purpose: the affirmation of human dignity.

Slavery and tyranny are abhorrent. Freedom and the rule of law are both the prelude and the precondition for humanity's highest responsibility, namely, the responsibility of one for the other.

Pesach's ultimate purpose is the shining light and the dream that drove our forebears forward through the dark night of their escape to freedom. Thus, as we ready ourselves for Pesach, the holiday of re-experiencing the Exodus, we remember, in the words of the Hallel: "God created this day; let us celebrate and be happy in it."

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The News in Brief

CANADA

Chabad Sues Town

MONTREAL — A Chabad Lubavitch congregation is taking the Town of Hampstead to court to get a permit to build a synagogue. The 300-member congregation alleges the town effectively froze new construction two weeks after the Chabad group purchased lots for $1.2 million, thus preventing it from erecting a synagogue. A hearing date is set for June 6.

Child Poverty

TORONTO — Organizations working to end child poverty released an open letter to Premier Mike Harris last week asking how the Ontario government plans to use $114 million in new federal funds allocated for children's programs. Those signing the letter included Rabbi Arthur Bielfeld, June Callwood and Gerald Vandezande on behalf of the Campaign Against Child Poverty. Rabbi Bielfeld called on Ontario to match the federal funds in the next provincial budget.

ISRAEL

A Modest Proposal

JERUSALEM — An Orthodox MK has proposed legislation requiring a dress code for civil servants, as well as bank tellers, supermarket cashiers and other clerks who have contact with the public. Shas MK Amnon Cohen said the legislation is aimed at preventing "discomfort" for the Orthodox public caused by what he called "revealing" clothing worn by women.

A Fishy Story

JERUSALEM — Just ahead of Passover, an Israeli food plant has produced what it hopes is the world's largest gefilte fish. Some 22 carp went into making the 50-kilogram chopped fish patty, the Israeli daily *Ma'ariv* reported.

WORLD

Two Life Terms

LOS ANGELES — Buford Furrow Jr., a white supremacist has been sentenced to two life terms for the 1999 shooting spree here, in which he killed a Filipino American postal worker and wounded five people at a Jewish community centre.

Atrocity Marked

ROME — Italy's president joined government and religious leaders in a ceremony last week marking the anniversary of Italy's worst World War II Nazi atrocity, the mass execution of 335 men and boys at the Ardeatine Caves south of Rome. The 1944 massacre was reprisal for the partisan slaying of 33 German soldiers. Some 75 victims were Jews.

Bar's Name Change

SEOUL — The owner of a Nazi-themed bar here said he will change the bar's name after several protests. With enough money to change only one letter of his sign, the bar will now be known as the Ditler (instead of Hitler) Techno Bar and Cocktail Show. The bar's Nazi symbols will also be removed.

Warsaw Ghetto Film

BRATISLAVA — Filming began in Slovakia for *Uprising*, a story about the lives of Jews in the Warsaw Ghetto during World War II. Sets depicting Warsaw were built in Bratislava's old town, and the ghetto was recreated near the Danube River. Some 6,500 extras were hired for the movie, which stars Donald Sutherland and David Schwimmer.

Jewish Singles Gather in Budapest

BUDAPEST — They came. They checked each other out. They partied.

That was the agenda for some 500 Jewish singles from around the world who came to Budapest earlier this month to search for love, or just have fun for a weekend.

Some said they found love at first sight. Others came to the March 16-18 "Jewish European Ball" and had fun, but went home empty-handed.

The weekend, which included a traditional Friday night dinner and a walking tour of Jewish Budapest, was the brainchild of two Viennese Jews, Dana Teichner and Ariela Gluck.

Most of the kosher food came from Vienna, but Budapest's famed Gundel Restaurant provided chicken paprikash.

Israel's ambassador to Hungary, Judit Varnai Shorer, endorsed the idea of bringing young Jews together, telling ball participants that the event "demonstrates the awakening of Judaism and Zionism in Europe."

Most attendees came from England, Germany, the United States and Canada, with some from as far as South Africa and Australia.

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Sunday mornings at 10:30 a.m.
(Breakfast from 10:00 to 10:30 a.m.)
• ***Judaism as an Aesthetic Experience: Music, God and the Quest for Transcendence***
with ***Rabbi Steven Saltzman***
Mondays-April 16th to May 14th at 8:00 p.m.
• ***Biblical Leaders: A Celebration of their Triumphs***
with ***Hana Werner***
Wednesdays-April 18th to May 16th at 8:00 p.m.
• ***The Annual Dr. Dorothy Sone and Abby J. Sone Memorial Lecture***
with ***Professor Janice Gross Stein***
Israel: To Peace Through Violence
Thursday, May 24th at 8:00 p.m.
For more information on any of these programs please call Adath Israel at 416-635-5340.

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Israel will win war against Palestinians: Netanyahu

Accuses Arafat of aggression

By SHELDON KIRSHNER
Staff Reporter

TORONTO — The Palestinian Authority has declared war on Israel, but Israel will fight back and win, Benjamin Netanyahu said at a community rally last week.

In a rousing, finger-pointing speech that elicited cheers and applause from a packed house at the Sephardic Kehila Centre, Israel's former prime minister accused PA President Yasser Arafat of aggression and a thinly-veiled desire to eradicate Israel.

"Arafat has declared war on the Jewish state," said Netanyahu in an allusion to the spate of Palestinian violence that has gripped Israel and the disputed territories for the past six months. "He will lose that war."

Netanyahu, defeated by Ehud Barak in the 1999 general election after three years in office, contrasted Israel's yearning for peace with what he called Arafat's phased plan for its ultimate destruction.

"The Palestinians are not interested in peace," but in driving Israel into the sea, he charged.

"Arafat wants peace with no Israel," he added, saying his true goal became apparent after rejecting Barak's "unimaginable concessions" at last summer's Camp David summit and insisting on the right of Palestinian refugees to return to their former homes in Israel.

If Israel's conflict with the Palestinians had been solely territorial, he went on to say, it could have been solved long ago.

Blasting the PA for launching what he described as a war of snipers and suicide bombers against Israel, Netanyahu said that Arafat's real intention is to destroy Israel bit by bit in a battle of phases.

"To Arafat, Jaffa and Haifa are part of Palestine."

In a self-congratulatory note, Netanyahu voiced satisfaction for having stopped "the head-long rush" to Israel's pre-1967 borders.

Benjamin Netanyahu

At a press conference preceding his public appearance, he said he relinquished only two percent of the West Bank to the PA. By contrast, the previous Israeli government handed over much more land.

Claiming that the 1993 Oslo accords gave Arafat a foothold in the West Bank and thereby enhanced his objective of extirpating Israel, Netanyahu said Israelis now understand his true intentions.

"Israelis are not suckers. We have a renewed unity," he said, referring to Israel's newly-formed national unity government.

Warning Arafat that Israel intends to respond forcefully to Palestinian terrorism, he expressed confidence that Prime Minister Ariel Sharon will "take the necessary steps to restore security."

Terrorism can be "rolled back" with a policy of firmness, he said, throwing his full support behind Sharon, a political rival.

Turning to a related topic, he cautioned that Israel can only expect a "cold peace" from its Arab neighbours.

Continued on page 12

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Embodied in Hatikvah

From the editor's desk

The words "last century" resonate with a sense of distance that belie the fact it ended only 16 months ago.

For much of today' s youth, however, the last century might just as well be ancient centuries. The sense of remove is palpable, a demarcation of time that becomes an impasse, a wall that many youngsters do not know how or even whether to scale.

But we, the older generation, know that time, like familiar bookmarks, merely tells us where to find things. It need not – and for Jews, it dare not – be a wall dividing one generation from the next.

Thus, it falls to us to teach our children where and why to look for pieces of our past.

As events unfold today in the Middle East, and Israel finds itself increasingly under siege, it is more vital than ever that our children search through the misery and miracle-laden history of the last century for pieces of pride and of inspiration in Israel's heroic past.

We pray they find some of those pieces. Indeed, it is our urgent need that they do so as much as it is Israel's.

What follows is a piece of the memory of what Israel meant to a man whose entire life was lived in the last century and whose fate it was to be the only survivor of a large family destroyed by the Nazis.

* * *

Even in the small village of Bodzentin in southeast Poland where the young apprentice tailor was born and raised, the shaliach from Eretz Yisrael visited regularly. What was remarkable to the young man, now 16 years old and shaving every few days, and to the shaliach as well, was the fact that his parents, devout, chassidic Jews of the "old world," encouraged their fair-skinned, gentle boy to become involved with the shaliach in his energetic, idealistic group of young Poalei Zion.

The boy's involvement lasted more than five years. Over time, the handful of youngsters from Bodzentin joined a larger group in Shtarszitz, near Viersbjenik, and formed a kibbutz.

It was a kibbutz of *hachsharah*, of training toward the day the young men and women would leave the grey skies of Poland for the deep blue horizon of Palestine. (In those days, Palestine was understood by the entire world to be the place where Jews were returning, and "Palestinians" was the name given by the entire world to those returning Jews.)

The boy lived on that kibbutz for almost a year. His tailoring abilities were part of the co-operative of skills that were pooled for commercial gain among the pioneers-in-training. The group assiduously followed the news of Eretz Yisrael, learned Hebrew and argued over politics.

But the idyl of the boy's training and the ideal of an imminent aliyah to Palestine were shattered by the conscription notice that came to his family. In 1937, just prior to sundown on the night of Kol Nidrei, the young Jew from Bodzentin, by now an accomplished tailor and nearly fluent in Hebrew, presented himself to the induction centre of the Polish army in Jaroslav. After that night he would see his parents, sisters and brother only briefly, two more times.

Barely two years later, the Polish army had collapsed against the onslaught of the Nazis. Along with thousands of other fleeing Poles, the young soldier/tailor fled eastward toward the Russian border.

After some months of wandering from one community to another, he was assigned to a camp in Siberia, part of a work detail felling trees for the Soviet war effort. Living conditions were primitive; sanitary conditions utterly abhorrent. He complained to the commissar who ran the camp.

That night, three policemen from the NKVD arrested the young Jew and took him away for interrogation. His interrogators decided that their young Jewish prisoner was a "Zionist spy" and his father a wealthy businessman. Proof of the charge would materialize in the confession they expected the prisoner to sign.

But the Jew signed no document and acceded to no charge. Every night for six months the former pioneer-in-training was questioned by the police, but they could not exact an admission that he was a Zionist spy. Without the admission, the court was able to convict the accused only of a lesser mischief-related charge and fine him 75 rubles.

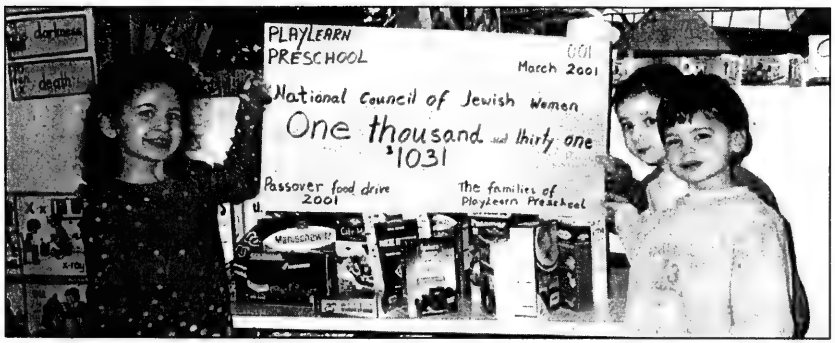
Eventually, out of the chaos and ubiquitous horror of World War II, the tailor rebuilt his life in Canada. But not one single day of the remainder of his life was without the stirring of images or the comfort of memories of the family he last saw in 1939 or of the dreams he shared with his friends on the kibbutz in Shtarszitz.

From then on, every seder he conducted with his children and grandchildren in the ripening spring and pale cyan skies of Toronto would end with his singing *Hatikvah*. The fellowship, common cause and common destiny inspired by the melody and words of the anthem were somehow a balm to the torments his soul could only partially heal.

For the former pioneer-in-training, the elemental significance of the vast inexplicability of the events of the last century was embodied in *Hatikvah*. And there was no more appropriate moment than at the Pesach seder in which to teach that to his children.

—*MBD*

See JN



CHILDREN TEACH CHARITY: The children and families of PlayLearn Preschool in Richmond Hill have donated a cheque in the amount of $1,031 to the National Council for Jewish Women to sponsor a seder meal for 200 people. This donation is in addition to the preschool's annual Passover food drive. Presenting the cheque, from left, are: Jacqueline Stern, Amanda Smoskowitz and Joshua Liquornik.

Zundel case considered to be a victory: CHRC

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — To present Ernst Zundel as a Holocaust denier would be a grotesque misinterpretation, says the deputy attorney-general of Ontario and lead counsel for the Canadian Human Rights Commission (CHRC).

"One of our goals [in the case against Zundel] was to demonstrate that this was not historical research, this was not debate, this was straight anti-Semitism, identical to the anti-Semitism that has gone on since the Middle Ages," said Mark Freiman, speaking at a recent regional executive and council meeting of Canadian Jewish Congress Ontario region.

Freiman's thesis to the tribunal, he said, was that the case was one of Holocaust justification, "and it always will be."

The general public does not know a lot about Zundel, said Freiman, because the Canadian Human Rights Commission adopted the strategy of not attracting a lot of media attention or publicity to the case.

"We believe this is the correct [approach] because the media give criminals like Ernst Zundel proliferation of their views.

"We tried to work quietly to cut off what is really important to him – his platform to the world. He tried on numerous occasions to use the proceedings to attract attention, to use it as a way of publicizing his views," Freiman said.

The proceedings against Zundel were not criminal proceedings, he said, and the only remedy available to them was a cease and desist order. "This order means Zundel must stop using the Internet to air his views. If he fails to stop, a further remedy would be to hold contempt proceedings in a federal court which could result in a jail term."

Regardless of the outcome – "we are still waiting for a decision," he said – "we believe we have already won, because as of Jan. 1, Zundel has fled the jurisdiction, and is now living in Tennessee."

Zundel, who was denied Canadian citizenship, also has a warrant out for his arrest in Germany, Freiman said, because of his violation of the anti-hate laws in that country.

"When he was first charged in Germany he went there, but fled after two or three days. His greatest fear is that he will be deported back to Germany, and a criminal conviction in Canada could lead to deportation."

Rather than facing that, and rather than stopping his communication on the Internet, he said, "Zundel left the jurisdiction, and we consider it to be a major victory. We are rid of him."

In the next three or four months, said Freiman, "We will have a decision that will provide the people of Canada with a powerful weapon to inhibit hate on the Internet. [We will be sending] a powerful message about what will and will not be tolerated in a multinational and multicultural country such as Canada."

Also at the meeting, Tara Zieleman, a student at Erindale Secondary School in Mississauga, was presented with the 2001 Senpo Sugihara Humanitarian Award.

The award, granted to youth ages 13 to 18 for their work in the area of anti-racism or for an outstanding act of humanitarianism, was developed by the National Association of Japanese Canadians Toronto chapter, and CJC, Ontario region, to honour the memory of Sugihara.

Sugihara, Japan's consul in Kovno Lithuania during the Holocaust, independently issued travel visas to Polish Jewish refugees, which allowed as many as 6,000 men, women and children to flee the country.

Zieleman has volunteered at Foodpath and at various homes for the aged. She is a member of the North American Federation Youth and has been a Hebrew tutor for the last five years. She is also active in a youth program that runs a camp for underprivileged inner-city children from Canada and the United States. Paula Draper, a member of the CJC Ontario region executive, said that in addition to Zieleman's volunteer work, she has supported herself, with no help from parents, for nearly three years.

It was announced at the meeting that Keith Landy has been acclaimed incoming national president, Ed Morgan has been acclaimed chair of Ontario region, and Harold Brief has been acclaimed national vice-president, Ontario region.

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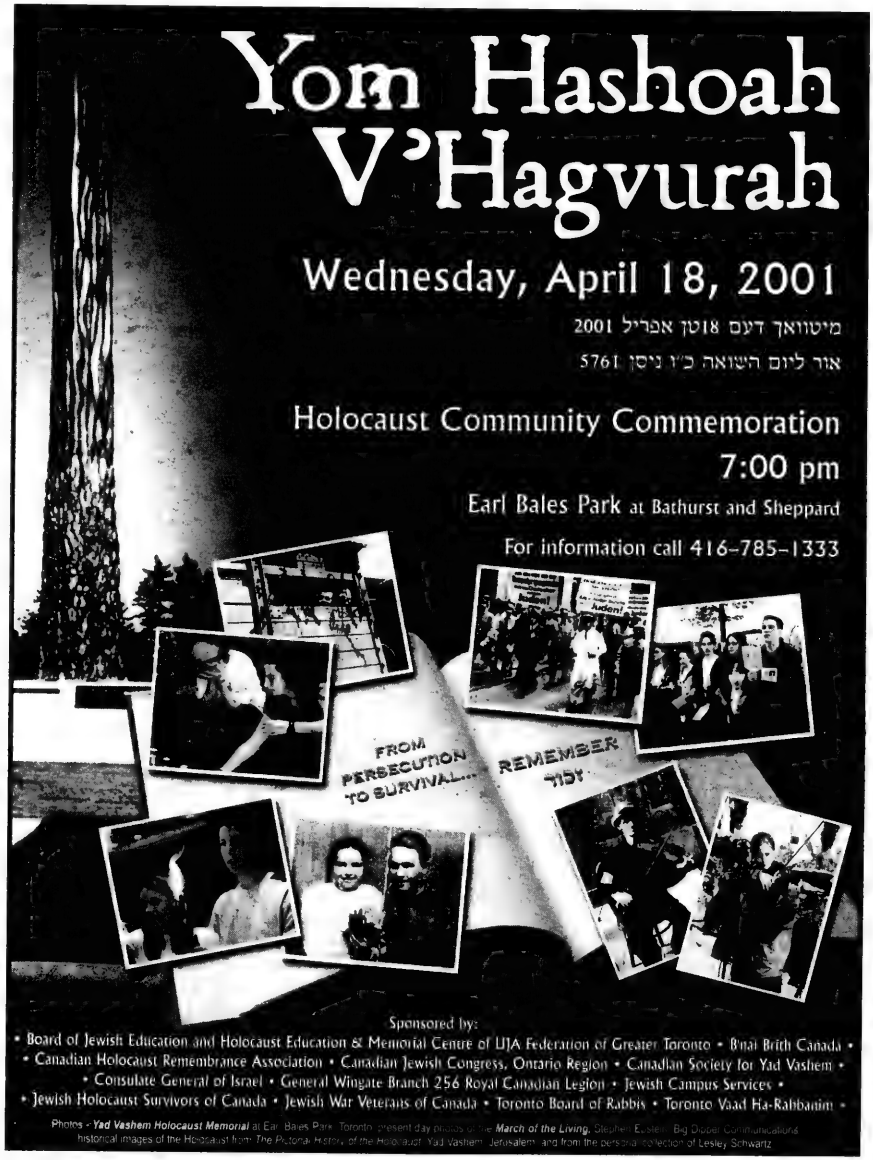
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Photos - Yad Vashem Holocaust Memorial at Earl Bales Park, Toronto; present day photos of the March of the Living, Stephen Eccles/ Big Dipper Communications;
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Kallah program hosts Wiesel

By ANNA MORGAN
Staff Reporter

TORONTO — When it comes to the Holocaust, Elie Wiesel has only questions, not answers.

In a country as civilized as Germany, it is impossible to understand why so many co-operated with Hitler's attempt to exterminate the Jews, Wiesel told thousands of people in a live broadcast of the Kallah program.

Over the past month, the program joined New York's 92nd Street Y with 31 North American Jewish community centres, including the Bathurst JCC and the Bloor JCC, in three different evenings of interactive Jewish learning.

In the final evening, Rabbi David Woznica hosted A Conversation With Elie Wiesel in New York. Prof. Sara Horowitz from York University's centre for Jewish studies gave an introduction to the evening in Toronto.

Wiesel, who won a Nobel Peace Prize in 1986, is known for his many literary works on the Holocaust, including *Night* and *A Beggar in Jerusalem.*

"*Night* is the most well read book about the Holocaust today," Horowitz said.

"When Wiesel initially published his book in the '50s, there were very few dialogues about the Holocaust.

"It wasn't a common topic of conversation. Some people talked about it with their families, and some chose not to. It wasn't a matter of public discourse the way it is now," Horowitz said.

"In that sense, *Night* was a very creative act. Wiesel was one of the people who helped bring the Holocaust to the eyes of people who weren't particularly interested in thinking about it."

Wiesel himself recalled that "for many years, *Night* was the book that people read but didn't buy, and when *A Beggar in Jerusalem* won a prestigious French literary award, it became the book that everyone bought but didn't read."

Wiesel, who traces his lineage to Rashi, the 11th-century French biblical commentator, recently published his two-part memoirs, *All Rivers Run to the Sea* and *The Sea is Never Full,* Horowitz noted.

"My concern now," Wiesel said, "is not that the Holocaust will be forgotten. It is the single most documented event in history."

Wiesel's worry is that "the tragedy has become so popular that everyone wants a part of it and that the Holocaust will be trivialized, commercialized and universalized.

"Children of survivors have a privileged and special position," Wiesel added, "because Hitler wanted these children dead.

"When I meet children of survivors, there is always a bond – things we have in common. For example, we cry very easily and we're not sure why."

And there is a special relationship between survivors and their children, he said. "At weddings you see their tears and these are the tears of God."

You often see that children of survivors want to protect their parents, and survivors want to protect their children, and between them lies a huge barrier of silence, he said.

"Elie Wiesel is, and has been, a human rights activist," Horowitz noted, "because he believes that survivors have a special sensitivity and a special obligation to deal with oppression. He has often confronted world leaders on issues where he thought they failed morally.

"What Wiesel had done is what we all know from our own private lives and encounters… that to learn about the Holocaust, and to know about the Holocaust and to think about it is to engage in the world and to think about contemporary issues."

Today, the only picture Wiesel has in his home in Boston is on his desk, Rabbi Woznica noted, and it is of the house in Sighet, Romania where he was born.

"It is always important that you know where you come from," Wiesel said. "I measure everything against that."

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Backwards in time, forwards in hope

Throughout the Jewish world, Saturday night, motza'ei Shabbat, we will gather in our homes with family and friends for the Passover seder. Yet even as we anticipate the festivity and sense of joy that must permeate the evening and the recitation of the Hagaddah, we cannot help but sigh in eerie disbelief and spectral sadness at the developments in the Middle East. As if the pages of the calendar of half a century ago or more had been restored, we again see images and hear pronouncements that we had hoped were consigned to a vanished past.

At the Arab Summit meeting in Amman, the president of Syria, Western-educated, presumed democracy-supporting, Bashar al-Assad, delivered the following remarks about Israel: "We say the head of the government is a racist; it's a racist government, a racist army and security force... It is a racist society and it is even more racist than the Nazis."

At the same summit Izzat Ibrahim, Iraq's representative read his leader's speech. Saddam Hussein, increasingly a presumed darling of the Arab world, did not attend the summit himself. He was either too sick or too proud to do so. He concluded his remarks, all of which were focused on his people's avowed willingness to "liberate Palestine," with the following invocation: "May God damn the Jews!"

Palestinian snipers trained the cross hairs of their powerful weapons on a 10-month-old baby and casually blasted the baby's brains out. Palestinian religious leaders sent youngsters to die violently and horribly, bombs strapped to their chests, under inviolate orders to commit suicide and kill Jews. And Palestinian political leaders took their own people further away from the possibility of peace with Israel by their continued embrace of and incitement to more violence.

In an article in the Lebanese newspaper, *Al-Safir*, Faisal Husseini, one of the presumed "moderates" among the Palestinian establishment and a minister in the PA, made plain his ideas regarding Israel: "There is a certain delicate thinking that must be understood by all. I may be obliged to have contacts with Sharon's government in order to achieve some of the vital needs of our people. But this is not to justify opening relations with Israel by other [Arab states]. I am maintaining contact in order to put an end to the relationship... There is a difference between the strategic goal of the Palestinian people, who are not willing to give up even one grain of Palestinian soil, and the political [tactical] effort that has to do with the [present] balance of power and with the nature of the present international system. The latter is a different effort than the former. We may lose or win [tactically] but our eyes will continue to aspire to the strategic goal, namely, *to Palestine from the river to the sea. (Our emphasis.)* Whatever we get now cannot make us forget this supreme truth."

Hatred of Israel, hatred of Jews, shamelessly occupies the Arab world.

They have stepped backwards in time. But our response must be as it has always been: to move constantly forward, resolutely, with hope.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade. **AND** Elchanan Tannenbaum, kidnapped.

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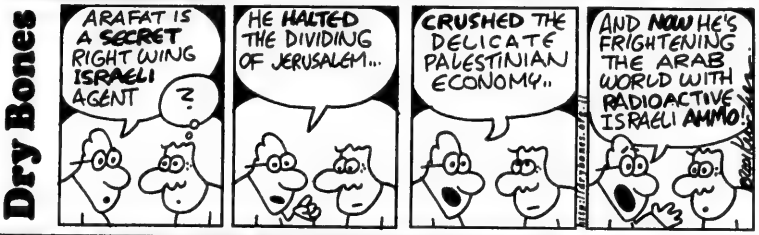
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Personal gain not Opdyke's motive

Ron Csillag's article "Righteous Gentile is thankful God chose her" in *The CJN*, March 29 may have left an inappropriate impression about Irene Gut Opdyke.

The article stated that Gut Opdyke was in Toronto to promote the softcover version of her book dealing with her experiences during the Holocaust, when she saved the lives of over a dozen Jews. Readers may have inferred that Gut Opdyke came to Toronto for personal gain. Nothing could be further from the truth.

She was brought to Toronto by the organizers of the March of the Living program, which is sponsored by the UJA FEDERATION of Greater Toronto and UIA Federations Canada. Gut Opdyke came to share her story with March of the Living participants and the students of several schools. She also spoke at the Shaarei Shomayim Synagogue.

An honorary Lion of Judah and an honoree Righteous Among the Nations, this outstanding woman feels that her story is so important to share that all she requested was to have her airfare from Los Angeles paid for. She also wanted hugs from the students who lined up to speak to her at the end of the program.

Her presentation has been one of the highlights of our preparation for the march next year.

Judy Engel and George Weinberger
Co-Chairs, 2001 March of the Living
Toronto

* * *

Mendacity in the media

As a steadfast Jewish peacenik, I am shocked and appalled by the world's media, its pundits and its spin doctors.

Several months ago in the Middle East, a young Palestinian boy was tragically caught in a crossfire and shot to death at his father's side.

For days, a debate raged on about whether this was a convincing instance of abuse or excessive use of power by Israel, and if it demonstrated a callous disregard for the lives of Palestinians. The point was whether the events revealed a hypocritical Jewish and Israeli mentality in their preaching of peace while practicing war.

Last week, another incident in which an executioner surgically assassinated a baby in her mother's arms, left very little room for debate.

Some days later, at an Arab summit in Amman, Arab leaders once again demonstrated they cannot agree on anything except Israel and that, whatever the facts, Jews and Israelis are the villains. Those brave Palestinian commanders and parents who send their children on suicidal missions to kill Jewish children at bus stops are truly and genuinely the champions of peace; Israelis should embrace them with open arms as trusted friends and neighbours when they come to live in the streets of Haifa and Tel Aviv.

The media has always ignored such statements and denied having a double standard on the Middle East. The only alternative explanation to such reporting is mendacity.

Boris G. Freesman
Toronto

* * *

Cultural vandalism must stop

The article "The dangers extremists pose" (*CJN*, March 22) rightly condemned the Taliban's despicable destruction of historic cultural artifacts. Particularly apt was the note taken of past Islamic destructive acts against the Jewish holy places Joseph's Tomb, Jerusalem's Jewish Quarter synagogues and Mount of Olives cemetery.

Though these events are long in the past, the destruction continues even today and on the Temple Mount itself. For months, the Muslim Wakf has been conducting illegal, highly destructive excavations there. Where archaeologists would use tiny trowels, the Wakf has employed earth-moving equipment. Priceless First and Second Temple artifacts have been unceremoniously dumped out with an estimated 1,500 tons of removed earth. The reason is obvious: to remove any traces of the Jewish presence there.

This appalling cultural vandalism must not be permitted. There needs to be worldwide public protest like that directed – unfortunately unsuccessfully – at the Taliban, before it is too late.

Richard D. Wilkins
Syracuse, N.Y.

* * *

Fellow believers share thoughts

My compliments to your guest contributor, William Bedford, for his excellent presentation of the history of Christian-Jewish relations in "Apologizing? That's the easy part" (*CJN*, March 22).

Seeing the outline of these experiences in such a direct and concise form gives us a perspective on the past which should help us in the future. Jewish people tend to be very uneasy in their relationships with Christians, and the average Christian today doesn't really understand why. Articles like this can be useful in sharing our thinking with our fellow believers.

Phyllis Rubin Carter
Montreal

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Israel's secret weapons

The purpose of the Pesach seder is to enable us to feel as if we ourselves were actually leaving behind slavery in Egypt. The mitzvah of vehigadita lebincha *requires us to explain the events of the Exodus to our children to bring them somehow closer to this feeling. As Ilan Rubin relates in this poignant essay, an innovative new program in Israeli schools seeks to do exactly this for the modern-day Exodus.*

By ILAN RUBIN
Special to The CJN

It is Yom Hamishpachah (Family Day) in our small neighbourhood school in Jerusalem. Cynthia and I have come to the class, along with many other parents, to be with our daughter and her Grade Six fellow pupils for a special event.

Each child has been asked a few weeks earlier to consult with his or her parents and bring one item that has special significance for his or her family.

Now all the items are collected in a half-opened suitcase at the front of the class, the teacher pulling them out at random, and the parents (or children) explaining its significance.

"These simple tin candlesticks came with my grandmother when she fled Galicia for Vienna right after World War I," explains Liora's mother. "In 1939, when my mother fled to England, she was unable to take anything valuable out of the country, and so she took with her these candlesticks as a memory of her home and her Jewish roots.

"When she and my father moved to Canada after World War II, they had become our family's most cherished heirloom. When I made aliyah almost thirty years ago, my mother gave them to me, saying: 'Let them come home with you.'"

Amit is next. "This Hamsa has been reputed to have been in our family in Morocco for 22 generations [since the Expulsion from Spain]. When my grandparents made the difficult journey to Eretz Yisrael, it was only natural that they should bring it along, and it hangs in a prominent place in our house in Musrara ever since."

"This Haggadah was printed in Baghdad in 1896," Ofrah, the class teacher, says. "See how it was repaired with simple newsprint, such was the poverty of those days! When my grandfather was thrown into jail for Zionist activity, he took this Haggadah along. He handed it down to my late father as a precious link between the *kisufim* [yearnings] in the Diaspora for Zion and our life in Israel. For years, even when we were inundated with beautiful, richly illustrated Haggadot, my father insisted on using this one for the seder. 'So that we remember where we came from, and why we're here,' he used to say."

Next to come out of the suitcase is a small, vinyl-bound siddur. "My grandfather asked me to buy myself a siddur before I went off to *milu'im* [reserve duty] in Lebanon in the early '80s," says Dani's father. "Saba said that in his father's house in Poland, no Jewish adult would ever leave home without a siddur. Because he got out of Europe by the skin of his teeth, there was no family siddur that he could give me.

"During milu'im, with this siddur in my pocket, I had a very close scrape with death, and suddenly I saw the connection between my family here and there, Jewish tradition, and what we are doing in our return to the Land," he explains. "It's never left my side since."

"Three photos," announces Michal's mother. She points to one picture. "This is me as a little girl in Romania with my mother and father. See how serious and *meso'odar* [orderly] we look. And here is me with my friends in Israel, in our *ma'abara* [temporary shacks for olim in the fifties]. How relaxed I look,

New arrivals from diverse points on earth celebrate their first Pesach Seder in Israel last year. [Vladimir Godnik photo]

"Homecomings" of families to Israel has been the young state's hallmark. Above, families from Aden are enroute to Israel in the early 50's. Below are families from Ethiopia 40 years later. [UIA/Keren Hayesod photos]

and how happy, even though we had practically nothing. And here is a picture of one of Michal's birthday parties. How similar she looks to the picture of me as a child, and yet how different!"

"Here's me," announces Aviva's father, holding up another photograph. "I'm 3 years old, and I'm holding the New York newspaper announcing the vote in the UN in 1948. When I made aliyah 25 years later, I had the exhilirating feeling that I had closed a circle."

"My grandmother was a chalutzah from Germany, the oldest daughter," says Re'ut's mother. "When she left her home in the '30s, she refused to take anything with her from the Old Country. Her mother gave her this necklace, as a present 'for being born anew in Israel.' Bubbe gave my mother this necklace when she gave birth to me, and I will give this necklace to Re'ut when she gives birth to her oldest daughter!"

And so it continues: each family with its special link back into the past. And the tattered suitcase from which all these items had been taken?

"When we got permission to leave Russia, we had no money to spare on fancy luggage," says Ilana's father. "When we got here, we thought we'd just throw it out. But we decided to keep it to remind the kids and ourselves from where we came from, and why we're happy to be home."

The children reclaim their family heirlooms with reverence: for many, it's the first time that they have heard the stories. Everyone in that class knows that something deep is happening in the morning's chevrutah. Through the simple yet powerful modality of family memorabilia, we are being reminded of the vital link between the *Tekuma* (rebirth of Israel) and between the homecoming of each and every Jewish family living here, and of the personal Zionist imperative that grandparents and their grandparents have passed on to us from unmarked graves.

This Veshinantam Le'Vanecha Program, run by the Frankel Center for Jewish Family Education, has been reaching out for the past two years to children and their parents all over the country. From mantelpieces and living room shelves throughout Israel come these heirlooms and their stories. And, perhaps even more poignantly, because of this program, these items are being brought back from the *boidems* and *intersols*, after years of neglect, into the narrative of the family, and its connection to the Land.

The post-Zionist debunkers at home, and the prophets of gloom and doom from abroad think that they can understand the Israeli soul by reading our newspapers. But if they haven't attended a Yom Hamishpacha recently, then they will never be aware of the ongoing depth and quiet tenacity of our individual and familial commitment to our Homeland.

Ilan Rubin, a former Canadian, now lives in Jerusalem. He is the secretary general of the Jewish Agency for Israel.

A new dimension of love

Anyone who goes to shul, even a minimum number of times, is familiar with the Hebrew word Ve'ahavta, "You shall love." The word occurs three times in the Torah, once in reference to God (You shall love the Lord your God...), and twice in reference to a stranger whom we are to love like ourselves – a command that most readers find difficult to observe.

Rabbi Gunther Plaut in Toronto

Yet there are some in our community who take this command very seriously and extend the mitzvah of loving a stranger not only to those living in our own land, but even to those far away. The unusual group of those who have made this extension a primary part of their striving calls itself Ve'ahavta.

Headquartered in a tiny office in the centre of Toronto, it is the engine for a remarkable show of love and care. An earthquake in San Salvador or hunger in Zimbabwe will energize the organization to send a team there in order to provide some help, relief and love. But strangers may indeed be closer to home, and every night, one of Ve'ahavta's vans cruises the streets of Toronto looking for homeless people sleeping in a doorway or under a bridge, offering them clothing and sustenance.

I visited their office recently and came away inspired. This morning as I write this column, an e-mail message arrives from that group that says, "Our work in Zimbabwe is moving ahead. We just had the Nevaripine side of our study accepted. This means we will compare the short regime of AZT to a short regime of Nevaripine, a cancer drug found to be effective with AIDS. We could uncover a cheap, affordable way of saving millions of babies.

"Locally, our mobile 'Jewish Response to the Homeless' is going well. We have put together some specialty nights for rabbis, politicians, entertainers, etc."

I, too, hope to go with them one of these nights.

Needless to say, whenever something original and different happens, there are skeptics and detractors as well as supporters. "Why do they have to worry about others, when so many of our own need care?" is one critique. It comes primarily from those who consider Jews to be living in a beleaguered fortress: We are within, others are without. Hence, we care for our own and only them; let the rest of the world care for itself.

I consider Ve'ahavta – with its memorable Hebrew title – a truly Jewishly-inspired moral engine. Their love knows no boundary and certainly includes our own, but it does not stop there. Anyone who is interested can enquire from its founder and leader, Avrum Rosensweig, who can be reached by e-mail at avrum@globalserve.net. If you do get on their mailing list, you will be impressed by this unusual group of people who take their religion very seriously indeed.

Chag sameach!

Advocacy at home – our own challenge

The tenor of Israel advocacy has changed dramatically over the last six months. As the intifadah appears to have become a routine, negative aspect of Israeli life, the community's response is characterized by discomfort and frustration with what is described as a renewed assault on Israel in the media.

Shira Herzog in Toronto

The current crisis raises old images of Israel under siege on the one hand, and of the Goliath using excessive force on the other hand. Hostile UN resolutions attempt to delegitimize Israel, and it seems that the forces of virulent anti-Israel rhetoric have once again been unleashed. Outside of a small circle of community leadership, we pay insufficient attention to the details of our own government's policy, and we focus relentlessly on the events over which we have no control – in the Middle East.

The contrast to the previous decade has contributed to this inchoate sense of malaise. If Oslo meant that reason might prevail, and that the Israel-Palestinian conflict could perhaps be resolved by negotiations that fit into a western frame of reference, the intifadah meant that these rules could not be applied, and that Israelis and Palestinian might be doomed to an interminable cycle of violence. For many, Ariel Sharon's election as prime minister only reinforced this sense of pessimism.

But so much has, in fact, changed. Israel is stronger than ever before, with a vibrant economy. The high-tech sector remains robust, and foreign investment continues to flow into it, subject to world economic cycles of bull and bear markets. Israel's democracy may play by rules that are different than ours, but it is open, accountable, and flawed – like any other.

Sharon's election was a reflection of a desire for change and a firm hand today, rather than a long-term swerve to the right and renewed hawkishness. And as prime minister, he is demonstrating a pragmatism that belies the stereotype of the reckless general of old.

Maybe it is time to internalize the reality of a society that struggles to define appropriate norms of conduct in an imperfect world, that is bound to make mistakes, and that has to be judged not just by whether the mistakes are made, but by how they are dealt with. And maybe it is time to realize that criticism of that society is bound to exist, and that the measure of support has to be looked at over time rather than from one television image to the next.

Maybe it is time to focus on our domestic environment, where we can actually have some limited influence. We function from a position of strength in the Canadian political environment, but seem disinterested in using it effectively. It takes an effort to understand how Canadian policy is made, but what Canada says about an international observer force in the territories, or about the Palestinian right of return does indeed matter.

Canada has the opportunity to speak out at meetings of the UN Commission on Human Rights on abusive treatment of Israel, and it will be able to play a leading role at the World Conference Against Racism next summer.

Our government is not instinctively drawn to an active engagement in the foreign policy arena, but the fundamental principles of its approach to the Middle East conflict, which we have always supported, are the background against which we make the case for constructive intervention in such issues. They may seem esoteric when juxtaposed against the television images of today or tomorrow, but they count. More importantly, we can have a lot more input into them than we can into what CNN photographers shoot in Ramallah.

We need a renewed passion for our own Canada-Israel agenda that can motivate us to do all we can to ensure a supportive environment for Israel, even as we need a rational understanding of the limits of our ability to shape events that are often uncomfortable. Every person who has gone on a community mission to Israel should become not only an internal advocate to friends in the community, but should know how to communicate that message effectively to a wider circle of friends and colleagues. On our own domestic front, every voice and vote does count. We should ensure that they are used wisely.

The spirit and letter of Passover

Passover is always a special time, the seders most of all.

This year the holiday will be celebrated with a vengeance, since the two seders fall on a weekend. There are fewer excuses for families not coming in from out of town, or for not going to synagogue. In Montreal, the traffic in Jewish neighbourhoods will be clogged with cars, many, alas, with Ontario licence plates, as children come back to visit parents and grandparents. Already the supermarkets in these areas are groaning under the weight of huge supplies of Passover products.

Morton Weinfeld in Montreal

Like all holidays, Passover includes two dimensions: the spirit and the letter of the occasion. My family takes Passover seriously. Though we are not Orthodox, we keep kosher in the home, more or less. At Passover, we exchange our regular two sets of dishes for two sets of Passover dishes, including all manner of pots, pans and blenders. We scrub kitchen shelves meticulously. We get rid of all foods that are not *pesadik*.

For eight days, we eat only products labelled as "kosher for Passover" in our home. Like many Jews, I sometimes wonder about whether the higher prices for these foods really reflect the cost of production, or include an extra mark-up levied by kosher oligopolies on a captive consumer market. Oh well, being Jewish is not cheap.

The phrase "kosher for Passover" now means many things. For those who are perplexed, the Jewish Community Council of Montreal, or Vaad Ha'ir, publishes a handy guide every Passover as a special issue of *Voice of the Vaad*. From it I learned that our home still falls below a 100 percent level of Passover kashrut.

The guide contains many useful bits of information. For example, if new dishes are unavailable, there are five different methods of "kashering" utensils. The easiest is immersing a dish in boiling hot water; the most challenging is soaking a dish with cold water for three days and changing the water every 24 hours. Little did I know that all manner of medications, as well as cleansing and makeup products, also require scrutiny. Luckily, the Vaad's publication provides a detailed list.

Observing the letter of the law is a growing business. Montreal's Vaad, which regulates kashrut in the city, now employs 80 full-time and 24 part-time mashgichim, or kashrut inspectors, and recently purchased a new building. In the past two years, 55 new companies have been certified.

Nowhere is the explosion in kashrut more apparent than in the unprecedented variety and sophistication of Passover products. Take matzah. I recall the days when matzah was matzah rather than a gourmet product. It certainly was a difficult and acquired taste, befitting the "bread of affliction" which it symbolized. Today there are countless varieties of matzah to suit every taste: chocolate, onion, egg, garlic, whole wheat, etc.

But that is just the beginning. I also recall when desserts on Passover consisted of macaroons, and those revolting jellied candies. Yecch! But no more. Jewish ingeunity has applied itself to making Passover products which taste almost exactly like regular fare. Kosher for Passover rolls mimic the taste of bread, there are cakes of every sort – my favourite is Osem's chocolate chip cake – as well as cookies, pastries – you name it.

Yet I cannot help but feel that somehow these new and upscale Passover products dilute the spirit and central events of the story. The liberation from bondage in Egypt, the wandering for 40 years in the desert, the embarce of the Ten Commandments, the settling of the land of Israel: these are the essence of *yitziat Mitzrayim*.

What saves the holiday is the seder, and specifically, the Haggadah. Most seders include in their proceedings some element of the telling of the story, whether in the original Hebrew, English, French, Russian, or any other language. All the rituals we observe, as well as the text itself, remind us of why the holiday is taking place. Many families will add their own custom or readings, usually designed to enhance the message. Given the current travails being experienced in Israel, the chant "next year in Jerusalem" has added significance.

No matter how we relish the heaping plates of food, no matter how we enjoy the company of family and friends on the seder night, and no matter how scrupulously we observe the Passover dietary laws, we ought not forget the holiday's basic themes. Jews have a common historical origin, a common religious heritage, and a common purpose which includes a commitment to freedom, security, and Torah.

Chag sameach.

Palestinians must give up refugee demand

It is clear, now more than ever, that the Oslo peace process foundered on the rocks of the incendiary Palestinian refugee issue.

Stripped to its bare essentials, the peace talks collapsed in a welter of mutual recriminations mainly because the Palestinians left no real wiggle room for meaningful compromise on the refugees.

Sheldon Kirshner in Toronto

And while it is true that the question of sovereignty in eastern Jerusalem and the Temple Mount emerged as one of the chief roadblocks on the rocky road toward conflict resolution, the ultimate dealbreaker was the refugee issue, spawned by the 1948 Arab-Israeli war.

Ehud Barak, the former Israeli prime minister, suggested that a solution, no matter how convoluted and layered, was attainable in Jerusalem. But he was stymied by the Palestinian refugee conundrum. Barak's family reunification plan, which would have permitted the phased entry of upwards of 100,000 refugees into Israel, was roundly rejected by the Palestinian leadership, led by Yasser Arafat. Partly as a result of this development, the peace process all but collapsed.

On Dec. 25, 2000, three months into the second Palestinian uprising, Bill Clinton, the outgoing U.S. president, made a desperate, last-ditch attempt to revive Oslo.

The initiative, whose objective was an historic end-of-conflict agreement that might have been sealed had Arafat consented, was anchored by two key elements. Israel would cede sovereignty over the Temple Mount, in exchange for which the Palestinians would give up on the "right of return," the freedom of their refugees to go back to their former homes in Israel.

Responding to Clinton's ambitious overture, Barak announced that he would be "compelled" to accept these proposals if Arafat also embraced them. The Palestinians, however, were not ready to co-operate, insisting that the right of return could not be watered down by compromise.

The consequences were resounding. Clinton's far-reaching initiative, the last chance for peace in the immediate future, died stillborn. The spark of the intifadah was reignited, precipitating yet more casualties among Israelis and Arabs. Ariel Sharon soundly defeated Barak in a special prime ministerial election in which the overarching themes were security – or lack thereof – and terrorism.

Reflecting on the Palestinians' refusal to deal realistically with the refugees, Clinton, in a parting shot, declared: "We cannot expect Israel to make a decision that would threaten [its] very foundations and would undermine the whole logic of peace."

Clinton, whose grasp of the Arab-Israeli dispute was acute, thereby cut to the core of the problem. If territorial partition – the basis of last summer's Camp David summit and the architecture of Oslo's structure – was to be the fulcrum of a lasting peace accord, the Palestinians would have to jettison their obsession with fulfilling the rigid requirements of the right of return.

Clearly, unless it turns suicidal, Israel cannot allow itself to be swamped by three to four million Palestinian refugees, which includes displaced Palestinians and their progeny. The idea is not only wildly impractical, but insidious, a demographic timebomb that would imperil Israel's very existence as a Jewish state. As Gamal Abdel Nasser, the late president of Egypt, put it: "If the refugees return to Israel, Israel will cease to exist."

It is as simple as that.

The Palestinians, to this day, claim that they do not really wish to exercise the right of return, realizing it is a non-starter. They merely want Israel to accept the principle.

It is a disengenuous argument. If the principle is established and enshrined, Israel will find itself on a slippery slope, sliding perilously and inexorably toward extinction. With the passage of time, Israel would be demographically transformed into a secular or binational state – the goal of Palestinian radicals. Through stealth, rather than armed struggle, the Palestinians would achieve victory.

Although the pragmatic wing of the Palestinian movement understands that no Israeli government – left, right or centre – can, should or will be flexible on the right of return, the Palestinians, myopically, continue to insist that it cannot be forsaken.

"The refugee issue goes to the very heart of the Israeli-Palestinian conflict and is central to its resolution," wrote Mouin Rabbani in a recent edition of *Middle East International*.

"The right of Palestinian refugees to return is an inalienable, individual, human and collective right," observed Arjan El-Fassed in *The Toronto Star*.

Far from being confined to Palestinian circles, such intransigent views have been incorporated into the political rhetoric of Arab leaders. At a meeting in Cairo in January, Arab foreign ministers, taking their lead from the Palestinians, characterized the right of return as "sacred."

In an effort to sugarcoat the right of return, Palestinian writers contend that Israel is physically capable of absorbing several million Arab refugees. As Rabbani stated: "It recently found room for over a million immigrants from the Soviet Union and would not hesitate to absorb double that number of American Jews today."

Still other Palestinian theoreticians refer to studies purportedly showing that 78 percent of Israelis currently live on only 14 percent of the land.

They miss the point.

Israel is a sovereign state and has the manifest right, like all independent nations, to determine its immigration policy and its ethnic, religious and cultural composition. If Israel wants to be a Jewish state, with an Arab national minority, this must be respected without reservations or caveats. After the Holocaust and 2,000 years of unbridled anti-Semitism, Israel is well within its rights to resist the right of return.

Since 1949, successive Israeli governments have permitted, on humanitarian grounds, some 70,000 Palestinian refugees to return to Israel. To the Arabs, this influx hardly scratches the surface of the refugees' plight. But if truth be told, the Arab world has not even tried to resolve the problem. Indeed, Arab leaders have deliberately perpetuated it in a bid to elicit sympathy and support for the Palestinians.

Yet, in doing so, they have done the refugees a great disservice. They have tolerated the poverty of squalid refugee camps where inter-generational bitterness and vengeance fester. And they have archly rebuffed suggestions for their resettlement outside the boundaries of Israel.

Two months ago, when Canadian Foreign Minister John Manley innocently suggested that Canada would be willing to resettle thousands of Palestinian refugees as part of an Israeli agreement with the Palestinians, he sparked a wave of indignation and revulsion among Palestinian activists. They fear, and rightly so, that resettlement might fatally dilute their case for the right of return.

One final point.

Citing the 1948 Deir Yassin incident, Palestinian spokespersons claim that Israel forcibly expelled or terrorized the refugees – originally 700,000 in number – into exile. They maintain that the Zionist leadership hewed to a premeditated strategy of expulsion. Israel, therefore, bears moral and legal responsibility for their uprootment.

Yet, as Benny Morris demonstrated in his 1987 opus, *The Birth of the Palestinian Refugee Problem, 1947-1949* (Cambridge University Press), their flight was largely the unintended consequence of the 1948 Arab invasion of Israel.

Primarily, the refugees were forced to flee due to the circumstances of war rather than because of Israel's malevolent designs. Expulsions took place in Lod and Ramle, as Yitzhak Rabin acknowledged in the Hebrew-language version of his memoirs. But these were isolated, untypical incidents, and should be contrasted to the pleas of Israeli officials to dissuade Palestinian residents from leaving Haifa.

After the war, Israel razed more than 400 Palestinian villages whose occupants had fled, but agreed to repatriate 100,000 refugees. The Arabs contemptuously turned down the offer, and Israel withdrew it.

Since 1948, the United Nations has passed a slew of resolutions, including Resolution 194, entitling the refugees to return or to be compensated for their displacement and suffering. The 1993 Oslo accords also acknowledged the refugee problem, but left it to final status negotiations, which broke down last year.

In the interests of justice, the refugee imbroglio should be redressed through compensation and resettlement within the context of a peace agreement. But the right of return is inconceivable and unacceptable to virtually every Israeli. Israel will not commit hara-kiri to satisfy unreasonable Palestinian and Arab diktats. It is an existential issue, and Israel cannot budge. If the Palestinians are truly interested in making peace with Israel, they must unequivocably relinquish this outlandish demand. Nothing less will do.

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YMCA to question anti-Israel report at int'l meeting

By PAUL LUNGEN
Staff Reporter

TORONTO — A YMCA Canada delegation that will attend a meeting of the executive committee of the World Alliance of YMCAs in Dakar, Senegal, later this month is expected to raise concerns over a recently published report that slammed Israel.

The Canadian representatives want to know why the report was posted on the official World Alliance Web site and why the highly contentious report was undertaken at all, said Sol Kasimer, chief executive officer of YMCA Canada.

"We don't support the report because we don't believe the World Alliance should take positions on political conflicts," Kasimer told *The CJN*.

Kasimer said YMCA Canada would like the world body to remain neutral in the conflict and preserve for itself a role as "mediator and bridge-builder."

YMCA of the USA may take an even stronger position, based on two letters sent to the World Alliance by Kenneth Gladish, the American group's national executive-director.

"We cannot accept the egregious politicization which you have allowed in this matter," Gladish stated in a letter to Nicholas Nightingale, secretary general of the World Alliance.

"Prejudicial, political and polemic rhetoric is of little assistance to the real work of the YMCA. We cannot allow our fraternal relations and support for YMCAs in the Middle East to be undermined by the World Alliance's behaviour," Gladish wrote. "The current course of World Alliance actions puts at great risk the financial and organizational support of the YMCA of the USA for the work of the World Alliance."

Arnold Collins, a spokesperson for the YMCA of the USA said, "Our position has not changed" since that letter. The U.S. group plans to raise the issue in Dakar, he added.

Last November, a five-person international YMCA team visited Palestinian territories and compiled a report that placed the blame for the current round of Mideast violence squarely on Israel's shoulders. The report's authors did not visit Israel nor talk to Israeli representatives. The report has been criticized for being one-sided and discriminatory.

YMCA Canada has received 70 to 80 calls about the report – equally divided between those who support it and those who oppose it, Kasimer said.

YMCA Canada believes the World Alliance's mandate should be to bring people together. He pointed to the YMCA facility in West Jerusalem, which Kasimer said serves all residents without discrimination and whose clientele is one-third Christian, one-third Muslim and one-third Jewish.

YMCA Canada is also concerned that by hosting the report on its Web site, the World Alliance gave the appearance that it is sanctioned by the organization's constituent members. YMCA Canada and the YMCA of the USA have both disassociated themselves from the report.

Canadian Jewish Congress is pleased with the position taken by YMCA Canada, said Harold Brief, chair of the Congress Israel affairs committee.

"We were very impressed that they issued a statement distancing themselves from the report of the international body," Brief said.

Congress met recently with YMCA Canada officials and "we felt they were very sincere. They not only felt hostility towards the statement," they stated that "it was not even the mandate of the organization to do it… and… the credibility of the organization internationally was affected by it," Brief said.

Representatives of the Simon Wiesenthal Centre also lobbied U.S. and Canadian YMCAs, urging the North American organizations to reject the report.

'Cold peace...better than a hot war'

Continued from page 3

"A cold peace is a hell of a lot better than a hot war."

At this juncture, Israel should not be under the illusion that it can establish more than a "peace of deterrence," or non-belligerency agreements, with the Arabs, Netanyahu said.

Since the PA and the Arab states are governed by undemocratic regimes, Israel and the Arabs cannot expect to enjoy the kind of warm, peaceful relations that exist among Western nations.

To rippling applause, he said, "We won't sacrifice Israel's security for any piece of paper."

Sharply criticizing the outcome of last week's Arab summit in Amman, Jordan, Netanyahu lambasted the Arabs for not making it clear that they desire real peace and that they accept Israel as a sovereign, independent nation.

He said the summit backed "extreme Palestinian demands" by virtue of its failure to address the issue of Palestinian terrorism.

Calling on the Arabs to "wake up," Netanyahu said that Israel will not disappear from the face of the map.

In what sounded like an election campaign stump speech and a pep talk, he said that Israel is on the "right side of history," while Arafat's "corrupt dictatorship" is on the wrong side.

Compared with its Arab adversaries, Israel's military and economic might is growing.

"Israel can be a very powerful country."

But Israel's greatest strength, he said, is its resilient spirit. "It's the glue that binds us together."

In closing, he urged Jews in the Diaspora "to light a candle of truth" to unmask the lies being told about Israel today.

"If we stand up for what's right, we'll prevail."

Netanyahu's address was co-sponsored by Canadian Jewish Congress, Ontario region.

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Netanyahu gets blame for terrorist violence

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Israel's former prime minister, Benjamin Netanyahu, is partially responsible for last week's murder of a Jewish infant in Hebron, a Jewish settler from the West Bank claims.

"We are now reaping the fruits of his criminal errors in Hebron," charged Gary Cooperberg, referring to the death of 10-month-old Shalhevet Pass, the victim of a Palestinian sniper.

Cooperberg, foreign press spokesman for Kach party Knesset member Rabbi Meir Kahane in 1984, levelled the accusation in an emotional speech at the Toronto Zionist Centre last week.

A resident of Kiryat Arba, a settlement near Hebron, he declared that Netanyahu's 1997 decision to withdraw from much of Hebron was an act of madness that enabled the Palestinians to take control of the hills overlooking Hebron's Jewish quarter.

"It's a miracle more tragedies haven't occurred in Hebron," said Cooperberg, director of public relations for Nir College of Judaic Studies in Kiryat Arba.

Netanyahu, he added, should apologize for having given up Hebron.

A school teacher in New York City from 1968 until his immigration to Israel in 1979, Cooperberg also laid some of the blame for last week's killing on the shoulders of Natan Sharansky, the minister of construction and housing in Prime Minister Ariel Sharon's current national unity government.

Sharansky, he noted, supported Israel's pullout from 80 percent of Hebron.

Urging Israel to retake neighbourhoods in Hebron now ruled by the Palestinian Authority, Cooperberg lambasted Netanyahu for having pressed ahead with the Oslo peace process, which he contemptuously called a sham and a lie.

"He could have stopped Oslo in its tracks."

Further blasting Netanyahu, Cooperberg attacked him for having backed Israel's 1994 peace treaty with Jordan.

Jordan, he said, is on "stolen land," and rightfully belongs to the Jewish homeland.

Still an American citizen, Cooperberg urged Jews in the Diaspora to make aliyah.

"My main objective is to remind my fellow Jews to come home," he said.

Cooperberg established Project Shofar in 1996 to encourage aliyah. "The Land of Israel is our only home. Exile is a curse."

Aliyah, he observed, confirms a Jew's faith and trust in God.

"As bad as it is in Israel today, we have to be there," said Cooperberg, explaining that he formed Project Shofar after meeting Christian Zionists animated by biblical prophesy. "The nation of Israel is watched over by God himself."

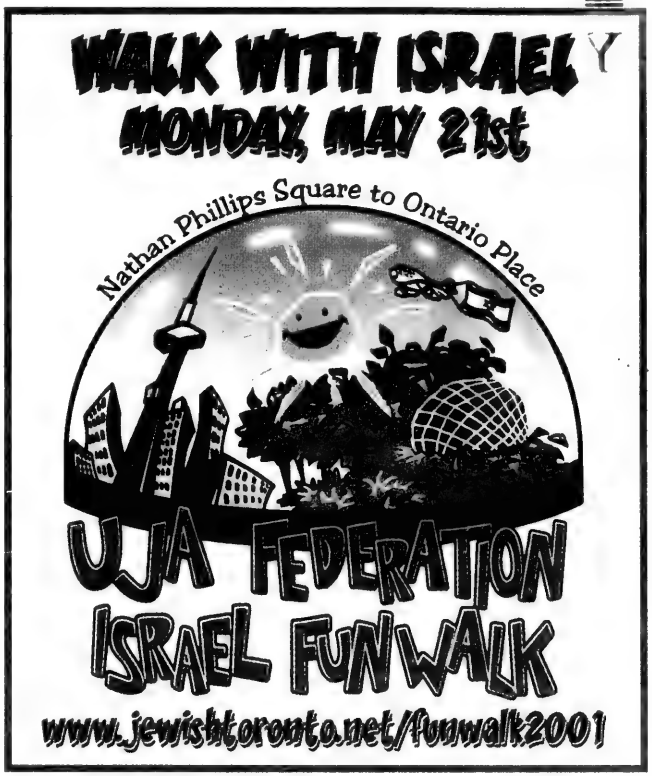
Turning again in his rambling speech to political issues, Cooperberg claimed that Israel's policies are formulated on the basis of pleasing its ally, the United States.

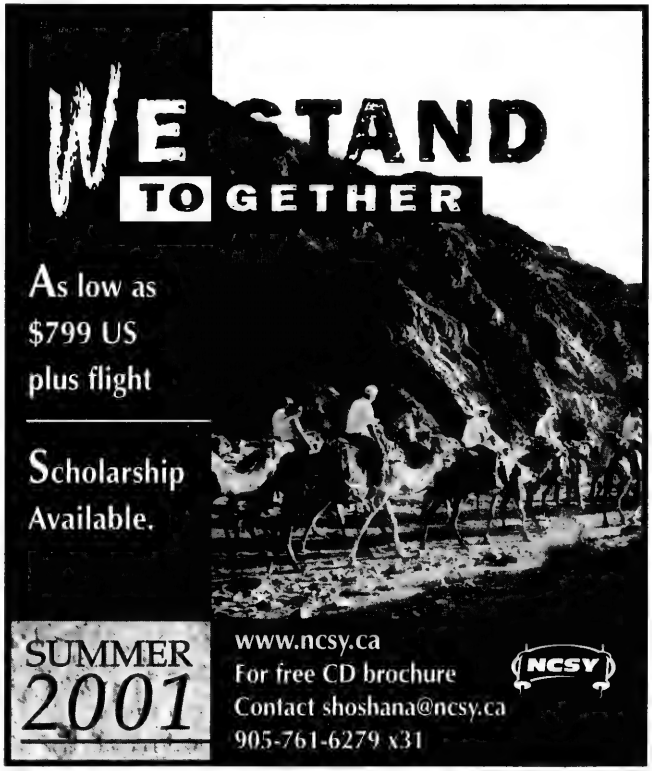
He said that Jonathan Jay Pollard, the convicted American Jewish spy, did not commit a crime because he passed on data to Israel that should have been supplied byWashington.

Indignantly, Cooperberg cited a litany of "misnomers" about the Middle East that have crept into the language.

- The Palestinians as a people do not and have never existed.
- The West Bank should properly be known as Judea and Samaria.
- The word "settler" to describe Jews living in the West Bank is misleading because it fails to acknowledge the historic connection of Jews to the Land of Israel.

PASSOVER FOOD DRIVE: Students at United Synagogue Day School, Richmond Hill campus, recently helped out at National Council of Jewish Women's 18th annual Passover food drive. Initited in 1984, the food drive assists over 10,000 recipients by supplying the essentials necessary for the seder meal and week of Passover. The food baskets include juice, wine, chicken, Passover non-perishables, as well as knaidlach and haggadot. The drive is supported by Mazon Canada and Canadian Jewish Congress, and referrals come through Jewish Family & Child Services, Jewish Immigrant Aid Services, Jewish Board of Education, Circle of Care and rabbis from across the city. [Carolyn Blackman photo]



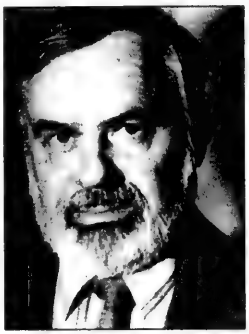


Canada vulnerable to terrorism, professor says

By HEATHER CHEIFETZ
Special to The CJN

TORONTO — Canada is the most vulnerable country in the world to terrorism next to the United States, according to Prof. Yonah Alexander.

It's not just the vast American-Canadian borders and the easily accessible Maritime coastline that make Canada attractive to terrorists, he said. The country is also being used as a base to collect funding, purchase arms and mount operations in the United States and overseas.



Yonah Alexander... terrorism addressed

The ongoing Ahmed Ressam trial in Los Angeles, in which Ressam is accused of using Canada as a base to plot terrorist operations in the United States, showcases this vulnerability, he said. Ressam was caught trying to cross over into the United States in December 1999 with a forged Canadian passport and explosives in the trunk of his car.

Ressam is also thought to be a disciple of Osama bin-Laden, as well as a graduate of one of bin-Laden's secret terrorist training camps in Afghanistan.

Alexander, director of the International Centre for Terrorism Studies at the Potomac Institute in Virginia, was in town to give a lecture called Terrorism in the 21st Century: Facing the Growing Threat.

The event, which was co-sponsored by Canadian Friends of Tel Aviv University, B'nai Brith Canada and Beth Emeth Bais Yehuda Synagogue, was attended by close to 150 people. The lecture was in memory of Ralph Snow, one of the community's leading volunteers, philanthropists and a past-president of B'nai Brith Canada.

Alexander, considered a pioneer in the field of terrorism, is the author of more than 70 books and the editor of several academic journals. He has recently co-authored a book called *Osama bin-Laden's al Kaida: Profile of a Terrorist Network*, which will be out this month.

Alexander talked about terrorism's impact on his own life, both as a fighter in pre-state Israel's Haganah, and as a teacher who had two former students on board Pan Am flight 103, which went down over Lockerbie, Scotland on Dec. 21, 1988.

Alexander said that part of the problem of dealing with terrorism is that there is no universal definition of the word.

The 1968 hijacking of an El Al plane en route to Tel Aviv from Rome by the PFLP (Popular Front for the Liberation of Palestine) is widely regarded as the instigator of modern international terrorism, he said. No one was killed in the attack, in which 48 passengers and crew were held hostage, but the hijackers had made their point.

Ralph Snow... lecture in his memory

In 1970, there were 300 international terrorist incidents, according to Alexander. Three decades later, that number has risen to 5,500. Terrorism has also escalated in the Middle East in the past thirty years.

Alexander considers chemical and biological weapons as well as the rise in religious extremism and "cyber-terrorism" as the main threats of modern-day terrorist acts. In fact, he said, the Internet, which provides ready access to needed funds, is being used more now for terrorist operations than for propoganda purposes. He pointed out the increased communication between terrorist cells and the recent story of a Palestinian woman who used the Internet to lure an Israeli teenager to his death.

"You don't need a gun anymore, need a mouse."

The proliferation of news-hungry media has also added fuel to the fire, giving terrorist groups a platform to publicize their respective causes, he said.

After his lecture, Alexander took questions from the audience.

"When will the violence in Israel end? How can we get it to stop?" one person asked.

"Give Sharon a chance – that's my best advice," Alexander held up his hands, as if to quell the concerned participants. "There must be reciprocity. You cannot negotiate with a gun pointed in your face."

One of former prime minister Ehud Barak's greatest mistakes, Alexander insisted, was that he was willing to negotiate while Jews were being killed.

The West cannot eliminate terrorism but only deal with it more effectively, he concluded. To do that, we need co-operation between the civilian population, the military and the government.

"But," he said, "the bottom-line reality is that the worst is yet to come."

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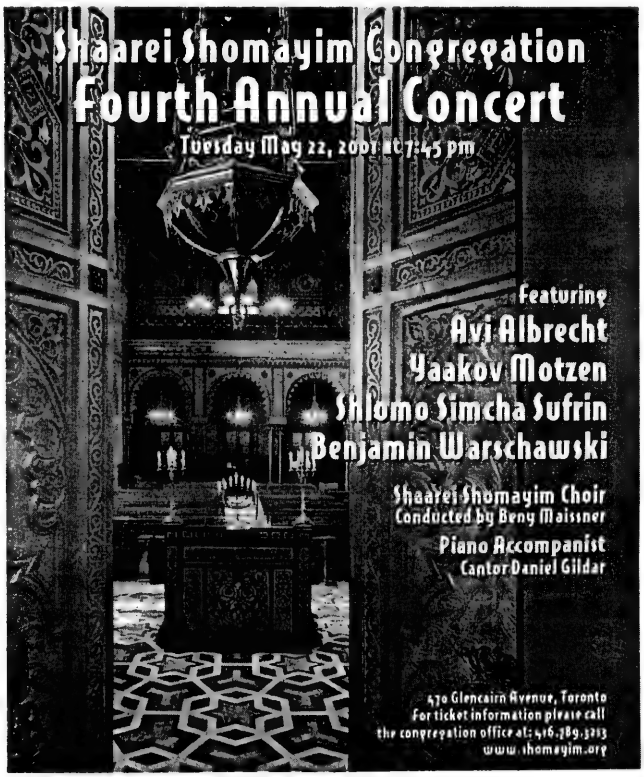

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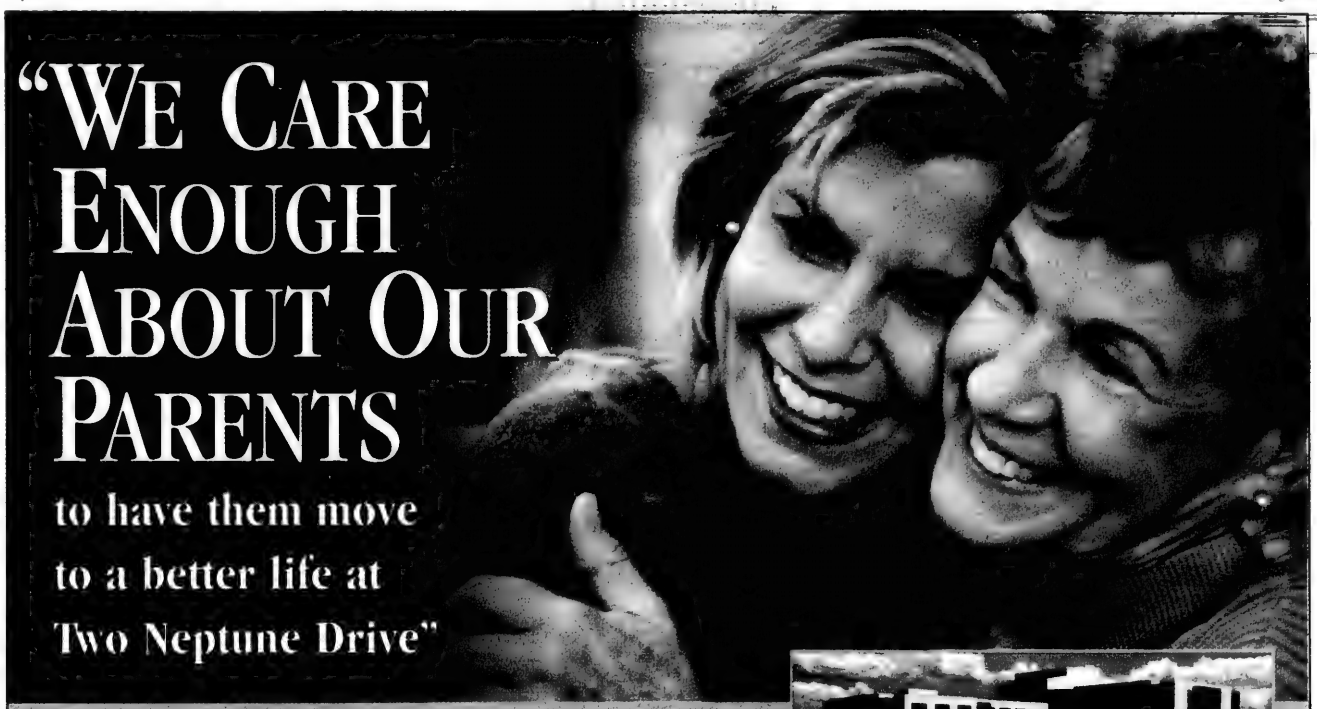

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Jewish Life

The freedom to choose

By RACHAEL TURKIENICZ

When preparing to sit at our seder tables, once again our thoughts return to our ancestors in Egypt.

Moses is commissioned to return to Egypt and bring the Israelites out of that land. Time and again Moses is told by God to convince Pharaoh to let the Israelites leave and time and again Pharaoh refuses.

We are all familiar with the story and with the now famous refrain – Let my people go. However, one can search the entire Torah and never find that phrase.

The accurate translation of what Pharaoh is told is not "Let my people go" but "Send my people out." Although the literal translation does not flow as well, its meaning is far more significant.

For Pharaoh to let Israel go, it would mean that Israel is straining to leave and Pharaoh is restraining them. According to this phrase, all Pharaoh would have to do is become passive and Israel would then leave Egypt.

However, the actual phrase in the Torah is exactly the opposite. By saying that Pharaoh must send Israel out, the Torah is creating the image that Pharaoh must actively expel Israel and force them out of the land. This is a very different picture than the one to which we are accustomed.

The major difference lies not in what Pharaoh must do but in the mindset of the Israelite slaves. To create a slave one must destroy their will to be the masters of their own destinies – one must create the slave mentality. Allowing the slaves to physically remove themselves from the place of their enslavement may not result in a stampede toward freedom.

In fact, history has shown that slaves who are freed often remain in close proximity to the area of their captivity. Changing the place does not necessarily change the mindset and the Jewish people were enslaved in body and soul.

God is demanding that Pharaoh send the Jewish people out of Egypt but how will this affect any change in their mentality?

It is important to remember that the goal of the mission was twofold. Moses repeatedly tells Pharaoh that the Jews must be sent out in order to worship God. Not only must the Israelites leave Egypt but they must follow a path that leads them to the worship of God. This path must begin with the expulsion from Egypt.

If Pharaoh merely lets them go, perhaps not all the Jews would leave. Pharaoh's final act as master is to force the Jews out and their final act as slaves is to leave.

In essence, the Jews are forced into freedom because it is only as free individuals that they can choose to worship God. The Jews must understand that their freedom has been granted to them independent of their choice to worship God. Whether or not they make it to Sinai will not affect whether or not Pharaoh sends them out. Only then can each Jewish person truly choose to worship God, the first choice made as a free person.

The Talmud states this point clearly when it says: "God can be served only by free moral agents and not by slaves." Having a relationship with God is not the result of choosing between God and slavery but is the first real choice of a truly free individual.

Guest Voice

Slavery as our foundational memory

By RABBI DAVID HARTMAN

The Haggadah is an educational tool aimed at stimulating discussion about the Pesach story. Rather than intimidate or imprison us, it should serve as a catalyst for thought and discussion.

The following reflections are related to some of Pesach's central themes.

The story of Pesach is not told in the synagogue but within the intimate context of one's family, expressing the idea that national solidarity is rarely based on a leap of identification with the collective, but rather grows and is nurtured within the matrix of family life.

The family is the structural foundation of healthy national and communal identities. Nations are as strong as their constitutive family units. The family and Pesach are, therefore, essentially related. Parents, children, siblings, grandparents – the family as a living framework – mediate the foundational collective memory of the Jewish people.

The tendency of young people to define themselves exclusively in terms of the present should be offset by a broader conception of human development. Children have a natural hunger to listen to their parents' stories; exposing them to narratives that differ from their own gives them an understanding of the availability of a variety of human types and lifestyles and thus of the importance of distancing themselves from the unexamined assumptions of their immediate reality.

In addition to infusing the present with richness, memories provide alternative perspectives on life, critical vantage points from which to evaluate the cultural and commercial influences of the present.

Although often taken for granted, the fact that the Jewish people was born as a nation out of slavery and oppression deserves serious reflection. The discrimination and enslavement of the Israelites is portrayed as a radical change of fortune resulting from an Egyptian tyrant's xenophobic fear that they would "join our enemies in fighting against us" (Ex. 1: 10).

What is the significance of this sudden transition from political and economic security and confidence to isolation and victimization? How are we to explain the abrupt contrast between a Pharaoh's grateful magnanimity to Joseph's family for his immense contribution to Egyptian society and economy, and a Pharaoh's paranoid obsession with humiliating, dehumanization and ultimately destroying this despised minority?

For the king of Egypt "who did not know Joseph" (Exodus 1:8), the Jewish people's crime was their being "too numerous." The stranger, the minority, the outsider is inherently untrustworthy and must be denied "too much" power and influence.

The juxtaposition of security, confidence and prosperity (Gen. 47: 5 + 6) with the exploitation and oppression of the same people is a telling statement about the precarious contingencies of human history.

Is this narrative a metaphor of the Jew as the eternal outsider – always vulnerable, never secure? Is the Jew destined to live at the margins of history, to personify the uncertainty and inevitable disillusionment of human history?

It would be ironic if our return to Israel and our national renaissance in a region where we are viewed with distrust and hatred proved to be a yet another confirmation of this tragic historical scenario.

In the modern State of Israel, Jews are vulnerable because they are viewed as a non-indigenous, foreign implant in the Middle East. Nonetheless, we proclaimed our national liberation here. Similarly, on Pesach we tell the story of our vulnerability, enslavement and brutalization while, at the same time celebrating our liberation, our freedom and our regained dignity as a people.

The Jewish view of history focuses on two dimensions: vulnerability, fear and inconsolable suffering on the one hand, and resilience, confidence and hope for a changed future on the other. The Pesach narrative exposes us to the reality of Pharaoh, to the despotic forces of injustice that mock human decency and trust, while at the same time, it describes the liberating power of a God who is the Lord of history – the source of our belief that injustice and suffering are not permanent conditions of history.

In the twentieth century we, as a people, experienced the irredeemable disillusionment of the Holocaust, as well as the revival of our national dignity through the establishment of a State that, we believed, would finally put an end to the myth of the wandering, homeless Jew.

Pesach counteracts both romantic optimism and bleak cynicism. A people is enslaved and oppressed but eventually leaves Egypt, travels to Sinai and dreams of becoming a holy and just nation. The Pesach story is one of disillusionment and despair and one of historical hope and optimism.

Rabbi Hartman is the founder of the Sholom Hartman Institute in Jerusalem.

Jewish Life

Pesach's for kids on the Net

By MARK MIETKIEWICZ

On Seder night, we are supposed to drink wine until:
a. Uncle Irving's jokes sound new;
b. you can no longer tell the difference between Pharaoh and Moses;
c. you don't miss bread.

That's just one of the jokes found on the World Wide Web **[http://www.jr.co.il/humor/passover.htm]**. The Internet is full of puzzles, games, songs and colouring books to help kids gear up for the holiday.

My favourite Passover kids' site is Nurit Reshef's From Pesach to Shavuot **[http://www.bus.ualberta.ca/yreshef/pesach/pesachframes.html]**. (You will need a browser which can handle Java in order to enjoy this site.)

Reshef has created a "four room" virtual playhouse. In the library, for example, you can listen to stories in Hebrew and English, learn about the history of the holiday and click on an on-line seder plate and create some silly holiday stories. When you get to the playroom try out the holiday word search, complete the on-screen jigsaw puzzle. And don't forget to play (and win) Passover tick-tac-toe against the dumbest computer in the world.

Need to keep the kids creative while you're getting ready for the holiday? Here are a couple of sites worth checking out. Kids Domain Passover has craft suggestions (make your own seder plate, placemats and afikomen bag) **[http://www.kidsdomain.com/holiday/passover/]**. The Disapora Yeshiva has an online colouring book that follows the entire seder in 15 panels **[http://www.mznet.org/holidays/holidays.htm]**. Just download, print and colour. Torah Tots also has pages illustrating the story of Pesach and the 10 Plagues **[http://www.torahtots.com/holidays/pesach/pesach.htm]**.

Since so much time is spent preparing in the kitchen, why not include your kids? Cookbook author Joan Nathan writes, "When children help you cook for a holiday, they learn the meaning of that holiday." **[http://family2.go.com/recipes/family/features/family_1997_04/dony/kidpassover1/kidpassover1.html]**. You can find her kid-friendly recipes for chocolate covered matzahs, charoset, apple and carrot kugel muffins and chocolate-chip kisses.

Parents will appreciate the hundreds of recipes at the Jewish-Food Passover Archives **[http://www.jewish-food.org/category.htm]** and at the Passover Cyber-Kitchen **[http://www.cyber-kitchen.com/rfcj/passover.html]**. If your child has a food sensitivity or allergy to eggs, wheat or dairy, Rivka Leah Schwartz has advice **[http://www.jewish-holiday.com/allergies.html]**.

Are your kids making their singing debut at this year's seder? They can brush up on their Ma Nishtanah at Passover Tunes for Kids **[http://www.613.org/kidpassover.html]** and Nurit Reshef's site **[http://www.bus.ualberta.ca/yreshef/pesach/audiomusicroom.html]**. They can sing along with instrumental versions of those songs at Classic Passover Tunes **[http://www.kosher4passover.com/tunes.htm]**.

If your computer has a quick connection to the Internet, you can see a few examples of how Hollywood does Passover **[http://kosher4passover.com/movieclips.htm]**. In *Rugrats Passover*, Angelica is Pharoah, Tommy is Moses and the babies are the Hebrews. Also on the page you'll find several clips from Dreamwork's *Prince of Egypt*. But for the definitive word, watch Charleton Heston as he splits the Red Sea and later receives the Ten Commandments.

If your kids still need more, have them check out the Department of Jewish Education **[http://www.jajzed.org.il/pesgnen.html]**. Billy Bear's Pesach Holiday site has mazes (Help Moses find the Ten Commandments; Help the people cross the Red Sea) **[http://www.billybear4kids.com/holidays/pesach/pesach.htm]** and Passover in Cyberspace has dozens' more links **[http://www.designsbydaybreak.com/holidays/passover/index.html]**

Another game encourages you to search for any chametz which may be hiding on your computer screen **[http://www.anshe.org/chometz.htm]** With a few deft clicks of the mouse, you are chametz-free. If only cleaning the real stuff were that easy!

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@home.com.

The art of asking questions

By RABBI WAYNE ALLEN

As grandfather and grandson meandered through the park one spring day, the child turned to his elder and asked: "Zayde, why is the sky blue?"

The grandfather considered the question and responded with a shrug. "I don't know," he said.

They walked a little further and the child asked: "Zayde, why is grass green?"

The grandfather responded with another shrug, "I don't know."

Some time passed and the little boy asked, "Zayde, how do things grow?"

Completely stupefied, the grandfather could only shrug and respond with "I don't know."

By this time the grandfather could see the look of frustration on his grandson's face. So he felt compelled to add: "Keep asking questions my boy. How else are you going to learn!"

The grandfather in this story may have had none of the answers, but he understood the value and importance of asking questions. This same point is made by the Haggadah we read at the seder table.

The questions that are traditionally chanted by children go unanswered. This puzzling phenomenon has led some of our rabbis to conclude that Ma Nishtanah is not a series of questions at all but an exclamation of the uniqueness of the Passover meal.

For if the four parts of Ma Nishtanah were indeed questions, we should expect to see some answers.

The fact that no direct answers are provided does not mean that there are no questions. In fact, Prof. Neil Postman would argue that the answers are, in effect, irrelevant. In his latest book of social commentary *Building A Bridge to the Eighteenth Century*, Postman argues that "the most significant intellectual skill available to human beings is not taught in school." That skill, he asserts, is question-asking.

All the knowledge we have, he goes on to say, is a result of our asking questions. The progress of the sciences results in formulating the right questions and experimenting with possible answers. The percolation of new ideas results from asking questions about old ideas. What educators now call "critical thinking" is nothing other than the asking of pointed questions.

The skill that we do not learn in school is exactly the skill promoted at the Passover seder. It is at the seder that our children are encouraged to ask questions, even questions that go begging for answers. Some may argue that this skill can only lead to skepticism and that Judaism is effectively fomenting challenges to the very tradition we seek to inculcate. But this is quite the contrary.

As John Dewey supposed, only a society that is willing to risk asking tough questions is a society that can protect its freedoms. Passover is our Festival of Freedom. And we secure the freedom we have won by asking questions and challenging our tradition. Accordingly, the Mishnah teaches that a person celebrating the seder alone must still ask himself these questions. It is the asking of questions more than the reception of answers that defines us as Jews.

Chag Sameach!

Rabbi Wayne Allen is the spiritual leader at Beth Tikvah Synagogue in Willowdale, Ont.

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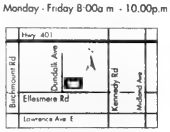

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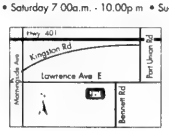

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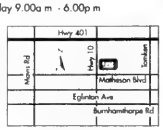

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Greater Toronto Area

Women's seder puts new spin on traditions

By FRANCES KRAFT
and CAROLYN BLACKMAN
Staff Reporters

TORONTO — Why was this seder different from all other seders? For starters, the women's seder held recently at Beth Tikvah Synagogue was not meant to be a Passover seder.

Instead it was "inspired by and modelled on" the Passover seder, said Rabbi Adina Lewittes, who led the festive event punctuated by singing and dancing, putting a new spin on just about every traditional aspect of the seder.

From the orange on the seder plate (a reference to an infamous comment stating that a woman belongs on the bimah like an orange belongs on a seder plate) and the Miriam's Cup ritual commemorating Miriam's Well of fresh water that followed the Israelites through the desert, to the interpretation of more traditional symbols, the women's seder was intended to educate and inspire.

The specially written Haggadah, for example, provided this interpretation of the bitter herb's symbolism: "Bitter vegetables remind us of the harsh taste of servitude… only those who refuse to be defeated and embittered will realize freedom.

"And so we honour women who refused to submit. Yocheved risked her son's life to save him. And the young slave, Miriam, spoke up to royalty to ensure her people's future…"

An alternative list of plagues includes anorexia, bulimia, obsession with appearance, breast cancer, homophobia, broken families and [the plight of] agunot (women whose husbands won't give them a Jewish divorce).

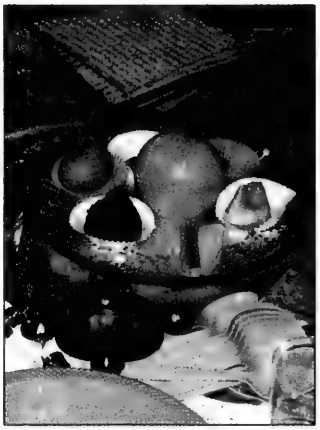
At Toronto Hadassah-WIZO's first "enhanced seder for women" held recently at Beth Emeth Bais Yehuda Synagogue, the list of plagues included poverty, disease, pollution, injustice, intolerance, indifference, hunger, greed, abuse and war.

In a message sent by Sara Chana Radcliffe, a counsellor, author and lecturer, the more than 200 women at Toronto Hadassah WIZO's seder were told to clean their lives of chametz "both materially and spiritually.

"Spiritual chametz is arrogance – a puffed up soul. That is our defence against vulnerability. We puff ourselves up instead of being vulnerable. Pesach is the time to discard that veil; remove every crumb, and throw away the illusions."

We repeat the chorus of Dayenu, it is written in Toronto Hadassah WIZO's Haggadah, "but in today's world, what is enough? If we speak out about our rights to control our bodies and our destinies, will this be enough? If we build homes for the homeless and insist on the dignity of every human being, will this be enough… If we really acknowledge the many blessings in our lives, will this be enough?"

Women's seders are "huge" in the United States, Rabbi Lewittes said in a pre-seder interview from her home in New Jersey.



The seder plate at the Beth Tikvah seder includes an orange to represent women's participation in ritual, a beet — the vegetarian symbol for the paschal sacrifice— and an artichoke, representing the many layers of the Jewish community.
[Frances Kraft photos]

Each major city has "many different" women's seders, she noted, with a seder run by Ma'ayan, the Jewish Women's Project, on the Upper West Side of Manhattan, as the standard, and the main inspiration for the Beth Tikvah version. The New York event, which dates back over 20 years, runs four nights, attracting 500 women each night, said Rabbi Lewittes.

Selma Sage, an educator and lecturer, spoke at Hadassah-WIZO's seder along with Daphna Rabinovitch, associate food director of *Canada Living Magazine* and co-host of *Canadian Living Cooks* on the Canadian Food Network, and Rachel Schlesinger, professor of education and an executive member of the centre for Jewish studies at York University.

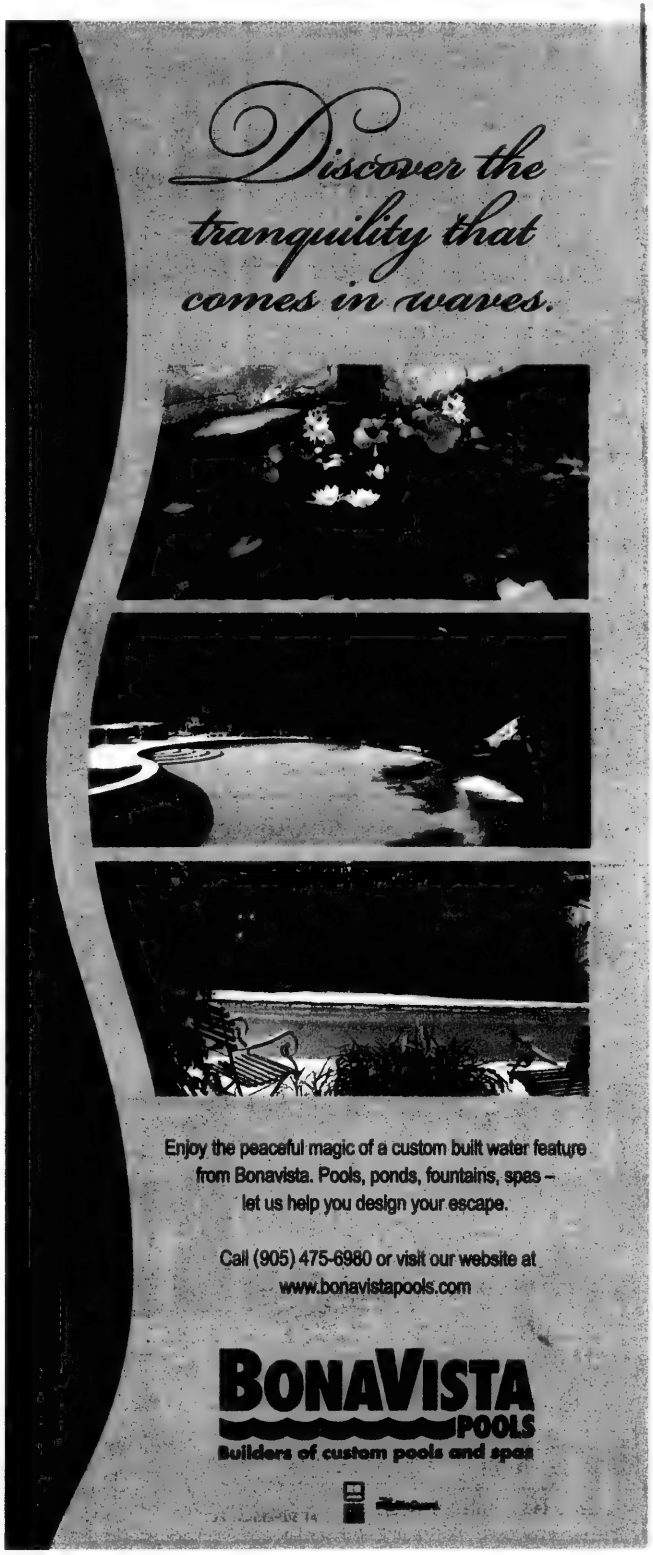
Sage said that she first attended a women's seder in 1972 in which the table centrepieces contained the four symbols of women's oppression – a typewriter, a lipstick, a girdle and an apron.

In Toronto, the phenomenon dates back to at least 1994, when B'nai Brith Canada's League for Human Rights co-sponsored a "feminist seder" under the umbrella of Women in Interfaith Dialogue.

"It's a learning experience," said Ester Kagan, who attended both the seders. "We can take parts of it and introduce it to our seder," said the mother of two daughters.

Kagan's sister Aviva Spiro, who has two sons, noted that it's also important for boys to hear how important women were to the redemption of the Israelites.

No stranger to seder innovations, Spiro has authored several plays for her children and their cousins to perform at family seders. In fact, the Beth Tikvah event resulted in some informal networking, when Spiro offered to share scripts with an interested participant at her table.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Greater Toronto Area

Conservative leaders make time for learning

By FRANCES KRAFT
Staff Reporter

TORONTO — The ninth annual Rose and Isidor Wagner Institute for Leadership Development, or "Jewish boot camp" as it is referred to in a press release from the Conservative movement's Jewish Theological Seminary (JTS), was an intensive six-day program held recently in New York, covering Jewish culture, tradition and practice.

Among the 32 participants were two Canadians, Neil Loomer, ritual director of Edmonton's Beth Shalom Synagogue; and Carson Phillips, a "regular congregant" of Toronto's Narayever Congregation, an unaffiliated, traditional egalitarian synagogue.

But the dearth of Canadian synagogue presidents and board members at the conference doesn't necessarily indicate a lack of interest.

Synagogue vice-presidents or new presidents from Conservative congregations in Vancouver, Calgary, Saskatoon, Edmonton, Winnipeg and Montreal recently attended leadership training programs called Sulam (meaning ladder), run by the United Synagogue of Conservative Judaism (USCJ). The programs include Jewish learning and practical administrative issues such as outreach, programming, volunteers and conflict management.

In Toronto, a January USCJ conference for leadership of large congregations attracted sizeable lay leadership contingents from local congregations, as well as representatives from Montreal and Ottawa.

In the past decade, USCJ has "made bold moves both in terms of educational expectations, academic and personal observance expectations," said New York-based Rabbi Moshe Edelman, director of leadership development for the umbrella organization.

"We want to push the dream up the ladder. You can't be on a rung and stay there. You've got to be moving. Our expectations have tremendously increased, and people are responding to it."

On a smaller scale, Toronto's Beth Tikvah Synagogue has been working on a leadership development program for board members that covers administrative and Judaic issues, both within the congregation and together with United Synagogue's Canadian regional office, said shul president Robert Feldgaier.

USCJ and JTS are two pillars of the Conservative movement, said Marc Wolf, JTS' director of community services, who will be ordained from JTS next month. "We're in two separate institutions, but we're both working for the same cause."

The Wagner Institute is focused on Jewish learning, with a JTS faculty who teach on location at the seminary. Participants are generally referred by their congregational rabbis or by previous participants.

Loomer, 51, who edits the monthly newspaper *Edmonton Jewish Life*, leads services and conducts most of the life-cycle events for his 315-family synagogue, an egalitarian affiliate of the Conservative movement's United Synagogue, which has not had a rabbi for the past five years.

In the sense that he is not clergy, Loomer is a lay leader, but as an employee of Beth Shalom he falls into a different category than lay leaders who volunteer their time.

The Wagner Institute couldn't have met Loomer's needs better, however, had it been tailor-made for him. "I think it was a terrific opportunity to study with some of the best rabbis and professionals in our movement," Loomer said in a phone interview from his home. "For me this was like fantasy camp – like [base]ball camp – for people who are committed to the Jewish ritual, to Jewish leadership."

The program, which featured services, Shabbat celebration and study with JTS faculty, was "a little taste of everything our rabbis are learning," said Loomer.

Among the issues that surfaced was the halachic basis underlying Conservative Judaism. "We as leaders have to remember this. Unfortunately in many Conservative synagogues we hire a rabbi and expect him to be our token religious Jew. We can't use the word 'religious' to refer only to the Orthodox. We have to show our children that we are observant."

Implications include the number of young people entering the seminary and choosing to become pulpit rabbis, he noted.

Phillips, a Conservative Jew in a non-affiliated synagogue, found out about the institute on the Internet when he was taking an online JTS course. "It sounded fascinating," he said.

"I was incredibly inspired," said Phillips, referring specifically to the faculty which included Rabbi Neil Gillman, professor of Jewish philosophy at JTS; Anne Lapidus Lerner, professor in Jewish literature and Jewish women's studies; Rabbi William Lebeau, vice-chancellor for rabbinic development and immediate past dean of JTS' rabbinical school; and Rabbi Joel Roth, rosh yeshiva of the Conservative yeshiva in Jerusalem.

About Nutrition

By LISA WEINBERG

Q: Are carrots as healthy when they are cooked as when they are raw?
A: Actually, they are more healthy when cooked, puréed or juiced, because those processes allow the body to absorb more of the nutrients in the carrot.
Q: My six-year-old recently had the stomach flu and suffered from significant diarrhea. A friend suggested that I put him on the BRAT diet. What does this mean?
A: The BRAT diet stands for bananas, rice, applesauce and toast. It is bland, and good for binding the bowel to reduce diarrhea; however, you should definitely consult your child's doctor before beginning the diet.

Lisa Weinberg is a registered dietitian/nutritionist who specializes in pediatric and adult nutrition in Toronto. If you have any nutrition questions, please send them to The CJN.

Greater Toronto Area

Jewish medical ethics on agenda

TORONTO — A conference on Jewish medical ethics will feature bioethicist Rabbi Moshe Tendler, and Rabbi Eddie Reichman, attending physician at Montefiore Medical Centre in New York and assistant professor at Albert Einstein College of Medicine.

The program, to be held at Beth Jacob v'Anshei Drildz Congregation on April 22 from 9:30 am. to 4 p.m., will be sponsored by the synagogue and the Toronto Area Study Institute of Jewish Medical Ethics.

The morning session will include historical discussions on Jewish medical ethics and the halachic views on human experimentation.

That topic will be discussed by Beni Gesundheit, research fellow in hematology oncology at the Hospital for Sick Children, and a PhD candidate in Jewish medical ethics at the University of Toronto.

Rabbi Tendler, professor of biology and of Talmud at Yeshiva University, and chair of the Medical Ethics Task Force, UJA Federation of Greater New York, will deliver the keynote address during lunch. His topic will be Jewish and Secular Bioethics in 2000: challenges for the future.

In the afternoon, sessions will deal with dimensions of truth during end of life care, organ donation and transplantation and euthanasia.

Warren Goldstein, a neurologist at York Central and Sunnybrook hospitals, and a member of the physicians advisory board of the International Institute of Jewish Medical Ethics, will present a case study entitled A Time to Live and a Time to Die.

Rabbi Jay Kelman, associate rabbi of Beth Jacob, said that the event is "not just for doctors. It is for anyone who has an interest in the subject. We want to raise an awareness of the issues."

For more information, or to reserve, call the synagogue, 416-638-5955. There is a charge of $20 for the general public and $10 for students.

The conference is an accredited group learning activity according to the maintenance of certification program of the Royal College of Physicians and Surgeons of Canada.

MOE KOFFMAN, 1928-2001:

Moe Koffman, whose brilliant flute, saxophone and clarinet playing helped redefine jazz, died last week at the age of 72 after a long battle with cancer. Born Morris Koffman in Toronto, the son of Polish-Jewish immigrants who ran a variety store, Koffman shot to fame in the 1950s, and went on to play with the world's greatest jazz stars.

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Government anti-Semitism said accepted in past

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — During the 1930s and '40s, the Social Credit party's propaganda was not only accepted by the government and the general population, but approved of, says author Janine Stingel.

Stingel, the author of a recently published book called *Social Discredit: Anti-Semitism, Social Credit and the Jewish Response*, spoke at the Vancouver Holocaust Education Centre (VHEC) on March 21, the International Day for the Elimination of Racial Discrimination.

The speaking engagement was held in conjunction with the VHEC's exhibit Too Close To Home: Nazism and Anti-Semitism in Canada.

"Here is a democratically-elected provincial government in Alberta and a national party espousing anti-Semitism with impunity," Stingel said. "And no one is stopping them. What does that say about our nation's tolerance of hatred and human rights? It was not a good time for Canadian Jewry."

In *Social Discredit*, Stingel examines the party's anti-Semitic propaganda and the Canadian Jewish Congress's reaction to it.

In addition to the literature that it produced called *Father of Lies* and *the Palestine Plot*, the party also produced a newspaper called *The Party Organ*, which a Canadian Jewish Congress (CJC) official read for two years in a row, keeping track of anti-Semitic articles, Stingel said.

"The CJC officer found that the *Party Organ* ran anti-Semitic articles 40 percent of the time, which means nearly one in every two issues had anti-Semitic articles in it," she said. "They were... accusing Jews of having masterminded the Russian revolution, causing World War II, being behind the United Nations and having fabricated their own destruction.

"It was really something else."

At that time, says Stingel, the CJC at the time was politically and numerically weak. Its ineffective response, according to Stingel, was part of a broader problem in which passivity and a belief in quiet diplomacy undermined many of its efforts to combat intolerance.

But despite its ineffectual voice within Canada, the CJC tried diligently to meet head on with what it called the Social Credit problem – an ironic reversal to what the Social Credit party deemed a "Jewish problem" within Canada.

"You have to consider the context of the times," Stingel said. "Jews are banned from public beaches; they're not invited to certain clubs. But no one is outraged when the Social Credit says what it is saying. No one is on Congress's side.

"It's easy to be critical in hindsight, but I think the CJC did all that it thought it could do. I felt slightly frustrated myself at times, and in one part of the book – I picked up a little Yiddish along the way – I wrote that what Congress needed was chutzpah."

Social Credit examined

Stingel's interest in politics and anti-Semitism dates back to her school days in Red Deer, Alberta during the early 1980s. She was a high school student when Eckville teacher James Keegstra was dismissed in 1982 for describing Jews to his pupils as, among other things, treacherous and subversive child killers and sadistic money lovers.

Stingel remembers officials visiting all rural schools in central Alberta to ensure that other teachers weren't teaching the same hatred and lies that Keegstra promoted in his own classroom.

"It was later, after I graduated from high school, that I realized what he had done by teaching that the Holocaust was a hoax and that there was a Zionist conspiracy to take over the world. And Keegstra was the second vice-president of the national Social Credit party," Stingel said.

"When I went on to college, I learned more. My book is based on my PhD dissertation."

The CJC endorsed the importance of Stingel's study of the history of anti-Semitism in Canadian society, said Nisson Goldman, vice-chair of the CJC, Pacific Region.

"As Canadians and Jews we must continue to be involved in the political and educational efforts to build a better society. Knowing our history is the first step to bettering our future," he said.

One of the most frightening revelations during the research and writing of her book was the connection between racist 1930s and '40s Social Credit party rhetoric and the language currently being used by extremist groups, Stingel said.

"Let's just say that some of the statemenst about a Jewish world plot by Social Credit politicians is very reminiscent of some of the stuff we're seeing in the extreme right-wing movements today," she said.

"Talk about repeating the past."

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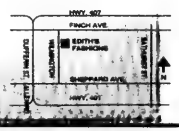

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League presents Media Human Rights Awards

TORONTO — The League for Human Rights' 26th annual Media Human Rights Awards were presented here recently. A special award was presented to Lynn Johnston, creator of the internationally syndicated comic strip *For Better or For Worse*.

Other winners were, in the newspaper category: The *Hamilton Spectator* for State of Mind, a nine-part series exploring mental health issues. Honourable mentions went to *The Suburban* in Montreal for French Parents Fight for Equal Rights in Quebec; and the *Toronto Star* for City Limits and for Lost People.

World Wide Web winner: Human Rights Internet for Linking the Digital Divide, a Web site that provides one-stop access for a variety of human rights information.

Honourable Mention: Muskoka Times Ltd. for The Saltsman Letters.

Magazines winner: *Homemaker's* for Chief Injustice, an in-depth investigation of the situation facing aboriginal women in Canada.

Honourable Mention: *En Route* for Growing Up.

Advertising winner: Glennie Stamnes Strategy for Ethical Funds, a campaign that pointed out the surprising and disturbing places invested money may end up.

Radio winner: CBC National Radio News for *Caring on the Inside*, a documentary about how prisoners can show compassion while learning how to take care of other inmates who are ageing or disabled.

Honourable Mentions: CBC National Radio News for *Brutally Frank* and CBC's Maritime Magazine for *Two in One*.

Film winner: Black Spring Pictures Inc. for *Shadows of War*, an investigation into how a Canadian forensic team worked to re-establish respect for human rights in Kosovo.

Honourable Mention: Guerrilla Films Inc. for *Life Under Mike*.

Television winner: CBC Winnipeg for *Prairie Dreams*, a study of early black communities in Saskatchewan and Manitoba.

Honourable Mention: The Aboriginal Peoples Television Network for *Contact – Residential Schools*, and CBC Newfoundland for *The Lost People*.

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CORRECTIONS

In the obituary for Irwin Gold (*CJN*, Mar. 29), Allan Reitzes' first name was spelled incorrectly, and his title was also incorrect. His correct title is executive director of UJA FEDERATION of Greater Toronto. *The CJN* regrets the errors.

* * *

In the article titled "WWW serves Passover food ideas with a click" (*CJN*, March 22), the Web address was incorrect. It should have read www.jewishfood-list.com.

* * *

In the article titled "Real men... cook!" (same edition) the recipe for Pesach chicken cacciatore should have instructed readers to use 2 tbsp. chopped parsley and 2 fresh bay leaves. *The CJN* regrets the errors.

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאגירט פון: אלעק סילווער

לכבוד דעם יום־טוב פסח

דער סדר פון ש. אנסקי

דאס קליינע שטיבעלע איז באנאנט מיט יום־טובדיגקייט. אויף אלע לעבט דער סימן פון באריהמ. אויפן טיש זיינען אויסגעשטעלט אלע שפיין פונעם סדר: דרייַ מצה־שמורהס, פארווייקלט אין א האנטוך; די זרוע — א נעבאקט הינער העלדזל; מרור און כרפס; חרוסת, עגלער אויף ליים. אין די פלאשן און אין די כוסות פינקלט דער רויטער צמוקים ווין.

ארום טיש זיצט אונדזער הויפגעזינט. דער פאטער איז א וויסן קיטל, זיצט אנגעלעגט אויף דעם הסב־בעט מיט גרויס גדלות, וויי עס פאסט זיך פאר א מלך. לעבן אים — די מוטער, די מלכה מיט א ליכטיקן פנים, א גלילקעכע, און מיר קינדער, דער עלטערער ברודער, די שוועסטער און איך, אלע אין נייע יום־טובדיקע בגדים, זיצן ארום טיש שטיל, געהאָרכזאם און שטאטיק. ביים עק טיש — אן ארעמאן, אן אורח אויף פסח, און די אלטיקע קעכין אין שפאגל־נייעם פארשוך, האלטנדיק מיט דזך־ארן די הענט אויף די קני, זיצט די אויסגעגלייכט מיט מידער אן שטאלצער רויקייט פון א מענטשן, וואס האט דערפילט זיין פליכט.

באלד וועט זיך אנהייבן דער סדר. אזהיימן דארף איך, דער יינגסטער. מיר שמיט פאר דאס פרעגן ביים טאטן די פיר קשיות. די קשיות האב איך פאר א לאנגער צייט געלערנט אין חדר. איך וויים זיי אויסנווינק, אויף לשון־קודש מיט דער איבערזעצונג אויף ייִדיש מיט דעם ניגון, ווי געהעריק, אן איך וואלט מיט א קלאפנדיקן הארצן אויף דעם טאטנס וווקן. — נו! איך צעשאקל זיך שטארק אן אויפן קול מיט א ניגון הייב איך אן:

טאטע, איך וועל ביי דיר פרעגן די פיר קשיות: מה נשתנה? אן נים אפשטעלנדיק זיך, קלאר אן גרינג שטעל איך דעם פאטער איין קשיא נאך דער אנדערער. דער פאטער, מיט א שטילן ליב־האָרציקן שמייכעלע אויף די ליפן, הערט מיך אויס געדולדיק, שאקלט צו מיטן קאפ, און ווי נאר איך ענדיק די קשיות, היבט ער גלייך אן הויך אן זיכער זיין ענטפער:

עבדים היינו. . . שקלאפן זיינען מיר געווען.

אנהייב פרילינג פון מענדעלע מוכר־ספרים

ס'איז אזוינע שפיס — א שייגער, א וואָרעמער פרילינג־טאג. די גילדענע זון האט בים אויפגיין צערסין, צעטרייבן די גרויע וואלקנס אין דער לופט און מיט איר ליכטיק פנים אראפגעקוקט פונעם בלויען הימל מילד־פריינדלעך אויף דער ערד. גאטס באשעפענישן, אלע, פון גרויס ביז קליין, האבן, אויפכאפנדיק זיך פונעם לאנגן ווינטער־שלאף, לעבעדיק, פריילעך זיך געגנטען איטלע־כער צו זיין זאך. פרישגעלע בלומען שטעקן אויוס די קעפלעך פון צווישן ינגן גרינעם גראז, קוקן אויוס אן מאכן זיך. וועגבעס ביים טיך כאפן זיך אנטאן זייער נייע, גרינע ושופיצע, שפיגלענדיק זיך אין דעם וואסער ריין אן קלאר וויי זילבער. פון די וויטע, וואָרעמע לעבדער, דארט אין דער פעלמר, קומען עופות משוגעטע־מיר צורק אהער אין זייער רו אריק. וויילדע געזרו פליסקען זיך ערגעץ צווישן וויספעס דא אין טיך. וויילדע קאטשקעס דרייען זיך ארום דעם טשערעס, ארויס, אריין מיט א גהילך, א געשווישטש. שווערלעך פלאטערן, שווענק אהין, אהער אין דער לופט, שטארק פארטראָגן אין דעם בויגן, פארריכטן נייע אין אלטע נעסטן. ברוך הבא! דאס אלטע פארפאלק בושעלט איז אויך אין למזל דא אין א גוטער שעה. זי, בושלעכע, שמיט אויף איין פוס, דאס קעפל אין דער זייט, שמיט, באטראכט איר אלטע נעסט אויבן אויף א שפיץ בוים, אן ער, אויף די לאנגע שמאלצן, שפאציידט זיך האפערדיק אויף זומפ דארט, צוקוקנדיק זיך צו א קאליושע, וווּ עס שפרינגען, קוואקען ושאבעס, און פלוצים פיק, פיק, א כאפ אין דעם רויטן וויסן פיסק אריין. ס'איז א לעבן, א פרייד, א פליענש, א זוטשענש, א זינגערייַ, א געשווישטשערייַ אומעטום. ס'איז יום־טוב, ס'איז פרילינג־צייט!

(פון „שלמה ר' חייטס")

Coast to Coast

TORAH DEDICATION: Members of Beit Rayim Synagogue in Richmond Hill, as well as Beit Rayim Hebrew School students, teachers and parents, recently held a Rosh Chodesh Nisan service in honour of their new sefer Torah. Marchers are seen here accompanying the new Torah into the synagogue. [Carolyn Blackman photos]

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בס"ד

URGENT PLEA

Dear Friend עמו"ש,

We are taught by חז"ל about the importance of being נושא בעול עם חברו - helping a fellow Jew with his or her burden. Sometimes, however, a particular situation touches us so profoundly that we are compelled to act even more compassionately than we usually do.

Such is the case about which we are writing. You very likely heard recently about a terrible tragedy that occurred in ארץ ישראל, in which a young father of forty, a בן תורה, was killed together with his youngest child - a nine-year-old daughter - in an automobile accident. This occurred as he drove through a perilous stretch of road near ירושלים, in a region where Arabs often throw rocks.

The young widow, רחמנא ליצלן, who is a native of Toronto, daughter of Tibi and Yehosheva Guttman, is now left with three sons and with little recourse for securing fundamental פרנסה. An emergency fund is being set up in this city to assist the family in their times of need ahead. The fund will remain here and will בע"ה generate a monthly income.

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- **Be understanding** – Be considerate of the range of emotions your parent may be feeling and understanding of his/her concerns during this time of decision.
- **Do the groundwork** – Help your parent determine what they *"must have"* and *"would like to have"* in a retirement residence. Then, obtain literature from local residences. After reviewing the information arrange for a tour.
- **Let your parent take the lead** – Your parent should be as actively involved in the decision making process as possible. This will go a long way towards your parent adjusting to a wonderful, new lifestyle.
- **Help to arrange the move** – For most seniors, a move to a retirement residence means downsizing. If your parent is uncertain what to take, suggest that they store some of their possessions until they move into their new suite.
- **Be supportive during the adjustment period** – Remember, home is truly where the heart is. Take an interest in your parent's new accommodations – they are sure to appreciate suggestions about how to make their new suite feel like home.

Lifestyle Retirement Communities operates 17 retirement residences across Canada. For more information on moving to a retirement residence call Gwen Mackay-Smith at **Forest Hill Place** - (416) 785-1511 or Pam Starr at **Glynnwood** - (905)881-9475 for a copy of *Taking Charge – A Resource Guide to Retirement Residences and Long-Term Care Facilities*.

LIFESTYLE Retirement Communities

Coast to Coast

Vancouver's Jewish home for aged overdue for expansion: president

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — Vancouver is long overdue for an expansion to its only Jewish home for the aged, says Lee Simpson, president of Louis Brier Home and Hospital's board of trustees.

Currently home to 217 residents, Louis Brier has a two-year waiting list, and as the community's population of seniors continues to grow, Simpson feels that the development is crucial.

"People are desperate to be admitted to a facility with a Jewish environment," she said. "We need this expansion."

The new $7.5 million facility – to be built on Louis Brier's parking lot – will offer 60 units: 40 private apartments for independent living with available support services and 20 multi-level care suites for people with moderate to heavy nursing needs.

Although most Louis Brier inhabitants are seniors, it is not a requirement. It is, however, a prerequisite that residents be Jewish.

"The positive impact of living in a Jewish environment cannot be overestimated – especially for people in their later years who depend on familiarity," Simpson said.

The advantage of the independent-living units, according to Simpson, is that it will improve the social interaction of future residents, some of whom might currently be living alone and experiencing loneliness.

In addition, it will serve to aid those who are possibly facing nutritional difficulties and safety concerns.

A major fund-raising campaign was launched February 21 and ends March 31. Construction begins in June, and if all goes according to plans, should be completed by June 2002.

"We're well on our way to the $7.5 million," Simpson said. "We're about halfway there, thanks to a most generous donation by Dr. Irving Snider, who gave us $2.2 million."

The new facility – to be called the Dr. Irving and Phyllis Snider Residence – will be independent of government and will be fully controlled by the board of trustees, said Ken Levitt, Louis Brier administrator.

"The Ministry of Health says there will be no more capital funds for construction in Vancouver and no more subsidies for the daily operations of facilities like this in Vancouver," he said. "The board has completely done this on its own."

More information regarding costs, rental availability, and subsidies for persons who have a demonstrated need will be available this summer, Simpson said.

Louis Brier, Vancouver's first home for the aged, was founded in 1946 and has been in its present location at Oak Street and 41st Avenue since 1968. It began as a retirement home for poverty-stricken Jewish males and has undergone previous expansions in 1977 and 1992. It is the only home for elderly Jews west of Winnipeg.

A reasonably accurate microcosm

Scene in Ottawa

By G.K. SIMCOE

It all started with the soon-to-be former Minister of State for Multiculturalism Hedy Fry's assertion about cross burnings in British Columbia. Fry, who is certain to lose her portfolio in the June Cabinet shuffle – if not before – raised the spectre of right-wing, Christian intolerance.

Since then, others have entered the fray, on all sides of the issue. Canadian Alliance members, many of whom are devout Christians, are frustrated and hurt that the label of racism always seems to be tagged on them by so-called liberal pluralists who practise their own brand of intolerance and prejudice.

Joining Minister Fry most recently was Sheila Copps, who was forced to apologize for suggesting that some of these Christians are anything but! Finally, it took the Reverend Bill Blaikie, the veteran New Democrat who served as a United Minister before entering politics, to try and tone down the passions.

The Hedy Fry incident has less to do with religion than with accountability for uttering false or misleading statements in the House. That issue will play itself out in due course.

However, it does raise an important question about religion and the role it plays in parliamentary life. People like Senator Jerry Grafstein often reflect their religious and cultural heritage in their speeches and public discussions. Stockwell Day is not the first to suggest that his religious orientation helps shape his views on public policy matters.

The truth is that there are members in each caucus who hold deeply-felt religious views and colleagues who are dismissive of them as a result. If we are to be honest, we would have to acknowledge in some cases, that attitude borders on contempt for all things religious.

Senator Anne Cools raised the pitch of the debate even higher by claiming that there are those in her own caucus who have expressed explicitly racist remarks. This is all pretty disturbing stuff, especially since as a reasonably objective observer, your humble scribe can confirm that such attitudes are hardly uncommon on the Hill.

The two conclusions to be drawn from these revelations are, in some ironic way almost comforting. First, the Parliamentary precinct is not immune from the same challenges that confront society as a whole and therefore serves as a reasonably accurate microcosm of Canadian society – with all of its warts. The second is that the Hill could benefit from some outreach programming on cultural and religious tolerance. Is anyone listening?

Have a Happy and Healthy Passover

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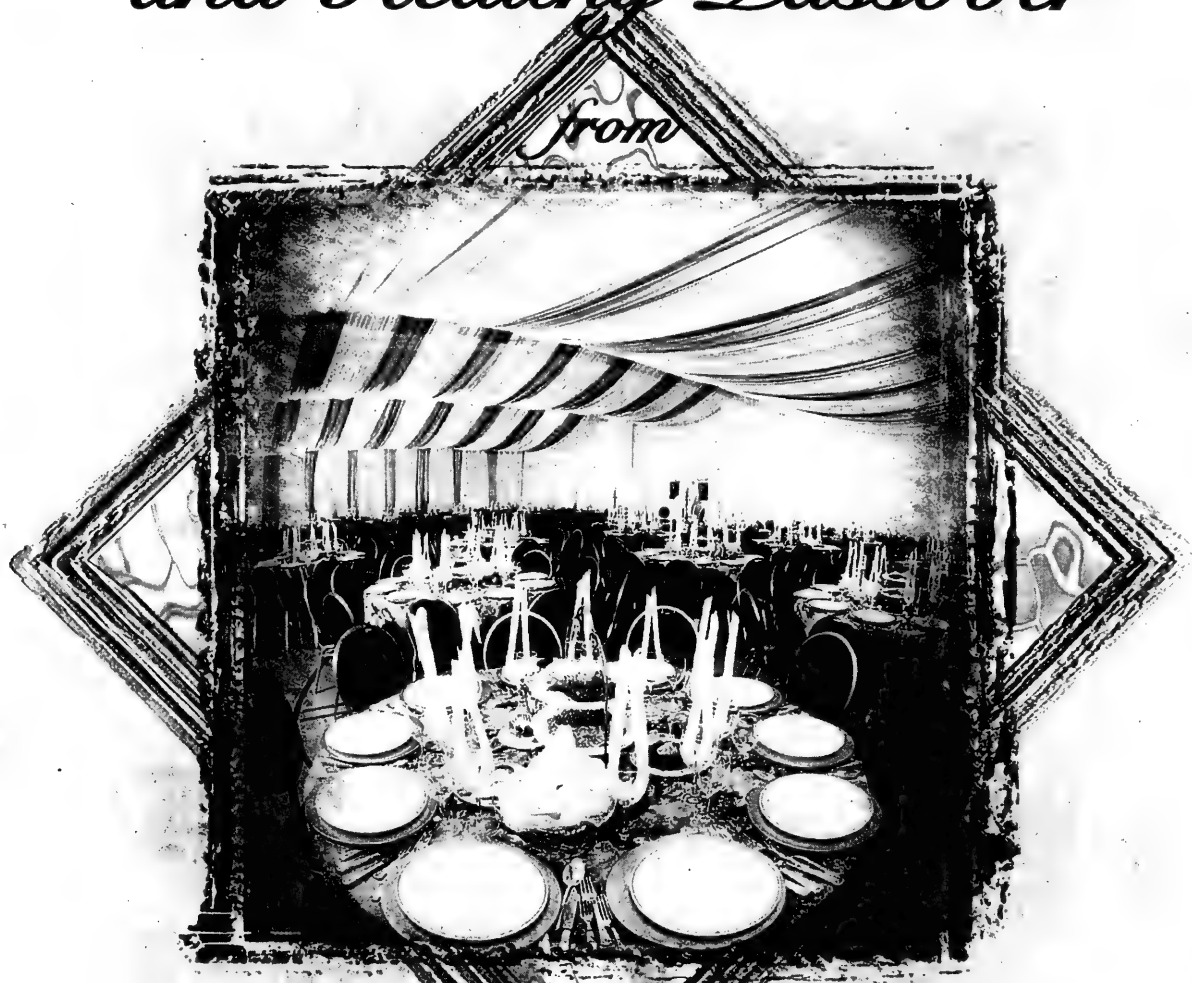

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Hamilton Jews lend a hand to aid homeless

By JULIA KOLLEK
Special to The CJN

HAMILTON — A delicious aroma of chicken in apricot sauce wafts from a church door in downtown Hamilton: It is the best greeting for a hungry person.

This is the Tuesday night Out of the Cold program that runs throughout the winter, and offers dinner, a place to sleep overnight and breakfast to those in need.

In the basement, a group of volunteers from the city's Jewish community have been cooking since 11 a.m., and they have no idea how many guests they will feed this evening.

They are ready for 120, but one cold night in January, 160 people turned up in need of a meal. The visitors are families with children, and single men and women of all ages.

Some are sleeping on the street, and some are the working poor who have chosen low-paid jobs over welfare but are finding they have little money left for food once their rent is paid.

Others suffer from mental illness, and are unable to cope in the group homes set up for them after the big hospital facilities were closed down.

These are the people Sister Carole Anne Guay, a retired nun, wanted to help and the reason she formed the Out of the Cold program four years ago.

Using programs in Toronto as her model, her goal was to offer seven nights a week of meals and overnight accommodation from November to March in her city.

Each night costs around $600, and solely through donations, she had already managed to fund-raise for three sessions. Last year she met members of the Jewish community, and a fourth self-supporting night came into being.

Gloria Silverman read about her work in the paper, and began to volunteer to see what was involved. She wanted to help found another branch.

"I feel it's vitally important for the Jewish community to reach out. We are very diligent about looking after our own in need, but we need to extend beyond the Jewish community, " she said.

Initially, Silverman had wanted to cook kosher meals and use a synagogue location, but the cost would have been prohibitive, and the synagogues were too far from the downtown core where the program was needed.

To Sister Carole Anne's delight, Gloria raised $12,000 by the end of last summer, and had enlisted volunteers.

Madeleine Levy became volunteer co-ordinator of what she calls the most rewarding experience of her life. She tells of one night in particular. They were stacking the chairs to put out beds, when a man came in asking for food. He had not eaten for three weeks and was sick with fever.

"I made him some soup and a cheese sandwich, and asked him if he had somewhere to stay," said Levy.

He became a regular visitor, and one day, looking cleaner and healthier, he came up to her to tell her he had found a part-time job.

Continued on page 29

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2:15 p.m.
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THE COMMUNITY IS INVITED

First small Jewish community to offer program

Continued from page 28

"He told me I had been his lifeline. He said that what our group thinks might be a small thing had made all the difference to his life. The thank yous are heart-wrenching."

While Holy Blossom synagogue in Toronto has been running a larger Out of the Cold for several years, this is a first for this small Jewish community whose numbers hover at about 5,000.

There is a great sense of achievement, and not just because of the money that has been raised. Silverman singles out the family atmosphere as the most fulfilling aspect, and enjoys the fact that her own family members are volunteering, including Sarah, her eight-year-old granddaughter.

"The most important thing was to get families to volunteer together. I've been a Jewish educator all my life, and taught tikkun olam and the idea that we are responsible for one another. I know that a model is so much better than a classroom. What better model than working with your parents?"

Sister Carole Anne was initially hesitant about children helping, but exceptions were made with the added proviso that youngsters are accompanied by an adult when serving food to guests.

Head Cook Miriam Davidson checks on the soup. Money to buy the industrial stove was donated by local steel company Dofasco.

Now she acknowledges it is the family atmosphere that characterizes these Tuesday nights. The other friendly joke on the street and in the kitchen itself is that the food is good on Tuesdays because Jewish women like to cook.

It was an aspect of the program that was made public from the beginning. As Levy recalls, "We announced we were Jewish the first night we opened, because we wanted to build bridges."

The experience has broken down barriers as well. These were the first Jewish people many of the guests had ever met, just as many of the volunteers had never before talked to the poor or homeless.

The program has been an opportunity for Christians and Jews to volunteer together, and it has inspired a Muslim group in the city to run a session.

Back down in the kitchen, Levy calls the volunteers to a break. Before the guests arrive, they make time for a d'var Torah. Then it's back to the busy hum of buttering rolls and preparing – metal, not plastic – cutlery and china plates, which is all part of the philosophy of treating the guests with respect.

It is almost 4 p.m. when chicken vegetable soup – made from fresh chicken – and rolls are served. The food is bought in bulk, and many local merchants donate supplies. The new industrial stove in the kitchen was bought with money donated by one of the big steel firms in the city.

Head cook Miriam Davidson shows off the stove proudly. She is a cordon bleu chef who used to run her own catering business.

"Our guests can eat as much as they want. It's been nice to see how much better some of them are doing. Because we serve such good food, our guests get dressed up – they feel this is their night out. One lady told me 'the food is so good I've gained 12 pounds this winter!'"

"We have a lot of fun," says Miriam, and she waves a hand over to the two men scrubbing pots at the kitchen sink. "Where else can you find a master baker and a world-famous doctor doing dishes?"

Dinner is at 5:30. The guests will enjoy the chicken in apricot sauce served on fluffy mashed potato and peas. There is tossed salad with vinaigrette, cakes and pastries, fresh fruit with juices, coffee and tea.

The menu is different each week but to offer high protein, there is always a beef or chicken entrée, made from scratch to taste better.

Care is taken to find out what the other churches are offering on their nights so that the guests are not served the same food two nights in a row. Those who sleep over receive a cooked breakfast plus a lunch bag with fresh sandwiches and fruit to help them on their way.

Sister Carole Anne agrees that help is needed all through the year. One of the guests once pleaded with her to start an Out of the Heat program throughout the summer. But the effort is enormous: "I wouldn't be able to keep my volunteers", she says.

Meanwhile, she will herself take a turn to be a guest – for the seder at Levy's home.

"Sister Carole Anne is a wonderful human being," says Levy. "We have learned a lot from one another."

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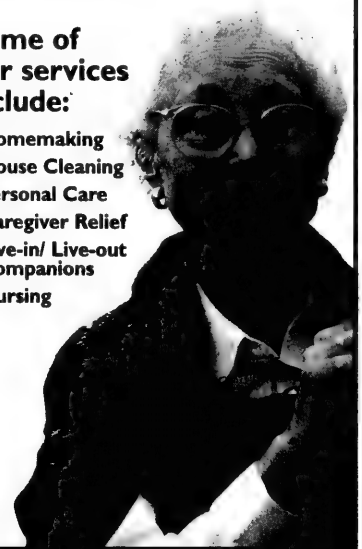

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On Campus

Students network at conventions

By FRANCES KRAFT
Staff Reporter

TORONTO — These days, students have a wider choice of entry points to Jewish campus life than in years past.

Probably the best example is Jewish Campus Services of Greater Toronto's (JCS) annual arts festival, instituted in 1998 to appeal to students who may not have been connected to the organized Jewish community.

There's also the "KKK," as some people refer with tongue in cheek to Kesher, Koach and Kedma – the campus groups that are aligned denominationally with Reform, Conservative and Orthodox respectively.

Recently, Kesher and Koach held North American conventions attended by a number of Canadian students and their American counterparts.

Conservative, Reform Jews gather

For Jesse Gold, a fourth-year communications and sociology student at York University, the Koach Kallah held in late February at the University of Pennsylvania was a catalyst for his becoming involved in the Conservative students' organization.

But is there a need for a denominational subgroup when Hillel groups serve all Jewish students, regardless of denomination?

"Yes," says Gold, who was one of 24 students from Ontario among the 130 in attendance. "A conditional yes."

An alumnus of B'nai Brith Youth Organization, Gold believes one of the best things about BBYO was that it "wasn't affiliated with any synagogue, and that anyone was welcome to join.

"That said, I also think it's important to have programming that will speak to particular people... certain Reform people wouldn't necessarily be all that comfortable on an Orthodox shabbaton," he said.

Being on the Koach Kallah "makes me want to become more active again... I've been out of the loop in terms of leadership for quite a while."

Now Gold is involved in planning an Ontario Koach kallah for the upcoming academic year, and, more imminently, is planning to host an upcoming Koach Shabbat dinner at his house.

Other Koach activities being held in Toronto this year include Israeli dancing, Shabbat dinners, holiday parties and a joint program with Kesher on Jewish pluralism.

Kedma, the Orthodox group, has relatively fewer activities since the departure from Toronto for New York of Rabbi Maury Kelman, who conceived of the group. Kedma does, however, have a Toronto presence, and a recently created local board in conjunction with JCS.

Shana Kurlandsky, Koach program co-ordinator for JCS, at whose suggestion Gold attended the convention, said that although many of the students had a prior affiliation with the Conservative movement through their parents or United Synagogue Youth, it was "neat [for them] to meet people the same age that shared their values...A lot of students came back with a great energy."

The program included a variety of study options, including a session on Student Perspectives on Conservative Jewish Life on Campus, and several addresses by Rabbi Ehud Bandel, president of the Masorti movement, as Conservative Judaism is known in Israel.

Jen Ezekiel, a second-year science student at the University of Calgary and a board member of her local Hillel, attended the Koach Kallah to experience an international convention and see how students in other cities run Hillel and Koach. There is no Koach presence in Calgary, whose Hillel has about 60 members.

"We're trying to get more people involved," she said. An alumna of the Calgary Jewish Academy (a local day school that runs through Grade 9) and a former USY president, Ezekiel said there are "so many [of her peers] who are lost" to organized Jewish life. She and other involved students have been talking about raising awareness of Hillel, she said.

Jen Laskin, president of the Jewish Students Association at McMaster University, attended the Kesher convention held in March at Pennsylvania's Camp Harlam, even though the Reform organization is not active at her campus in Hamilton, Ont.

A fourth-year chemistry major, Laskin – who grew up at Mississauga's Temple Solel and was active in her Reform youth group as a high school student – likes the multi-denominational mix at the JSA, but said being at the conference "gave people, including myself, a good idea of where we stand in terms of our Jewish identity."

Many of the other three dozen convention participants, she noted, are in Jewish studies and want to pursue careers as rabbis or cantors.

Thirty-five students, including six Canadians, attended the conference, which included workshops, services and discussion groups.

"It was really more of an opportunity for students to meet other students and connect on the basis of Reform Judaism," said Janice Elster, Toronto's Kesher program intern who is in her fourth year of Jewishs studies at the University of Toronto. "It was re-energizing."

Among the programs Kesher runs in Toronto are regular lunch-and-learn events as well as Shabbat dinners.

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Israeli shot after PA issues warning to the IDF

By AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — As the Palestinian Authority (PA) issued a warning to Israel Sunday night that it has "crossed a red line" by entering Area A (under Palestinian control) to arrest six Palestinians, an Israeli citizen was shot dead near Nablus. No other details were released for publication at press time.

The six Palestinians, including five members of Force 17, Yasser Arafat's presidential guard, and another Palestinian civilian, were arrested late Saturday night near the village of Sinjil. The IDF and Shin Bet believe they were involved in recent terrorist attacks against Israelis and were planning further attacks.

The arrests were part of the measures approved by the security cabinet against the PA, and an additional success for the Israeli security forces.

Palestinian sources said the six were grabbed a kilometre inside Area A territory, about two kilometres west of the village of Sinjil, which is under Israeli security control. A number of shooting incidents, especially at Israeli cars, have been carried out from Sinjil and the surrounding villages.

Israel blames Force 17 members, especially those operating in the Ramallah area, for a series of ambush killings and other attacks on Israelis during the recent fighting. Eight Israelis have been killed and more than 20 injured in attacks blamed on Force 17.

The six where caught on their way from the village of Jiljiliya to a Palestinian checkpoint, unmanned at the time, on the border with Area A.

It is thought that the six are part of a cell which works with Fatah, and together are responsible for a number of terrorist attacks around Nablus and Ramallah.

The IDF has stopped seeing Area A as a line that cannot be crossed, and may now enter the area for short periods to put an end to shooting incidents. In addition, the army may enter these areas to carry out arrests, such as those on Saturday night, given relevant information. The focus will be on stopping terrorist attacks before they are carried out, and not on acts of revenge.

Security sources said the Palestinians may respond to the arrests by attempting to kidnap Israeli soldiers. The head of the PA's preventive security apparatus in the West Bank, Jibril Rajoub, said Sunday that the arrests were a "clear violation of the Oslo accords. The Israelis have crossed a red line."

Chief of Staff Shaul Mofaz told Israeli media in response to Rajoub's statement that "the Palestinians are the ones who have crossed the red lines," adding that "the IDF will act wherever needed to harm the terrorists."

In addition to increased attempts to kidnap soldiers, Israeli sources say the Palestinians may also respond to the arrests by holding onto Israelis who enter areas under PA control.

Gunbattles between the IDF and Palestinians raged throughout Sunday evening in various flashpoints in the territories, including the Jenin bypass road, Nablus, Rachel's Tomb in Bethlehem, Hebron and settlements south of Har Hebron. No one was reported injured in these incidents.

The IDF responded with heavy gunfire to a gunshot from the Palestinian neighbourhood of Abu Sneina in Hebron at the end of the funeral of 10-month-old Shalhevet Pass. The precise source of the shooting was never located, and it is possible that a gun went off by mistake.

The Yesha Council of Settlements wrote to Mofaz on Monday to decry the reduction in permanent IDF forces stationed in the settlements. Temporary Yesha head Ori Ariel wrote that there had been a 30 to 50 percent reduction in manpower, despite the hazardous situation and demands that something be done as soon as possible.

In the six months since the start of the recent violence, the IDF has prevented a total of 4,135 terrorist attacks. In the last month alone, however, there have been 10 terrorist attacks within the Green Line, compared to a total of nine over the five preceding months.

The IDF figures state that 70 Israelis have been killed since September 2000 – 41 civilians and 29 security service personnel.

Arafat's fingerprints

By AMIR OREN
Ha'aretz Daily Newspaper Ltd.

Comment

Last week, a senior officer in the IDF General Staff, an expert in intelligence and military operations, was asked how Yasser Arafat's behaviour has changed since Ariel Sharon was elected prime minister.

The officer replied that in addition to the information that is common knowledge – the release from prison of Hamas and Islamic Jihad members; the violation of Arafat's promise to publicly call on the Palestinian Authority (PA) security forces, in Arabic, to cease firing at Israelis; the new emphasis on the fact that responsibility for the shooting and the terrorist bombs in the territories belongs to groups identified with the PA leader such as Force 17 and the Tanzim; the cessation of co-operation between Arafat's preventive security apparatus and the Israeli Shin Bet security service – Arafat had gone one step further than in the past.

According to the information at his disposal, the officer said, Arafat had specifically instructed senior members of Hamas and Islamic Jihad to carry out terrorist attacks in Israel.

If this information is correct, there will be less incentive to preserve the PA as a partner for rapprochement and for an agreement.

Arafat did in fact meet with representatives of various organizations in Ramallah on March 25, in the context of The Committee of Islamic National Forces, and there have been conflicting reports about the issues discussed there.

Security experts who are not suspected of sympathy for Arafat feel that the intelligence picture is more complex, even if the conclusion is not. In their opinion, Arafat must be assumed not to have deviated from his time-honoured custom of avoiding leaving fingerprints on the trigger of the Palestinian rifle. That's how it was when he was exiled from the territories, leaving the attacks to his deputies, Abu Jihad and Abu Ayyad. This is how it has been since he arrived in Gaza.

Intelligence sources consider Arafat responsible for the general order regarding violence toward Israel, including those acts carried out by his past and future rivals, Hamas and Islamic Jihad.

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UK Jewish community wary of national census

By SHARON SADEH
Ha'aretz Daily Newspaper Ltd.

LONDON — This year's national population census conducted by the Office of National Statistics has created a stir in Britain's Jewish community.

The census, which is conducted every ten years and which will reach some 24 million homes this April 29, is now asking respondents to state their religion and that of all others present in the house.

Standard information requested on the form includes the names and personal details of all household members. It is an offense not to complete it; 342 people were prosecuted and fined for failing to provide proper responses in the last census in 1991.

Though the religion question is optional and will help the government allocate funds for special groups more effectively, the Jewish community objects to the state's being provided with such information.

The community is also worried the census will confirm that its numbers are dwindling and that it will soon disappear. There may be implications for government funding if it emerges that the group is much smaller than once thought. Forty percent of Jews intermarry in Britian, and the negative birth rate is rising.

According to the Board of Deputies, the elected, national representative body of the British Jewish community, the Jewish population is expected to number between 268,200 and 272,500 this year. The population is expected to fall by some 17 percent in 2016, compared to 1996 figures, to between 229,100 and 245,400. In a population of some 59 million, the community will be no more than a negligible minority.

A related concern is that many Jews will not respond to the question, and so the community will be registered as being far smaller than it really is.

Nevill Nagler, the board's director general, calls on all Jews "to respond to the question without hesitation. We have full confidence in the census, and we are certain that this information will not reach unwanted eyes."

Rona Hart of the board's community research unit says that the authorities have promised that the information will be stored in a database that other government ministries cannot access and that it will remain under wraps for 100 years.

Not all journalists blame Israel first

When Ariel Sharon became Israel's new prime minister, there was fear that the Canadian media would treat him in a negative, prejudgmental fashion. Fortunately, the evidence thus far, with a few exceptions, has not sustained this concern.

To a significant degree, the understanding shown for Israel's predicament with the Palestinians in the *National Post* and other Southam papers has ameliorated the way Israel is now viewed.

Moreover, there have been other strong, independent voices, such as the *Globe*'s Marcus Gee, who argues that the campaign of Palestinian violence not only violates Arafat's written commitments to renounce violence in favour of negotiations, but also significantly sets back the Palestinians' own aim of achieving statehood.

Gee also believes that Israel cannot be expected to undertake a unilateral withdrawal from the remainder of the territories since "to do so in the absence of a negotiated agreement on peace terms and borders would be to invite chaos and indefinite conflict."

But Arafat has already set about to create a form of chaos – chaos mixed with what William Thorsell, the *Globe*'s former editor-in-chief, described as Arafat's "pathological" drive to portray his people only as helpless victims.

This growing perception of Arafat's true intentions has not gone unnoticed by other journalists as well. For instance, on March 27, following the sniper murder of a 10-month-old Israeli baby in Hebron, the two terrorist bombings which killed and maimed Israelis in Jerusalem, and against the backdrop of the Arab League summit taking place at the same time, CBC-TV's Neil Macdonald said, "Palestinian militants are clearly bent on provoking a bloody retaliation by Israel during the Arab summit… Arafat looks increasingly cornered. He made wild claims… about Israeli soldiers using what he called poison uranium against his people. Arab leaders, meanwhile, are not fulfilling pledges of financial support, citing the corruption of Arafat's regime."

In another report that same day, Macdonald noted the "restraint" Sharon displayed in the face of mounting violence against Israeli citizens, even saying at one point that "Sharon appears to have no taste for sharply escalating this conflict."

The following day, when, after yet another suicide bombing Israel finally struck with prior warning at PLO assets in Gaza and Ramallah, Macdonald observed that Israel's retaliatory action "was probably too restrained to assuage the popular anger that's been building all week."

There will always be journalists who blame Israel first. But let us not lose sight of the many who don't.

Prepared by Paul Michaels of the Canada-Israel Committee.

March 26

• The Labour party announced it will hold primaries to choose its next leader on Sept. 4.

March 27

• Shalhevet Techiya Pass, 10 months, was murdered in the arms of her mother when Palestinian gunmen fired shots at a playground in the Avraham Avinu neighbourhood in Hebron, from the nearby Abu Sanina village. Shalhevet died from gunshot wounds to the head. Itzhak Pas, 25, her father, was shot in the leg.

March 28

• Following several Palestinian terrorist attacks this week that killed three Israelis and wounded dozens of others, IDF gun ships targeted five buildings belonging to Force 17 (Yasser Arafat's guard force) in the West Bank and the Gaza Strip.

• The Knesset passed the budget for 2001 at NIS 245.8 billion ($61 billion US). The vote was 54 -18.

March 29

• About 100 Hebron settlers and supporters from other settlements battled police who tried to stop them from vandalizing Palestinian property. One policeman was hospitalized for a concussion. Police said they would prosecute anyone who resisted police or vandalized Palestinian property.

March 30

• According to the Ministry of Labour and Social Affairs, 42,000 workers lost their jobs due to Palestinian violence during the final quarter of 2000, *Ha'aretz* reported. Seventy percent of the layoffs were in tourism, including hotel, restaurant and related services employees. Hotel occupancy rates dropped to 30%, except in Eilat and the Dead Sea area.

Files from JTA and Ha'aretz

KOTEL PLAZA EVACUATED: Worshippers at the Kotel had to take cover last Friday from stones that were thrown at them from above, on the Temple Mount. Seen inset are some of the stonethrowers on the Mount, faces hidden, in the midst of their attack on the worshippers below. [Israel photo]

Mass Jewish grave found in Poland

By YAIR SHELEG
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Forensic researchers have found the mass grave where Poles murdered 1,600 Jews of the northeastern village of Jedwabne in July 1941, a Polish government official said recently.

The government researchers found the site after examining aerial photographs from the early 1950s and the use of sonar equipment, which made it unnecessary to dig in the area itself or damage the remains of the victims.

The barn where the Jedwabne Jews were burned to death was also found.

Andrzej Przewoznik, who heads an agency supervising wartime cemeteries and monuments, said the site can now be dedicated as a cemetery with a fitting memorial.

In July, on the 60th anniversary of the massacre, the Polish government plans an official memorial ceremony and will apologize for the pogrom.

The slaughter of the Jews of Jedwabne was for years blamed on Nazi German troops who occupied the area during World War II. The issue caused a storm in Poland last year, after Professor Jan Tomasz Gross, a Polish-born researcher living in the United States, published *Neighbors*, a book containing eyewitness accounts of how the massacre was the work of Poles.

The book touched a sensitive national nerve because it questioned Poland's self-image as victims of the brutal Nazi occupation, not collaborators with it.

After the book's publication, a memorial plaque saying the Germans massacred the Jews was removed. A sign bearing the names of the victims will replace it, but the authorities have yet to agree to what extent it will "admit" Polish responsibility for the pogrom.

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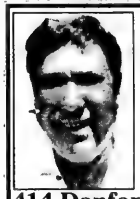
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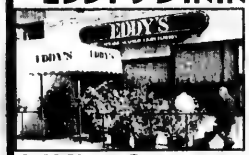

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Everyone searches for breadcrumbs

By GEORGE ERDOSH
Special to The CJN

As Passover approaches, exciting preparations go on in Jewish households. Your mother unpacks and cleans a set of china, dishes and silverware reserved just for this holiday, she cleans the house as if royalty was coming, and the family unearths and gets rid of every single breadcrumb in the house.

Everyone searches for breadcrumbs, looking into pockets, on car seats and under beds, and destroys or gives away every bit. They even get rid of the vacuum cleaner bag into which the bread crumbs are sucked up. Boxes of matzah and matzah meal appear in the kitchen.

When I was a kid more than 50 years ago, I watched my mother go through the same exciting Passover preparation, and my grandparents, when they were kids, watched identical preparations some 100 years ago. This is how Jews passed their traditions down from generation to generation not for hundreds but for thousands of years. Whether they lived in Poland, Russia, England or South Africa, Jews followed all their traditions in exactly the same way, to preserve their own identity among the many religions surrounding them.

Usually, it is the Jewish mother who prepares both the special Passover meal and the seder plate. But the seder plate is easy for you to prepare, and this is a good way to learn this ancient tradition.

Remember, there is a seder on two nights, and you should prepare enough for two seder plates.

Parsley and salt water: Prepare twice as many sprigs of fresh parsley as the number of people at the seder. Place half of them on the seder plate and put the rest in a plastic bag for the second day.

Dissolve one teaspoon of salt in one cup of water in a small bowl. Place it near the seder plate.

Roasted egg: Wrap egg tightly in aluminum foil. Put it in the oven, and let it bake for about an hour. Take it out, let it cool off, and put it on the seder plate. You can either make two at the same time, one for each seder, or use the same one both nights.

Shank bone: Take a lamb, beef or chicken neck, or a shank bone if you can find one, and wrap it well in aluminum foil. Put it in the oven and roast for about two hours. Take it out, very carefully, unwrap it and put it on the seder plate. You will only need one neck, as you can use it for both seders.

Bitter herbs (maror): Most people use horseradish. Fresh horseradish root is best. Take the root and wash it well. Scrape it with a small sharp knife to get rid of the dark outer skin and wash again. Now you are ready to grate the root on a hand grater. You will probably shed tears, because horseradish lets off an eye-irritating gas when it is grated.

If you can grate outside with a breeze blowing or near an open window or blowing fan, you will suffer less. Watch your fingers – it is easy to scrape some skin into the horseradish.

If your mother lets you, you can also use a food processor.

Karpas (root vegetable): People can use something green, like celery, or a potato. If your family uses a potato, boil two whole potatoes in salted water that barely covers them for 30 minutes, or until they are soft but not mushy. Drain the water, and let the potato cool. Peel the potato, slice it into sticks or slices and put it on the seder plate. Put the second one away in a plastic bag in the refrigerator for the second seder.

If you are having large seders, you might want to make two potatoes for each one.

If you are using celery, take off the leaves, and wash the celery stalks very well. Cut off the white bottom, and slice the rest into sticks.

Charoset: This is the best part to eat, but it can take the longest to prepare.

You will need one tart apple, lemon juice, 1 cup chopped walnuts, 1 tbsp. wine or grape juice, 1 tsp. cinnamon, 2 tsp. sugar.

Wash the apple, and take out the core and stem with a small sharp knife or an apple corer. Chop it into small cubes. Squeeze a little lemon juice over the apples and mix well (this prevents them from turning brown).

Mix the walnuts with the wine or grape juice, sprinkle cinnamon and sugar on top and mix very well.

You can also use the food processor for the charoset. After you cut the apples into small cubes, add the apples and everything else in the food processor, and process until the mixture is smooth but not too mushy.

This recipe makes enough for both seders, unless there are a lot of people. You can make more if you want to.

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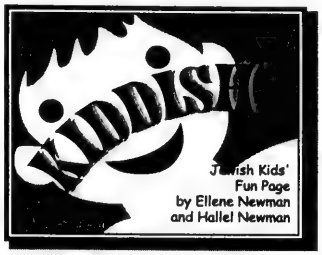


FROGS

Are you ready to leave Egypt? Here is the second of the ten plagues (Exodus 7:26 - 8:11), retold with additions from the Midrash.

Moshe and Aharon (Moses and Aaron) entered Pharaoh's palace, calmly passing by the fierce lions and other wild beasts chained to the walls. They walked down the long, carpeted hall until they reached Pharaoh's golden throne.

Moshe spoke, and Aharon relayed his words to Pharaoh: "Let my people go."

"No," laughed the Egyptian king, flanked by his royal ministers. "The slaves are a vital part of our economy. Why should I release them?"

"If you do not, God will punish Egypt."

"With what? You believe in Him? You are simply good magicians. Just because you can turn water red doesn't mean I should let you and your people free!"

Moshe was surprised by Pharaoh's refusal. The previous plague of blood had been disastrous, and Pharaoh was dismissing it as unimportant!

"Very well then," said Moshe, rising to his full height. "Know that tomorrow Egypt will be overrun with frogs. They will attack you and your nation. They will — "

"Liars!" shouted Pharaoh. "Get out of here!"

"You have been warned." Moshe turned and left.

Early the next morning Moshe and Aharon went to the Nile river. Aharon stretched his staff over it and a tremendously large frog emerged. It croaked thunderously and defiantly, and lumbered toward the royal palace. The Egyptians stared at the huge amphibian in shock. One of the palace guards whipped out his club and belted the frog as hard as he could. The frog opened its mouth, and little frogs shot out. They jumped around chaotically, aiming for the palace, biting unfortunate Egyptians along the way.

Undeterred, the guard gave the behemoth frog another whack, and more frogs materialized from its mouth. Swarms of frogs poured forth, filling Egypt. The colossal frog raised its head and whistled. Myriads of frogs ascended from the Nile, accompanied by crocodiles and other reptiles.

Egypt was full of jumping frogs. They were everywhere. In every glass of water tadpoles swam. Frogs jumped into the bread dough and were baked inside the loaves. People shouted as they tried to communicate over the din, but in vain; the endless croaking drowned out all other sound. Sleep became impossible. People nearly became deaf.

The frogs attacked and bit the Egyptians. When someone opened his mouth to try to eat, frogs jumped down his throat. The entire land of Egypt was a writhing, green mass of frogs.

Pharaoh sat on his throne, batting away frogs, and heard two frogs inside his stomach talking as they tried to escape, biting and scratching.

"When do we get outta here?"

"When ben Amram (Moshe) tells us to."

"Enough!" screamed Pharaoh. "Call Moshe! Call Aharon! I'll let the Jews go! I promise!"

Moshe and Aharon entered the palace, untouched by the multitudes of frogs that attacked everyone else.

"I mean it!" cried Pharaoh hysterically. "Daven (pray) to God. Stop them! Please! I really will let you go! You have to believe me!"

"When should the plague end?" inquired Moshe casually.

Pharaoh desperately wanted the plague to end immediately, but he also wanted to see if God could end the plague at any given time. So in spite of his suffering he replied, "Tomorrow morning!"

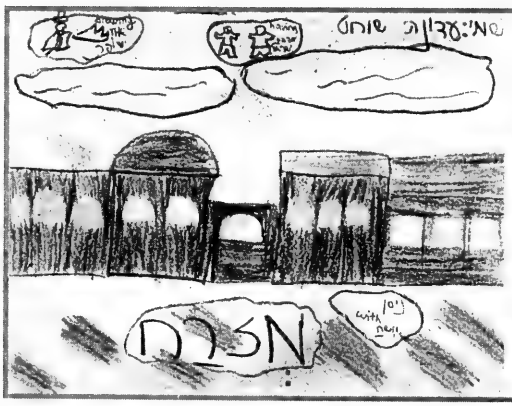
Moshe nodded his head, "So it shall be," and returned to Goshen, the Jewish province and the only area in all of Egypt untouched by the plague.

Sure enough, the next morning every frog abruptly died. Egypt was full of dead, decaying frogs. People swept them up and piled them into gigantic heaps. They rotted in the blazing sun, and Egypt stank.

But as soon as the plague ended, Pharaoh began to have doubts.

"God didn't do this," he proclaimed. "My wizards can make frogs too. Moshe is just a super magician. There is no God. I am God! I will never let the Jews go free! They will be my slaves forever!"

Moshe and Aharon heard that Pharaoh had recanted. And they knew that more plagues, worse ones, were coming. Very soon.



NEXT YEAR IN JERUSALEM

The above drawing was made by nine-year-old Adina Schochet, the grand prize-winner of Chabad@Flamingo's art project. Adina was part of the Chabad's Next Year in Jerusalem program held at the synagogue on March 18.

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Cantors arrange for Sing-in Hallel at Holy Blossom

By CYNTHIA GASNER
Special to The CJN

TORONTO — Sing-in Hallel will present, for the first time ever, a full-length concert covering the entire traditional text of the Hallel.

The program, which will feature classical, chassidic, romantic and contemporary music will take place on Wednesday, April 11, at 8 p.m. at Holy Blossom Temple.

Nine choirs will present familiar selections from their own repertoires and six cantors performing solos, duets and trios, will chant from various renditions of Hallel.

Song sheets will be distributed to the audience, and the Holy Blossom Temple Simcha Band will lead the congregation in songs of Hallel as the audience is invited to join in the singing.

The idea for the sing-along came to Cantor Efraim Sapir of Beth Tikvah Synagogue when he recalled attending a summer sing-along some years ago in Milwaukee, Wis., where he was then serving as chazzan.

"The entire hall was divided into voice categories – sopranos, tenors, alto and bass. We were given the score and the conductor announced the pieces. The audience and professionals joined together in song. It was a fun thing to do."

Sapir says when he spoke to Cantor Benjamin Maissner of Holy Blossom Temple about the "happening in Milwaukee" Maissner agreed that it was a great idea.

Cantor Efraim Sapir (left) and Cantor Benjamin Maissner review the program for the Sing-in Hallel at Holy Blossom Temple.

"It was Beny who came up with the Hallel theme," Sapir says.

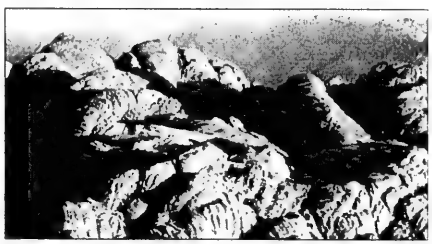
It is appropriate to perform the psalms of Hallel (or hallelujah which means praise the Lord), which are an expression of joy for divine redemption, chanted on Passover as well as other yamim tovim and special occasions such as Rosh Chodesh and Israel's Independence Day.

Along with Sapir and Maissner, the program will include Cantor Marshall Loomer of Beth David B'nai

Continued on page 43

Archeologists try to unearth proof of Moses and the exodus

By SHELDON KIRSHNER
Staff Reporter



Mount Sinai is inextricably associated with Moses.

Is the biblical story of Exodus true and based on hard facts? Is there archeological evidence that Moses really existed?

These tantalizing questions are addressed in an intriguing Vision TV documentary – *Who Was Moses?* – to be broadcast on Tuesday, April 10 at 9 p.m.

The film basically turns on efforts by a corps of international archeologists to unearth evidence to validate the veracity of the Hebrews' flight from Egypt.

Due to the vast expanse in which the exodus supposedly took place, the hunt for ancient ruins and artifacts connected with it has been exceedingly difficult.

We're told that the 1967 Six Day War, during which Israel conquered the Sinai Peninsula, interrupted this archeological quest for about a decade.

Since the late 1970s, however, archeologists from various countries have homed in on the Sinai Peninsula in an effort to come to grips with these conundrums.

In their attempts to confirm what may well have transpired thousands of years ago, they have stumbled upon false leads.

In the Nile Delta, they uncovered the ruins of Tanis, a settlement believed to have been built by the Hebrews during their journey to Israel. Upon closer examination, archeologists concluded that Tanis was not in fact a Hebrew town.

Continued on page 40

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Eye on Arts

By Bill Gladstone

JEWISH FILM FESTIVAL "RETURNS HOME" TO BLOOR CINEMA

The world premiere of a Canadian-made documentary about the Travellers, the famous Canadian folk group of the 1950s, will open Toronto's 9th annual Jewish Film Festival on April 26, says festival director **Shlomo Schwartzberg**.

"It's a very interesting and uplifting story," said Schwartzberg about the film *The Travellers: This Land Is Your Land*. "I'm sure it'll get the festival off with a bang."

After two years at the Hyland Cinema in the Yonge-St.Clair area, the popular week-long fesival returns this year to its original venue at the Bloor Cinema, just east of Bathurst St. Because the double-screened Hyland has closed, festival management had been seeking an adequate replacement for what has grown into one of the world's major Jewish film festivals.

"We were hoping the Hyland would reopen, but that didn't happen," Schwartzberg said. "There were other places talked about, but we didn't want to go too far north .... At the end of the day we went back to the Bloor, which is fine because we spent our first six years there."

Schwartzberg said the Bloor Cinema was recently renovated, and its 850 seats should insure a plentiful supply of tickets for all screenings. The Hyland's two theatres had roughly 600 and 400 seats respectively. The drop to a one-screen venue means there will be fewer repeat screenings, he said.

Owing to the uncertainty over the venue, the program booklets that festival-goers traditionally expect in their mailboxes around Passover have been late getting to the printer. Instead, the festival is mass-mailing a flyer describing festival highlights, along with an order form for tickets and passes. The box office opened April 2 (33 Prince Arthur Ave., 2nd floor; 416-324-9121).

Program booklets should be widely available throughout the city about the middle of the month, Schwartzberg said. For details about some of the 50 films being shown, visit the festival's web site at www.tjff.com. Also, see the related story below.

* * *

Poetry at Israel's: Poets **Ron Charach, Susan Glickman, Shel Krakofsky** and **Ken Sherman** read at Israel's Bookstore, 897 Eglinton Ave. W., Tuesday April 10, 7:30 p.m. Kosher for Passover refreshments served; no admission charge. Sponsored by the Toronto Arts Council and the League of Canadian Poets. 416-256-1010.

* * *

Cinema Verite: A friend, a youthful survivor of the Holocaust, was walking to work one morning last week, and was stunned to see a couple of men wearing Nazi uniforms with swastika armbands beside a parking lot on Richmond Street, near Queen and Victoria. It took a few more seconds for her to notice the long white trailers that indicated the presence of a film crew.

"They were so authentic that it shook me up," she said. "I didn't realize how vulnerable I would feel. It was so bizarre. I've watched so many television programs and movies and I never had a reaction like this."

The pseudo-Nazis, who proved friendly upon approach, were filming an episode of a TV series called *Switchblade*.

* * *

Passages: If you have ever studied music in Canada, chances are one of your first music books was written and compiled by **Boris Berlin**, the vital and vibrant musical legend who died in Toronto on March 24, two months short of his 94th birthday.

Born in Kharkov, Russia in 1907, Berlin had taught at the Royal Conservatory of Music in Toronto for 72 years – the same length of time he had been married to his wife, **Tosia**. His books, including *The ABC of Playing Piano, Basics of Ear Training* and *Four Star Sight Reading* have graced tens of thousands of pianos across Canada since the 1930s.

Berlin received the Order of Ontario in 1992, and was named Officer of The Order of Canada in February, 2001. He was to have received the award at a ceremony later this year.

'Provocative' film part of Toronto Jewish Film Festival

By BEN ROSE
Special to The CJN

TORONTO — *Sleeping with the Enemy* is a controversial film about Israelis and Palestinians who are invited to Japan to get away from the "pressure cooker that is the Middle East," according to the program notes.

It will be shown as part of the Toronto Jewish Film Festival (TJFF) running at Bloor Theatre April 26 to May 3.

The 52-minute film made in Israel last year covers visits of mixed groups of Israelis and Palestinians to Japan, where they discuss with their hosts the issues that divide them. It will be screened, along with the 30-minute *Hummus for Two*, on Sunday, April 29, at 7 p.m.

Sleeping with the Enemy is "complex and provocative," the notes say. The film's director Gil-Har of Israel will be on hand to defend it.

"We are not afraid of controversy," festival director Shlomo Schwartzberg told an audience at Temple Sinai March 25.

Continued on page 51

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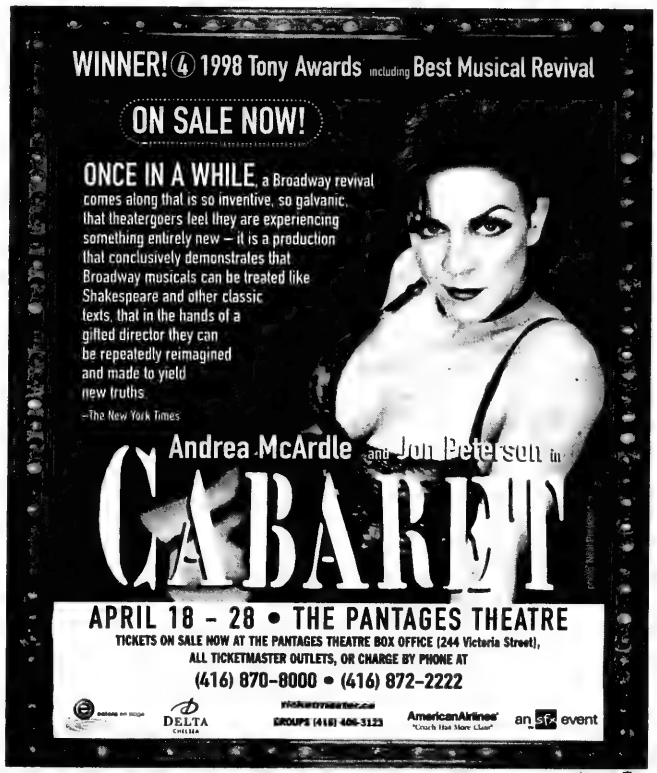
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Nazi persecution of gays documented

By SHELDON KIRSHNER
Staff Reporter

To be Jewish and gay in Nazi Germany was to be doubly cursed and condemned.

In setting out to transform Germany, Adolf Hitler launched a concerted campaign not only against Jews, liberals, democrats and trade unionists, but also against homosexuals.

Paragraph 175, a documentary by the American filmmakers Rob Epstein and Jeffrey Friedman (*The Celluloid Closet*), studiously examines this aspect of Nazi policy.

TVOntario will screen this revealing 73-minute film on April 11 at 10 p.m. and again on April 15 at midnight.

Hitler's aversion to and persecution of homosexuals is a little-known chapter of Germany's 12-year Nazi era.

Although he intitially tolerated politically like-minded gays, he vowed to cleanse the Nazi party of homosexuals after the 1934 Night of Long Knives, during which a number of key Nazis, notably Ernst Roehm, were murdered in a brutal purge.

The crackdown affected ordinary Germans like Gad Beck, whose mother was a Prussian Protestant and whose father was a Viennese Jew.

Beck, all but two of whose Jewish relatives were killed in Auschwitz, tells of the anti-Semitic harassment he suffered in school, but leaves open the question whether he was actually harassed as a gay man.

As well, he describes his attempt, posing as a member of the Hitler Youth, to rescue a Jewish friend/lover from the clutches of the Gestapo.

Beck eventually immigrated to Palestine, but returned to Berlin, his hometown, in 1979.

Paragraph 175 – which alludes to a clause in the 1871 German penal code on sexual relations – dwells briefly and unsatisfactorily on the efforts of Magnus Hershfeld, a German Jew who founded the Institute of Sexual Science, to emancipate gays from the shackles of repressive laws.

Hershfeld failed. In 1933, while he was abroad, the Nazis sacked his institute, and he never returned to Germany.

Although the Nazis' official policy toward gays was re-education, Hitler, in fact, dealt harshly with them. One hundred thousand homosexuals were arrested, almost 50,000 were sent to prison, and 15,000 were packed off to concentration camps, where they were forced to wear a pink triangle.

While the Nazis considered homosexuality as a contagious disease, they adopted a much more lenient attitude to lesbianism, which they regarded as a "curable condition."

The sole lesbian interviewed in *Paragraph 175* is Annette Eick, a German Jewish woman who managed to escape to Britain, but whose parents perished during the Holocaust. Unfortunately, she is given scarcely any air time.

Narrated by the British actor Rupert Everett, *Paragraph 175* is nevertheless a valuable contribution to Nazi historiography.

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Unearthing proof of Moses and the exodus

Continued from page 38

Yet in the legendary city of Pi Ramesse, where Pharaoh's daughter raised Moses, they found the remains of the chariot stables from which the Egyptians pursued the Hebrews.

According to the Bible, the Hebrews crossed the Red Sea after Moses parted its waters. Archeologists have surmised that a catastrophic natural disaster caused this event.

Indeed, they suggest, the Hebrews crossed a salt marsh, filled with reeds, rather than the Red Sea.

The prevailing theory is that a dormant volcano erupted on the Greek island of Santorini, 500 miles away from Egypt, causing a massive tidal wave that enabled the Hebrews to evade the Egyptians.

The volcanic dust that settled on Egypt, archeologists believe, accounts for at least two of the 10 deadly plagues mentioned in the Bible - the eerie darkness and the lashing rain.

These plagues, they say, prompted the pharaoh to release the Hebrew slaves.

While the flight of the Hebrews from Egypt is explained in fairly credible terms, the film can only scratch the surface of Moses' life.

Most probably, Moses – a founder of monotheism – was but one of many scribes who recorded the 40-year odyssey of the Hebrews to the Promised Land.

Who Was Moses? also deals with another conundrum: where is the actual site of Mount Sinai? An Italian archeologist gives us his take on this issue.

In closing, the filmmakers argue that the story of Moses cannot be dismissed as a figment of the imagination, and that the Bible is a pathway toward understanding history.

Some will dispute this theory, yet the physical evidence gathered about the 10 plagues and the parting of the sea is quite compelling.

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Business Profile

Auctioneer sells everything under the sun

By SHELDON KIRSHNER
Staff Reporter

Newly married couples, wealthy businessmen, politicians, collectors, curiosity seekers and even heads of state make a beeline for Empire Auctions' monthly sales fest.

Whatever their financial status, they share one overarching motivation.

"They come to us because they're looking for bargains," said Michael Rogozinsky, president of Empire Auctions' Toronto branch.

"Everybody likes paying less, regardless of their budget," he added.

With branches in Montreal and Ottawa, Empire Auctions is one of Canada's leading auction houses, and, by Rogozinsky's estimate, the largest in terms of dollar volume.

Founded in Montreal by his parents, Abe and Barbara, the family firm sells everything under the sun at what, he claims, are reasonable prices.

Buyers, however, should be careful. "In some instances," he said, "people go crazy," and overpay.

Purchasers who venture into one of their auctions can expect to find a dazzling treasure trove of articles and bric-a-brac, ranging from antique furniture, jewelry and paintings to rare coins, Persian rugs and sports and rock n'roll memorabilia.

On occasion, Judaica is up for offer, too. Empire Auctions has sold a sterling menorah, as well as a Torah, which was hidden for safekeeping during the Nazi occupation of Europe.

The auctions, held in Empire's spacious showroom in western Toronto, invariably attract several hundred people and upwards of 1,000 in special cases. They may last as long as six or seven hours.

Rogozinsky's customers are from all walks of life.

"We get couples who've just been married and may need a dining room table, and well-established families adding to their collections."

A local press baron, who will remain nameless at Rogozinsky's request, has been known to frequent the auctions.

On one memorable occasion, even the Emir of Kuwait made an appearance.

On average, 1,200 items are up for sale. "Most things sold go for between $200 and $10,000, the bread and butter of our business," he explained.

Yet there have been times when bids have gone sky-high.

A 1911 Canadian silver dollar yielded $450,000. A painting by Emile Borduas was bought for $352,000. Another painting, by A.J. Casson, brought in $154,000.

Rogozinsky has also auctioned off original Group of Seven paintings. "We've sold hundreds of them," he said.

Sometimes, for whatever reason, pieces remain unsold.

Last December, for example, Empire Auctions was unable to sell a Renoir painting, *La Famille*, listed at between $1.5 million to two million, and a Chagall gouache, *La Cirque Jaune*, priced from $650,000 to $750,000.

Typically, its pieces are quite impressive. Flip through its catalogues and you will see.

A miniature model of Doug Harvey's James Norris Memorial Trophy. A Chippendale-style carved cherrywood dining suite.

An 18-karat yellow gold Rolex watch. A Soviet tank commander's uniform. A Norman Rockwell print of an old sea captain, a young boy and a dog autographed by the artist.

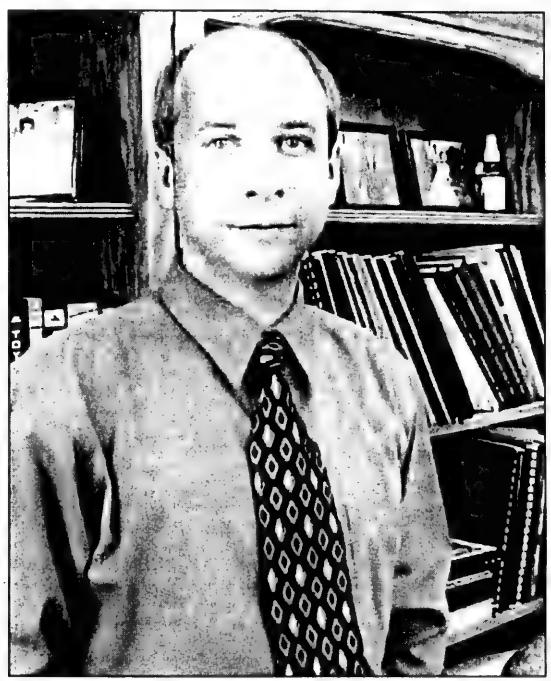
A Norval Morrisseau acrylic on canvas. A hand-woven Caucasian Shirvan rug. A lady's platinum ring with a ruby and 10 diamonds. A grand piano. A silver tea set.

A Louis-Philippe figurative lamp. A Chinese famille rose porcelain ovoid vase. A Kenneth Day lithograph. A mahogany nightstand.

Empire Auctions collects a commission of 10 percent, plus $25 per item, from sellers, and a 10 percent commission, which is part of the sale price, from purchasers.

With trained gemologists and art appraisers on staff, it can guarantee the authenticity of its repertoire of goods. But it cannot vouch for their condition.

Empire Auctions draws on a variety of sources: dealers clearing out inventories, lawyers acting on behalf of clients, people down on their luck, and families upgrading their homes.



Michael Rogozinsky at home in his office.

Rogozinsky also deals with insurance companies and the federal government.

And, of course, there are estate sales.

Abe Rogozinsky, Empire Auction's chief executive officer, works out of Montreal. He began as a rare coins dealer and branched into watches and small antiques in the early 1970s after running a store and operating an art gallery.

Rogozinsky's younger brother, Edward, and his parents look after affairs in Montreal. His sister, Elaine, and her husband, Elliot Melamed, are in charge of the Ottawa office.

Rogozinsky and his wife, Lynn, opened the Toronto branch 10 years ago following successful test auctions.

"Moving away from family and friends was hard, but I love Toronto," he said, sitting in an office filled with family photographs, a vintage Lionel train set, kitschy Beatles figurines and volumes of Empire Auctions catalogues.

Now 40 and the father of three children (Shayna, Adam and Lisa), he has been in the trade for what seems like forever.

"I started before puberty," said Rogozinsky, a graduate of Chomedey Poly Valent High School.

His early jobs ranged from setting up showrooms to helping customers and developing catalogues.

Fixated by the possibilities of the business, he dropped out of Sir George Williams University in his second year, and subsequently qualified as a certified gemologist.

Thanks to his expertise in computers, Empire Auctions was the first auction house in Canada to computerize its operations.

Rogozinsky, who has a yen for rare coins, rare wrist watches, Canadian art, jewelry and Beatles memorabilia, brings an infectious enthusiasm to his field.

"It's the most fun job in the world," he said. "Not only do you see the rarest and most interesting things on a day-to-day basis, but you learn the story behind every item and meet fascinating people.

"This is not a boring job."

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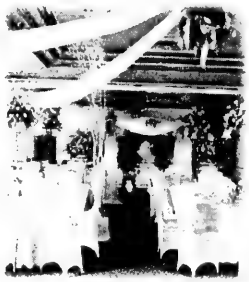

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Russian Israelis perform Dreyfus File in Toronto

By BEN ROSE
Special to The CJN

TORONTO — The bilingual (Russian and Hebrew) Gesher Theatre Company of Russian Israelis played in Russian to a full house of 700 on March 20.

"It was wonderful," said co-producer, Torontonian Ella Tchelozmova of the play *The Dreyfus File*, which takes place in 1931 in a small Polish shtetl.

In the play, the town's Jews do not respond to an amateur touring company's attempt to get them interested in the Dreyfus affair. They do not know, as the audience does, that in a few years they will be the Holocaust victims of the same anti-Semitic venom that precipitated the French Jewish officer's trial. (He was later exonerated.)

J.K. Grumberg's play deals with the Jews' idealism, their belief that war is not Jewish business, that a "normal" Jew can be a tailor, a shoemaker or a tradesman, but definitely not a soldier as Dreyfus was.

The amateur play never gets staged, because the young members go away and the old have lost their drive. The final scene is full of irony, as the remaining actors learn from letters that the young thespians who went to Berlin and Warsaw say that Jews are treated politely there.

"We came to Toronto because of its large Russian Jewish population," said co-producer Vicotor Rashkovich.

The cast of seven – Leonid Kavensky, Vladimir Kavensky, Zhenya Dodina, Natasha Voitulevich-Manot, Michael Teplitsky, Pinhas Tavger and Vladimir Portnov – are well-known actors in Israel. They came to the Jewish state 10 years ago, said Rashkovich, a St. Petersburg-born writer who now lives in New York.

The only acting he does is when he reads his own short stories on the stage, he said.

The company's founder, Evgeniy Arye, was not here, but he is credited with having directed the play, which was presented at Earl Haig Collegiate.

The Gesher company (gesher means bridge in Hebrew) has its own theatre in Jaffa, and its members live in various parts of Israel. It has performed Russian and Hebrew translations of *Rosencrantz and Guildenstern Are Dead* by Tom Stoppard, *Tartuffe* by Moliere, *The Three Sisters* by Anton Chekhov and *The Idiot* by Fyodor Dostoyevsky, in Israel, Europe and United States. The group has won awards for acting, direction and scene design, in Israel and internationally, Rashkovich said.

The actors all learned Hebrew when they came to Israel, and the company performs 75 percent of their work in Hebrew and 25 percent in Russian. It has also put on original plays in Hebrew when no Russian translation is available.

Rashkovich promised that the troupe would return here in a year with dramas in both Hebrew (with subtitles) and English. It will include new actors who know English well, he said.

The Gesher Company came to Israel at about the same time as well known Russian singers like the late Shlomo Carlebach, who was brought to Israel by Rashkovich.

The Toronto visit was part of a schedule that included visits to 10 cities in the United States.

Cantors arrange for Sing-in Hallel at Holy Blossom

Continued from page 38

Israel Beth Am Synagogue, who will perform *Birkat Hallel* and later join Cantor Eric Moses of Beth Sholom Synagogue in the duet *Lo Amut*. Cantor Anna Trubashnik will chant *Adoshem Z'Choronu*.

The Toronto Jewish Male choir, Beth Emeth Bais Yehudah choir and Zemer Chorale, Temple Har Zion choir, Holy Blossom Temple choir, Holy Blossom Temple Singers, Temple Kol Ami choir, Lachan, Beth Tikvah choir and Temple Emanu-El choir will be performing.

Some of the selections for the concert will include, *Halleluyah, Hodu L'Adoshem, Min Hameitzar, Baruch Haba* and *B'tzeit Yisrael*.

Maissner expressed "profound gratitude to Cantor Sapir for his help and vision" and for his efforts in preparing the program for the first Sing-in Hallel.

Admission is $10. For tickets and information, call 416-789-3291, ext. 224.

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NO HEAD GAMES
Divorced female, no children, secure, professional, tall, 6', enjoys fishing, skeet shooting, gardening, travel, cooking, working out, seeks male, adventurous, 6' or taller, a mensch, honest, good sense of humour, with similar interests and qualities **AD#1697**

ROMANTIC AT HEART
Single female, 50'ish, romantic, good sense of humour, enjoys life, very happy person, loves to smile, enjoys travel, movies, long walks, seeks male, 50-59 yrs, romantic, caring, with similar interests **AD#1463**

LIFE IS REAL
Single female, attractive, blonde hair, large hazel eyes, intelligent, stable, sincere, fun to be with, seeks male, clean shaven, handsome, fit, good sense of humour, for long term, loving relationship **AD#1074**

CANDLELIGHT AND WINE
Single female, Jewish, 50's, attractive, light hair, hazel eyes, intelligent, sincere, down to earth, enjoys country walks, travel, movies, nature, seeks male, with similar qualities and interests. **AD#1426**

BEAUTIFUL BLUE EYES
Single Jewish female, 35 yrs, professional, black hair, blue eyes, a great smile, enjoys the theatre, movies, dining and dancing, travel, great sense of humour, seeks male, Jewish, professional, 33-40 yrs, witty, good sense of humour, strong family values. **AD#1594**

1 IS THE LONELIEST NUMBER
Divorced European female, 53 yrs, 5' 1", 110 lbs, Hebrew speaking, professional, strong family values, down to earth, loving, caring, good sense of humour, enjoys theatre, long walks, good conversation, and travelling. Seeks gentleman, 50-58 yrs, with similar qualities and interests, for serious relationship **AD#1424**

COMMITTED RELATIONSHIP
Attractive slim female, 5' 5", 125 lbs, blonde, blue eyes, lives in Central Toronto, leads an active lifestyle. Enjoys skiing, skating, hiking, blading, anything outdoors/active. Seeks male, over 5' 7", who's well mannered/groomed, active, emotionally stable, with a positive attitude **AD#1537**

COMPANIONSHIP
Single Jewish female, 50's, caring, sharing, warm intelligent, outgoing, down to earth, good sense of humour, romantic, enjoys life, movies, the theatre, travel, long walks, seeks male, similar for companionship, possible relationship. **AD#1352**

HIGH QUALITY OF LIFE
Female, 41 yrs, long red hair, luscious green eyes, seeks an older, wiser gentleman, retired/divorced/widowed, age/looks/weight not important, lives in Foresthill/Bridalpath area, big generous heart, kind, understanding, loving, devoted, loyal friend, for companionship and world travel **AD#1101**

SEEKING MR. WONDERFUL
Single Jewish female, 5' 5", attractive, non smoker, brown hair, brown eyes, kind, sincere, creative, fun to be with, seeks male, over 45 yrs, traditionalist, non smoker, handsome, financially stable, established, kind, intelligent, honest, loves children, to share life's dreams with. **AD#1535**

WAITING OR YOU
Single female, 22 yrs, healthy, kind, loves pets, honest, seeks male,conservative, orthodox, intelligent, strong, social drinker, ambitious, mature, good sense of humour, independent, with similar qualities and interests. **AD#1065**

ROMANTIC AT HEART
Single Jewish female, 35 yrs, 5' 7", pretty, stylish, fit, medium build, auburn hair, blue green eyes, outgoing, enjoys singing, dining and dancing, travel, movies, weekend getaways, seeks male, with similar qualities and interests **AD#1396**

KEEP UP WITH ME
Single Jewish female, 60 yrs, slender, very attractive, fit, fun to be with, warm, sensitive, romantic, fabulous cook, enjoys the theatre, travel, the outdoors, seeks male, Jewish, a mensch, young at heart, active, stable, intelligent, non smoker. **AD#1607**

CALL ME
Single female, professional, attractive, athletic, slim, enjoys biking, tennis, snow and water skiing, movies, seeks male, 44-50 yrs, athletic, honest, sincere, handsome, good sense of humour, for long term relationship **AD#1280**

LOVE TO LAUGH
Attractive single Jewish female, 37 yrs, 5' 1", brown hair and eyes, slim, professionally employed, very friendly and outgoing, animals, movies, travelling, and Seinfeld. Seeking attractive, Jewish professional male, mid 30's-early 40's, without children, humourous, good conversationalist and enjoys laughter. **AD#1596**

BE MY MENSCH
Attractive slim female, 64 yrs, 5' 4", brown hair, green eyes. Enjoys the simple things in life, most involve music and family. Seeks an intelligent, established, non-smoking mensch, for a long term relationship. **AD#1412**

PRETTY AND PETITE
Divorced Jewish female, 50 yrs, 5' 4", brown hair, attractive, fit, slim, no smoker, passionate, caring, bubbly, energetic, enjoys exercise, dining and dancing, movies, theatre, seeks male, Jewish 49-63 yrs, non smoker, good sense of humour, compassionate, for long term relationship. **AD#1265**

Men seeking Women

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FRIENDS 1ST
Single Jewish male, 33 yrs, professional, educated, slim, intelligent, handsome, enjoys reading, bridge, going to synagogue, exercising, strong family, family values, seeks female, Jewish sensitive, mid to late 20's, with similar qualities and interests **AD#1357**

LET'S CONNECT
Professional, Jewish male, 33 yrs, Israeli born, introverted, somewhat traditional, employed with IT/IBM, enjoys synagogue, lectures on Jewish subjects, shabots, friends, exercising, playing bridge. Seeks straight white Jewish female, mid-late 20's, honest, intelligent, with similar qualities, except more extroverted. **AD#1173**

MUST LIKE CHILDREN
Divorced father of 2, shared custody, 49 yrs, 5' 7", a physician, slim, fit, muscular, sensual, energetic, enjoys philosophy, fashion, art, innovation, food/films, ballroom dancing. Seeks female, 30-39 yrs, attractive, slim, intelligent, energetic, sincere, giving, sensual, emotionally/financially secure, likes children. **AD#1387**

HERE I AM
Single male, Jewish, 55 yrs, professional, fit, handsome, sincere, sensitive, intelligent, enjoys sports, travel, good conservation, seeks female, 40's, attractive, bright, warm, open, kind, thoughtful, emotionally, stable, for playful, loving relationship. **AD#1467**

TIME WAITS FOR NO ONE
Single male, 47 yrs, with sense of humour, enjoys dancing, old movies, (especially Orson Welles) drives in the country, and auctions. Seeking female, who's good natured, kind, and single mom's are okay. **AD#1504**

WARM & LOVING
Single Jewish male, late 40's, 5' 10", grey-blue eyes, warm, compassionate, sincere, good sense of humour, enjoys hugging and cuddling, the theatre, long walks, bowling, cooking, seeks female, 35-47 yrs, single or widowed, orthodox, preferred, intelligent, with similar interests. **AD#1066**

ROMANTIC AT HEART
Single Jewish male, professional, handsome, fit, well mannered, good sense of humour, enjoys skiing, sailing Latin and Ballroom dancing, cooking, the theatre, outdoor activities, seeks female, 36-48 yrs, over 5' 2", with similar qualities and interests. **AD#1107**

JEWISH HEART
Conservative Jewish male, 47 yrs, enjoys company and talking to people, seeks a gentle, kind, and easy going, female, who has a Jewish heart **AD#1161**

LET'S DISCOUNT THE WORLD
Healthy male in his 50 's, blue eyes, dark brown hair, and loves to travel. Would like to discover the world with that special female, 40-58 yrs, for a long term relationship and growth. **AD#1237**

FRIENDSHIP
Single male, 6' 3", 220 lbs, enjoys movies, music, dining and dancing, family life, seeks female, with similar interests for friends and good times relationship **AD#1116**

COMPANION AND MORE
Jewish professional male, 57 yrs, 5' 10", 165 lbs, recently retired, handsome, lot of integrity, warm and caring. Seeking Jewish female, 50-60 yrs, non-smoker, traditional values, good sense of humour, enjoys theatre, dining, with similar qualities, for companionship, leading to long-term relationship **AD#1027**

SEEKING SOULMATE
A single Jewish male, 40 yrs, professional, 6' , 200 lbs, enjoys all outdoor activities, seeks Jewish female, 26-37 yrs, kind, affectionate, warm hearted, for loving, long term relationship. **AD#1653**

GIVE ME A CALL
Divorced male, no dependents, employed, author, wide variety of interests, seeks female, similar for friends 1st relationship **AD#1342**

ROMANTIC PROFESSIONAL
Single Jewish male, professional, non smoker, handsome, fit, good sense of humour, positive attitude, enjoys sailing, skiing, dining and dancing, the theatre, cooking seeks female, 36-48 yrs, over 5' 6", with similar qualities and interests. **AD#1013**

FUTURE MARRIAGE
Single Jewish male, 46 yrs, 5' 11", young looking, professional, employed, well mannered, devoted, special, enjoys dining, dancing, movies, good music, hiking, nice parks, and nearby travel, seeks attractive Jewish lady, 32-42 yrs, kind, young looking, for friendship, leading to lasting relationship **AD#1371**

LOOKING FOR YOU
Single male, Scorpio, 32 yrs, 6' 2", seeks female, 20-40 yrs, spontaneous, sensual, no head games, please leave your description and phone number. **AD#1206**

LIFE IS BEAUTIFUL
Single, nature loving, non-smoking, professional male, enjoys candle light dinners at home, and walks in the country. Seeking female, 45-55 yrs, to share time together. **AD#1496**

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450 PAINTING/WALLPAPERING
452 PARTY SERVICES
455 PHOTOGRAPHY/VIDEO
460 PLUMBING
465 PROFESSIONAL SERVICES
470 RENOVATIONS
472 RETIREMENT HOMES
475 ROOFING
477 SECOND HAND STORES
478 SCHOOLS
480 SECURITY SYSTEMS
481 SEWING
482 SIGNS
485 SNOW REMOVAL
490 TABLE COVERING
493 TAILORING/ALTERATIONS
495 TILING
498 TRAVEL & TOURISM
500 TUTORING
510 UPHOLSTERY
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520 WINDOW COVERINGS
525 WINDOW REPLACEMENT
530 WINDOW CLEANING
550 WORKSHOPS

REAL ESTATE Section

5 HOUSES FOR SALE

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WHY IS THIS AGENT DIFFERENT FROM ALL OTHER AGENTS?

FLEXIBILITY. David Eichorn is sensitive to the needs of both buyers & sellers, and is prepared to go the extra mile to facilitate transactions. You can count on him, as so many others have.

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SUCCESS. David Eichorn has been living & working in the North York area for over 27 years, and over the past 14 years has facilitated the sale of **OVER 2,000** homes in the surrounding area.

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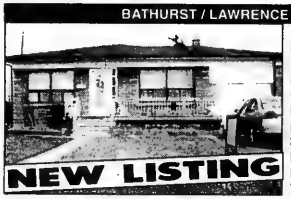
WISHING YOU AND YOUR FAMILY A VERY HAPPY & HEALTHY PASSOVER חג שמח

BATHURST / LAWRENCE



Spacious ranch bungalow on 55 x 132 ft. lot, sep. entry to in-law suite, new ceramic floors, shows to perfection. **Only $319,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

BATHURST / LAWRENCE / WILSON — NEW LISTING

3 bdrm. 2 storey on 41.75 x 130 ft. lot, many custom luxury homes in area. Renovate or build new! Asking $399,000. Call David Eichorn* (416) 787-1712.

* * *

BATHURST / GLENCAIRN — NEW LISTING

Cozy detached brick bungalow on 50 x 133 ft. lot, hardwood floors, sep. entry to bsmt., new windows, furnace, CAC, roof, chimney. **PRICED FOR IMMEDIATE SALE** at only $279,000. Call David Eichorn* (416) 787-1712.

* * *

BATHURST / STEELES — LUXURY CONDO

Extra-spacious living room / dining room, 2 bdrms. + large solarium, 2 full baths, 1 parking space, move-in condition! Asking $249,900. Call Richard Cash, Sales Representative (416) 787-1712.

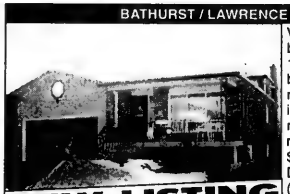
* * *

500 GLENCAIRN AVENUE — LUXURY CONDO

Approx. 2,200 sq. ft., shows a 10+, 2 bdrms. + den, 10 ft. ceilings, 3 baths, 3 parking spaces. **A MUST SEE** — only $599,000. Call David Eichorn* (416) 787-1712.

*BROKER

BATHURST / LAWRENCE



Very spacious back-split on 70 x 133 ft. lot, 4 + 3 bedrooms, family room, sep. entry to in-law suite, newly renovated basement. Asking $499,000. Call David Eichorn* (416) 787-1712.

BATHURST / LAWRENCE

Alternative condo lifestyle! Modern open concept, newly renovated kitchen & family room, dressing room & 4 pc. ensuite combination, sep. entry to in-law suite, 45 ft. frontage widens to 65 ft. x 117 ft. deep. Only $339,000. Call David Eichorn* (416) 787-1712.

* * *

BATHURST / GLENCAIRN — REDUCED FOR IMMEDIATE SALE!

Spacious 3 bedroom and family room addition at rear. Renovated family-size kit., year 2001 gas furnace, new ceramics, **LOTS OF HOUSE, LOW PRICE!** Only $299,000. Call David Eichorn* (416) 787-1712.

* * *

AVENUE ROAD / BATHURST / LAWRENCE

Brand new custom home by New Century Homes, approx. 3,000 sq. ft. + fin. bsmt., luxury upgrades throughout, desirable location close to all amenities. **PRICED FOR IMMEDIATE SALE** at $699,000. Call David Eichorn* (416) 787-1712.

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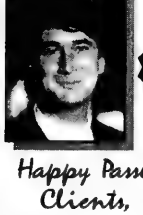
Mollie Rothman

Best Wishes for a Happy & Healthy Passover

"A Realtor Who Cares"



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Sales Representative
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Happy Passover To All My Valued Clients, Relatives & Friends

Forest Hill

Real Estate Inc. Realtor

(416) 488-2875 (416) 226-1987

List with us and appear on our Website: www.foresthill.com

Wishing All Our Clients & Friends A Happy & Healthy Passover

CENTRAL PROPERTIES

1ST AD! 27 PARKWOOD AVENUE! WOW!
E. Heath/Spadina! Magnificent 2.5 st. 5+1br, 5 bth! Stunning detail! Gorg'us 50x155'! Sandon Schwartzben** 416-226-1987

TRUMAN ROAD! MOTIVATED TO SELL!
$1,499K! Sophisticated + hi-tech features! 4+4br, 6 bth, 3 car grge! Fab 80x300'! Call Sandon Schwartzben** 416-226-1987

136 FARNHAM AVENUE! DON'T MISS!
Now $897K! Avenue Rd/St. Clair! 2.5 st. 3+1br, 4 bth, priv. drive w/3 car grge! Impeccable! Sandon Schwartzben** 416-226-1987

AVENUE/EGLINTON - CUSTOM HOME
To be built by Greenmount Homes. Approx 2000 sq. ft. 3 bdrm, 4 bath, w/o fin. bsmt. Faithe Sversky** 416-488-2875

250 FAIRLAWN AVE! GORG'US 3+1BR!
$729K! Yonge/Lawrence! New exec res! 4bth, mn fam+2pce! Nanny ste! W/o bsmt! 10+! Sandon Schwartzben** 416-226-1987

56 BLUE FOREST DRIVE! 669K!
Breathtaking 60x200' ravine w/grand 4+2br, 4 bth S/S! Bring all offers! Motivated! Sandon Schwartzben** 416-226-1987

BATHURST/ST CLAIR - CEDARVALE $649K
Grand new custom built home, approx 2500 sq. ft. Stone exterior, 4 bdrms, 4 baths. Faithe Sversky** 416-488-2875

JUST LISTED! "CEDARVALE HOME"
Centre hall, 50x120 feet, 4 bdrms, 2 baths. Dbl garage, finished bsmt apt. Shows 10+! Faithe Sversky** 416-488-2875

31 HOLITA RD + 29 HOLITA RD!
$595K-$599K! Yonge N/Finch! 2 new lux res! 3600' - 3700'! Your choice! Fab loc! Sandon Schwartzben** 416-226-1987

BEST LOC SOLD VST CLAIR
With fab south view overlooking City! Xtra wide 4+br semi, w/o's, frpls, pkg. $599,000. Rena Bader* 416-488-2875

INVESTMENT PROPERTY BATH/ST CLAIR
2 store fronts & 2 apartments on south side of St Clair. Excellent potential!! Mark Cowan* 416-226-1987

7 CHELMSFORD AVENUE! NOW $539K!
Bathurst/Drewry! Unbelievable! New 3700' of lux! 4br, 4bth. Fab 50x120'! Move-in! Sandon Schwartzben** 416-226-1987

CENTRAL PROPERTIES Cont'd.

33 LEDBURY STREET! NOW $416,000!
Caribou/Otter Cres area! 3+1br, 3bth! Fab 42x110' lot! Walk to all amenities! Sandon Schwartzben** 416-226-1987

155 ELLERSLIE AVENUE! 39X300'!
SOLD
1st Ad! Yonge N/Sheppard! 1.5 st., 3+1br, 3bth! Walk to TTC/shops! Won't last! $349K! Sandon Schwartzben** 416-226-1987

ARMOUR HEIGHTS - SPACIOUS 4 BEDROOM
Centre hall. Main floor powder rm. Fin. bsmt w/huge potential income. Patti Pollock* 416-226-1987

87 WATERLOO AVE! NEW LISTING!
Spacious 3 bdrm bung. Hardwood firs, finished basement. Best buy! Anna Pollock* 416-226-1987

BATHURST/WILSON BEST BUY $289,900
SOLD
3 bdrm, centre hall on mag 5... lot. Fin. bsmt with sep side entrance. CAC. Patti Pollock* 416-226-1987

ARMOUR HEIGHTS OS OF CHARACTER
SOLD
1.5 storey on magnificent lot. Walk out basement. All new windows. $285,000. Patti Pollock* 416-226-1987

1ST AD! 71 COLLINSON BLVD! $275K!
Bathurst/Wilson! Spac'us 3+1br, 2bth bung! Up-dated kit! CAC! Fab 50x120'! Hurry! Sandon Schwartzben** 416-226-1987

1ST ADS! 26+26A HOUNSLOW AVENUE
Yonge S/Finch! Two 30x132' lots beside & across new dev't! Build now! $239K each! Sandon Schwartzben** 416-226-1987

1ST AD! 249 CARMICHAEL AVE!
$229K! Bathurst S/Wilson! 2+1br, 2bth bung! Nanny ste! Fab irreg lot! Steps to all! Sandon Schwartzben** 416-226-1987

BAYVIEW/NORTH PROPERTIES

SOUTH RAVINE LOT BAYVIEW/YORK MILLS
Large home with pool. Country in the City. Needs updating. Great location. M. Cowan* & O. Guvenal* 416-226-1987

90 THEODORE PLACE! WALK TO SHUL!
$999K! "Melrose Place"! Bldr's 2.5 st., 6+2br, 7bth! W/o bsmt! Every extra incl! Sandon Schwartzben** 416-226-1987

26 LAWNVIEW DRIVE! NOW $674,900!
Steps to Beth Tikvah! Cstm 5br, 4bth, mn fam+lib+lau+2pce! 56x117'! Vendor says sell! Sandon Schwartzben** 416-226-1987

LESLIE & GREENLANE HUGE PRIVATE LOT
Very well kept 4+1br, main floor family rm & laundry. 2 fireplaces. $$ on reno. Olga Guvenal* 416-226-1987

CONDOMINIUM PROPERTIES

BATHURST/LAWRENCE NEW EXCLUSIVE
2br + den, eat-in kit, 2 bal. Luxurious suite, low floor, sabbath elevator. Lillian Cooper* 416-488-2875

SPACIOUS 2 BDRM/2 BATHS IN THE VILLAGE
Eat-in kit, parquet floor, excellent security & well maintained. Call Terry Sulley* 416-226-1987

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#1 Number Of Properties Sold - 2000
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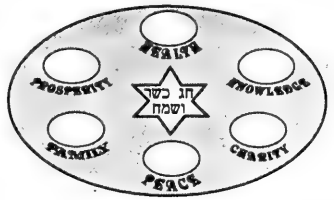

Marshall Cohen wishes his Clients & Friends a Happy & Healthy Passover

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To all the members of my Real Estate Family, many thanks for your business and most sincere wishes for a Kosher Pesach! Your Real Estate Consultant, Rose

J. Rose Printz, B. Sc.
Sales Representative

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wish the Jewish Community a Happy Passover

Wishing you all a happy & healthy Passover! Chag Sameach

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REAL ESTATE Section

5 HOUSES FOR SALE

HARVEY KALLES
REAL ESTATE LIMITED REALTOR

The Kalles Family
together with their entire sales and support staff, wish their relatives, friends and clients a very Healthy and Happy Passover.

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www.harveykalles.com

Rhonda Abony, Sales Rep. — Perry Steinberg, VP/Assoc. Brkr.

A "COUPLE" OF GREAT WAYS TO BUY AND SELL YOUR HOME!

Wishing that this Passover will bring you lots of pleasure.
With many happy hours and memories to treasure...
Wishing that the days ahead will be filled with joy and peace -
And in a happy future, all your blessings will increase.

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2145 Avenue Rd., Toronto, Ont. M5M 4B2
416-441-2888

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PINNACLE REAL ESTATE
100 Steeles Avenue West
Thornhill, Ontario
(905) 707-8001

To all our friends, customers and clients

May the Passover holiday bring a time of prosperity, peace and happiness.

Bill Johnston - Manager & Legal Counsel

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Happy Passover

and

thank you for helping me become one of the

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TORONTO REAL ESTATE BOARD

from all central offices in the Greater Toronto Area by units + value of listings sold in 2000

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Senior Vice-President, Associate Broker
Diamond Award Winner

Larry, Darlene, Lynsey and Tarah Wronzberg

ALAN NEWTON

From my Family to your Family.
Wishing all my clients, friends and family a very happy & healthy Passover!
Thank you for your support throughout the year!

חג שמח

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BEST PRICES IN THORNHILL!

Beautiful custom built, approx. 4500 sq. ft., 5½ yrs., 4BR, 3½ baths, fam. rm., library, walk-out bsmnt, circ. driveway & much more. **$599,900.**

Bathurst & Atkinson det., 3+1BR, 3½ baths, prof. fin. bsmnt, extremely well maintained. **$291,000.**

Bathurst & Atkinson det., 4BR, 2½ baths, new hrdwd. flr., walk-out bsmnt. **$332,000.**

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or www.realtronhomes.com/roseprintz

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REAL ESTATE LIMITED REALTOR
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IDEAL STARTER $159,000
Bathurst Lawrence, brick 2 storey TH, 2 bdrms, liv. rm. & kit., 2 bths, appls, central air, Don't Miss!

ALLEN RD. LAWRENCE
6 plex +, $96,000 gross income, balcs, bths ens., garages + pkg, great location, Don't Miss!

BATHURST SHEPPARD
Cust. built, 4 bdrm, den, fam rm, mod. kit, dble gar, lge lot.

WILMINGTON OVERBROOK
Estate sale, 3 bdrm, split lvl, liv & din comb, mod kit., appls, den, w/out to patio, rec rm + extra kit, dble gar, steps to all.

416-633-7373

DENISE ABRAHAM
Coldwell Banker Pinnacle Real Estate
(416) 485-2299

A Very Happy Passover to all my clients & friends

BATHURST/WILSON
$254,900. 3 bdrm det. bung., fin. bsmt apt., 40' x 120' lot.

STEELES/BAYVIEW
$499,000. On Babcome, 100' x 150' lot, det. 3 bdrm backsplit, fin. bsmt, fam. rm.

CONDO'S

BAY/BLOOR
$499,000. Lux. 3 bdrm condo, valet parking, spa, 24hr sec.

BATHURST/GLENCAIRN
$174,000. Low rise, 1 bdrm+ den, over 1000 sq. ft., 1½ bath, parking, Shabat elev.

GLENCAIRN W. SUBWAY
From $169,000 to $224,000. Choice of 2-3 bdrm, Shabat elev., parking, pool.

COLDWELL BANKER PINNACLE REAL ESTATE

BATHURST/SHEPPARD
Elegant 2 bdrm., 2 storey townhome, 3 washrooms, fireplace, great garden, 2 pkg.
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LAKE SIMCOE (ALFRED ST) WALK TO SHUL $590,000
Gorgeous open concept, 2,600 s.f., 6 bdrm. stone res. Gorg. kit., vast stone fireplace all circled in glass w/walkouts to wrap deck. Master bdrm. w/his & her baths, ABUTTING above is 50 lot w/perm. steel pier & sand beach. Can be purchased along with above for **$290,000** (keeping family together).

LAKE SIMCOE-HOUSTON AVE.
(Across from Big Cedar Golf Cr) 10 yr. old 2,200 s.f. Board & Batten; cathedral ceilings, large stone fireplace, 2 full and 2 half baths, large open kitchen. **$399,000.**

LAKE SIMCOE-SANDY COVE
Sweeping sand beach. 6,300 s.f. with every amenities, rare and beautiful flowing in openess. **$1.25M.**

LAKE SIMCOE-STRATHALLAN WOODS 108' BLDG. LOT + 2000' GORG. GUEST COTTAGE
Gorgeous cottage, frpl, 2½ bath. The bldg. lot has ingrnd pool-priced to sell!! **$425,000**

LAKE SIMCOE-BELLE EWART
Custom 6,000 sq. ft. 3 yr. old bung. 8 bdrms., 7 baths, frpl., CAC. Gorgeous!!! **1.25M.**

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Bernice Whelan
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(705) 739-8000

ESSIE SHER
Sutton Group Realty Specialists Inc.
(416) 256-7000

Wishes you all a Happy Passover

AVE. RD. N./LAWRENCE
$579,000. New listing, 3 bdr., approx 12 yrs, trendy area. B/i garage. Charming.

BATHURST/DREWRY
$369,900. Reduced! 4 bdr. back split, totally upgraded + 2 rental apt. A1 Opportunity!

AVENUE RD./WILSON
$225,000. Reduced! Value! Amazing 2 bedroom condo. Elegant bld.

BAYVIEW/FINCH
New listing. $429,000. 4 bdr., fam. rm., fin. bsmt.

5 HOUSES FOR SALE

FOREST HILL! New home under $700K
Now $699,000 - Stunning 3 bedrooms, 4 baths. Great for prof. to live/work at home. Gorgeous kitchen, finished basement with 4th bedroom. Steps to TTC. Must Be Sold!!

'CEDARVALE - New home to be built!
$849,000 - Over 2750' of luxury to be customized to your desire! 4 bedrooms, 4 bathrooms, main floor family room, finished basement with nanny suite. South lot 33' x 125'. Steps to subway. Call to see model!

AVENUE/LAWRENCE - New Home to be built - rare 50' lot!
$995,000 - Fabulous south lot, 3400' of dream home – all the bells & whistles! Design to your specifications! 4/5 bdrm. Pre-construction price - save on taxes!

THORNHILL - Absolute doll house!
Now $364,000 - Gorgeous 4 bedroom, large ensuite, finished basement/sauna, hot tub spa for 8, new hardwood, ready to move in. 10+!

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51 REINER $589,000
Renovated! 3400 plus sq. ft. 4+2 bedrooms and 2 main flr. family rooms, 2 kitchens, 2 furnaces, heated driveway and double garage.
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184 DUNBLAINE - 3+1 bedrooms. Renovated kitchen & bath. Finished basement with fireplace. 40x130' lot. Move-in condition. $379K. View at www.rpt.ca/dunblaine.

14 NEW HAVEN - Upper Forest Hill - 2 bedroom bungalow, separate entrance, 33 x 136' lot. Move-in, Renovate or Build! Choice Location, Call Now! $369K.

563 CUMMER - 4+1 bedrooms, 2 fireplaces, walk-out to backyard, priv. dining room. View at www.rpt.ca/cummer. Lease 1-2 yr. $2950/m.t.

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10 PRIVATE HOUSES FOR SALE

Bathurst-Clark - 3 bdrm.+ 1, fin. bsmnt. Updated kitch., hrdwd. flrs., enclosed yard w/patio, steps to shopping, schools, synagogues & TTC. ***By appointment.*** 905-764-3177.

15 HOUSES FOR RENT

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CARVILLE/BATHURST
3 bdrms., 2 baths, backsplit for rent or lease. Large kitchen, dbl. garage. Main & lower floors occupied by Country Shul. Upper floors available. $1600/mo. Call...
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BATHURST/SHEPPARD
3000 sq ft, 4 bdrm exec home, mn flr lndry, circ stairs, fin bsmt. 10++, TTC, shppg, wlk to shuls.
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30 CONDOMINIUM FOR SALE

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85 Skymark Classic unique & reno. sgl/dbl except, 2 br. Approx. 1,530 s.f. $329K.
Skymark I: customized 2 apts. together, 2 sept. entr. & a balcony, approx. 3,300 s.f. Priced below possibility of duplication. Don't wait. $479K.
For my updated inventory, colour brochures & 360° virtual tour, call:
SANTEE LEUNG, B.R.L. SKYMARK SPECIALIST

BATHURST/LAWRENCE
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45 CONDOMINIUM WANTED

ANTIBES DR.-Plum Treeway 1-2-3-bd. Wanted for sale. **416-661-1041.** George Baron Rltr.

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Summer sublet available Beverly/Dundas. TO. Kosher male/female $525 incl. 416-591-8853.

Female Roommate Wanted to share a spac., sunny, 2 bdrm. w/observant young woman. Bathurst/Eglinton. Nr. shuls, shopping, library, TTC. Laundry onsite. Prkg. avail. $560/mo. incl. util. Call Deena at 416-256-7614.

75 APARTMENTS FOR RENT

BATHURST-SHEPPARD
Very lg. 1, 2, 3 Bedrooms., ample closets, some 1½ baths & 2 balc., roof, laundry, ravine setting, pool, ind. pkg., 6 apts. per flr.
960-3238 - Bus.
631-9377 or 631-0388 - Super

BATHURST - SOUTH LAWRENCE
Large 1 bedroom apt. with balcony in low rise elevator, fireproof building, steps to T.T.C., shops and synagogues. Applications, references. $750/monthly. Please call **Eva 416-782-0479.**

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1 & 3 Bedroom Apartments for Rent
Immediate Occupancy
Well maintained Bldg.
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Eldorado, 2500 Bathurst, lux. apts., large suites, reno'd., immed. 416-783-0542 or 416-787-9451.

Bath/Shep. Sunny bright newly renovated 2 bdrm., 1 bath. Underground parking. May 1. $1000+ hydro. 416-635-5031.

Bathurst S. of St. Clair - Lrg. 2 bdrm+den, 2 full bth. reno'd w/old-world charm, din. rm. deck to backyrd. Prkg., A/C, subway. $2450+ May 1st. 416-229-4663.

81 APARTMENT TO SUBLET

Bath./Lawr., large 1 bdrm. May-Aug., dates are flex., Kosher kit., Shabbat elev. 416-804-5867.

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Lake Simcoe-Innisfil area. Prime location on waterfront. Private 60 ft. sandy beach, winterized, water, sewers & gas. 4 bdrm, 2 full bth, lge eat-in kit & appls. Fireplace in liv. rm overlooking lake. Deck, dock/boat lift, lge storage shed, gazebo. New pine floors, ready to move in. $399,000. 416-783-7756.

110 COTTAGES FOR RENT

Lake Simcoe, 4 ml. pt., 3 bd., lkfr., lge priv. lot, dock, canoe, gas BBQ. Aug. $4000. **416-223-6824.**

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GREENBERG, Joseph - on March 6, 2001, late of 1 Canyon Ave., #908.
BROWN, Marty - on March 5, 2001, late of 67 Forest Lane Dr.
DAVINE, Henry - on March 4, 2001, late of 188 Hillhurst Blvd.
GORBET, Norman - on March 6, 2001, late of 664 4th Ave. E.
LEDERMAN, Harold - on March 6, 2001, late of 619 Avenue Rd., #1603.
WEINRIB, Shirley - on March 8, 2001, late of 1035 Eglinton Ave. E.
HOROWITZ, Irving - on March 8, 2001, late of 131 Beecroft Rd., #801.
WATERS, Harry - on March 10, 2001, late of 29 Cobblestone Dr.
SHAPIRO, Eleanor - on March 9, 2001, late of 107 Bond St. S.
PERLOVE, Emily - on March 8, 2001, late of 55 Ameer, #207.
KLEIMAN, James - on March 9, 2001, late of 54 Foxbar Rd.
KOHL, Dora - on March 7, 2001, late of 7 Townsgate Dr., #604.
GUROFSKY, Bernard - on March 10, 2001, late of 283 Woodland Acres.

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VALLERIANI, Gloria Cadsby - on March 8, 2001, late of 2657 Islington Ave., #1.
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BRAITER, Joel - on March 10, 2001, late of 37 Brownville Ave.
LIPSZYC, Jack - on March 10, 2001, late of 45 Direzze Crt.
BARAF, Arie - on Feb. 28, 2001, late of 141 Davisville Ave.
FISHBEIN, Joseph - on March 11, 2001, late of 35 Shelborne Ave.
DRAIMIN, Ted - on March 11, 2001, late of 355 St. Clair Ave. W., #1205.
GROBIN, Wulf - on March 11, 2001, late of 575 Avenue Rd., #204/5.
RUBINOFF, Jeffrey - on March 12, 2001, late of 224 Maxwell St.
MILETIN, Anna - on March 13, 2001, late of 296 Mill Rd., #A11.
POLSTER, Reita - on March 10, 2001, late of 12 Luverne Ave.
REBICK, Lily - on March 9, 2001, late of 19 Lower Village Gate, #305.
COUSINS, David - on March 11, 2001, late of 85 Skymark Dr., #1904.
SALITROV, Jakob - on March 13, 2001, late of 4266 Bathurst St., #411.
GOTFRID, Ethel (Ettie) - on March 14, 2001, late of 350 Lonsdale Rd., #102.
GOLDSTEIN, Anne - on March 14, 2001, late of 3303 Don Mills Rd., #3003.
SWERDLOW, Bella - on March 14, 2001, late of 3636 Bathurst St., #804.
PLATT, Rose - on March 14, 2001, late of 1 Canyon Ave., #310.
HOCK, Rebecca - on March 15, 2001, late of 1 Northwestern Ave.
GER, Melisa - on March 16, 2001, late of 27 Pinewood Ave.
NIXZEL, Jack - on March 16, 2001, late of 33 Kirkland Blvd.
BERNE, Herbert - on March 16, 2001, late of 133 Citation Dr.
GOLDMAN, Faye - on March 15, 2001, late of 1925 Steeles Ave. E.

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OBADIA, Shoshana - on March 16, 2001, late of 4981 Bathurst St.
LEVINE, Sonia - on March 17, 2001, late of 55 Ameer Ave., #811.
RIEGER, Morris - on March 17, 2001, late of 87 Rameau Dr. T.H., #5.
McCABE, Frederick - on March 17, 2001, late of 6 Newhaven Dr.
FOGLE, Thomas - on March 18, 2001, late of 42 Edgecombe Ave.
GOLD, Irwin - on March 18, 2001, late of 19 Lower Gate, #203.
DOBRUTSKY, Esther - on March 19, 2001, late of 21 Rodeo Crt.
HUTNER, Suzann - on March 19, 2001, late of 550 Cummer Ave., #224.
SEGAL, Anne - on March 21, 2001, late of 60 Beaverhall Dr.
GUTSTEIN, Rose - on March 20, 2001, late of 38 Brasmar Ave.
LACHOVICH, Mina - on March 21, 2001, late of 11 William Carson Cres., PH 2.
ROSENTHAL, Francis - on March 19, 2001, late of 429 Walmer Rd.
ESKIN, Yoda - on March 13, 2001, late of 30 Fashion Roseway, #210.
ZINBERG, Harvey - on March 15, 2001, late of 131 Torresdale Ave.
AMEIS, Jack - on March 16, 2001, late of Carefree Lodge Nursing Home.
GILMAN, Frances - on March 16, 2001, late of 115 Anibes Dr., #901.

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NAKEN, Bessie - on March 16, 2001, late of 503 Douglas Ave.
ENGLANDER, Charles - on March 16, 2001.
PROPAS, Jordan Stuart - on March 17, 2001, late of 30 Wellesbourne Cres.
MEINGARTEN, Marie - on March 16, 2001, late of 414 Ellerslie Ave.
KLIGER, Brucha - on March 18, 2001, late of 90 Fisherville Rd.
GREEN, Mark - on March 18, 2001, late of 644 Sheppard Ave. E.
BEDER, Melvin - on March 18, 2001.
ZWANZIGER, Leon - on March 19, 2001, late of 90 Fisherville Rd.
VANEK, Faye - on March 19, 2001, late of 95 Allingham Gardens.
KRAVETZ, Saul - on March 19, late of 55 Park Dr.
SKOK, Bernard - on March 20, 2001, late of 333 Clark Ave. W.

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330 OBITUARIES

GAWARTIN, Isaak - on March 20, 2001, late of 6040 Bathurst St.
RUBENZAHL, Hilda - on March 20, 2001.
SOLNICK, Anita Lillian - on March 21, 2001, late of 1201 Steeles Ave. W.
ESROCK, Monty - on March 21, 2001, late of 2 Donnamora Cres.
JAKUBOVIC, Alexander - on March 23, 2001, late of 44 Regina Ave.
INGBER, David - on March 23, 2001, late of 8 Covington Rd.
MOCK, Bessie - on March 23, 2001, late of 3560 Bathurst St.
KATZ, Lillian - on March 22, 2001, late of 459 Albertus Ave.
AARON, Alexander - on March 23, 2001, late of 55 Skymark Dr.
WERZBERGER, Esther - on March 26, 2001.
TSVELIKHOVSKY, Mikhail - on March 25, 2001, late of 106 Kemano Rd.
FLAUMENBAUM, Sofia - on March 26, 2001, late of 131 Torresdale Ave.
BARON, Giovina - on March 26, 2001.
HAMSON, Irwin - on March 26, 2001, late of 3468 Platt Rd.
PERELMAN, Golda - on March 26, 2001.
ZOLOTOVSKY, Sylvia - on March 27, 2001.

Steeles Memorial Chapel

LAMBERSKY, Evelyn - on Feb. 24, 2001, late of 167 Combe Ave.
BEN-ELIEZER, Doron - on March 2, 2001, late of 100 Antibes Dr., #2305.
CULNER, Irving - on March 5, 2001, late of Greenview Lodge.
MEYERS, Lily - on March 10, 2001, late of 3 Leila Lane, #202.
KOSLOFF, Rosemary - on March 18, 2001, late of 22 Winterport Crt.
SIMS, Michael - on March 22, 2001, late of 642 Sheppard Ave. E., #1407.

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Sports & Leisure

CHAT Tigers conclude dream season with championship win

By PAUL LUNGEN
Staff Reporter

TORONTO — CHAT Tigers' dream season came to an exciting conclusion last week with a 6-2 win over Senator O'Connor in the final of the TDCAA separate schools hockey championship.

The victory was CHAT's first-ever hockey title in the mostly Roman Catholic high school league.

The teams were tied 2-2 late in the third period when goals by Oren Eizenman and Mordy Mednick broke the contest wide open. Fans and players erupted with joy at the victory.

"We felt amazing," Eizenman said. "We worked very hard for this. We felt it paid off. No one expected us to win. CHAT had never even made the playoffs before."

The win capped a near perfect season in which CHAT went 23 games without a loss until Senator O'Connor stunned them in game two of the best of three final. CHAT's nearly unblemished record included exhibition, regular season and playoff games, as well as a tournament last November at Lake Placid, N.Y., against U.S. high school competition.

The Lake Placid tournament was a real turning point for the team, said Tigers head coach Adam Chaim. The boys came together in Lake Placid and learned they could defeat just about anyone they played, he said.

Eizenman credited the tournament with creating good team chemistry and camaraderie. "We were so tight, we were actually a team," he said.

Stocked with four AAA players and numerous AA and A players, CHAT cruised through the TDCAA regular season after starting with two ties. In what may have been a portent of things to come, Senator O'Connor tied CHAT in their only regular season meeting in game one.

The championship series proved an interesting matchup between the bigger and more physical team from Senator O'Connor versus CHAT's smaller and quicker players. The Tigers' skill and character accounted for the margin of difference, Chaim said.

The final series was close, said Eizenman, who plays for the Young Nationals' bantam team. CHAT opened the scoring in game one but Senator O'Connor responded with two goals and held the lead until the final five minutes. Eizenman tied the score after working a give and go with linemate Seth Klerer, who also plays on Eizenman's line on the Young Nats.

Eizenman added an empty netter to clinch the victory.

The Tigers were brimming with confidence going into game two, expecting to win the championship and finish the season undefeated. About 150 fans showed up at Chesswood Arena for what all expected was the final game of the season.

The hype may have been the team's undoing. "Everybody expected us to win," Eizenman said. "We came out over-confident, borderline cocky."

Senator O'Connor jumped into a 2-0 lead; CHAT narrowed it to 2-1 but Senator O'Connor regained its two goal lead and held on to win 3-2.

The Tigers couldn't overcome their pre-game attitude. "We weren't giving it second effort the way we usually do," Eizenman said.

The Tigers came into game three with a different mindset. "We just wanted to win," Eizenman said. "It took us a while. We came out slow and they took advantage. They were all over us. Luckily they only scored one goal."

Continued on page 50

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We're Number 1! CHAT Tigers celebrate the win over Senator O'Connor that gave them the TDCAA hockey title.

CHAT Tigers dream season ends with championship

Continued from page 49

The Tigers couldn't overcome their pre-game attitude. "We weren't giving it second effort the way we usually do," Eizenman said.

The Tigers came into game three with a different mindset. "We just wanted to win," Eizenman said. "It took us a while. We came out slow and they took advantage. They were all over us. Luckily they only scored one goal."

Down 1-0 in the second period, Eizenman and Klerer combined for highlight-reel goal to tie the score. A few minutes later, Rory Gangbar, who plays AAA minor bantam hockey, scored on the power play to put CHAT ahead.

CHAT protected the lead until eight minutes were left in the third period when Senator O'Connor tied the score.

Where other teams might have buckled, the Tigers maintained their composure and scored the go-ahead goal off a faceoff when Mark Klerer, Seth's brother, scored on a rebound.

A moment later, Mednick walked in on a breakaway, deked the goalie and roofed the puck to seal the victory. CHAT added a couple of late insurance goals to win going away.

Chaim attributed the Tigers' late period heroics to the team's discipline and desire.

"It was time for them to dig deep and show the character we developed all year round," he said.

During the season, the team had to overcome more than their share of adversity. They faced a lot of bad calls, hits from behind and "teams trying to get under our skin," Chaim said.

Their biggest challenge – at least in maintaining their cool – was posed by the team from Don Bosco. In an early game against the school, Eizenman was crosschecked from behind and had to leave the game on a stretcher. Luckily his injury proved minor.

CHAT players complained of anti-Semitic taunts in games against Don Bosco and after one game, a Don Bosco player charged into the CHAT dressing room and tried to attack a CHAT skater. Afterwards, Don Bosco players drove around the parking lot waving their sticks from their car windows and challenging CHAT to a fight.

In an other early season game, the Don Bosco goaltender whacked a CHAT skater in the back of the head with a two-handed slash. That was followed by a group of Don Bosco fans swarming the CHAT bench looking for a fight.

Police had to be called to the arena after the game to escort the CHAT players out of the arena.

Concerned over their players' safety, CHAT hired off-duty policemen to provide security at the Tigers' playoff game versus Don Bosco. That series was chippy – as usual – and after CHAT dispatched the goon squad, one of their players threw his helmet and gloves to the ice and challenged CHAT to a brawl.

"We like to play a clean game," Eizenman said. "We're skilled players. Why do we have to fight?"

CHAT's skill and youth should stand the team in good stead. The team's nucleus consists of Grade 10 students who should only get better. Eizenman and Chaim expect the Tigers to be a contender for years to come.

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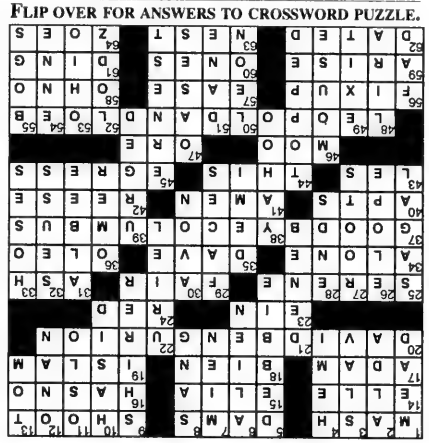

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Film part of this year's Jewish Film Festival

Continued from page 39

He defended showing *Sleeping with the Enemy* as an attempt to reach out to young people and unaffiliated Jews who attend the festival and Ashkenaz.

A French film, *Dad On The Run*, a comedy about circumcision, may also ignite controversy.

Films from 12 countries will be included.

The festival has moved back to the 850-seat Bloor from the Hyland on Yonge Street, which has closed, but at the Bloor location, the festival has only one screen instead of two.

Other locations further north were scouted but turned down for various reasons. "We are a heimish festival and we think the Bloor fits nicely," Schwartzberg said.

Another controversial film is *Kapo*, (May 2, 5:30 p.m.) made in Israel in 1999, which deals with Jews whom the Nazis chose as de facto leaders in the concentration camps.

The directors are Dan Setton and Ben Mayer; the latter may be in attendance.

Schwartzberg said the festival is "going against the grain" in showing these films, as well as one on comedian Lenny Bruce (*Swear To Tell The Truth*, May 1, 10 p.m.) made in the United States in 1999, and *A Trial in Prague*, made in the United States last year, (May 1, 3 p.m.), which deals with the show trials of Jews, many of whom had been previously convicted of fabricating charges against other Jews.

The festival is showing Holocaust films which, he said, have become legitimate since *Schindler's List*. These include *The Jazzman From The Gulag*, *Weintraub's Syncopators: To The Other End of the World*, *Les Fantômes De Louba, Kippur, Sugihara: Conspiracy of Kindness*, *All My Loved Ones* and *Lisa*.

Arts & Travel

"Some filmmakers are retracing their parents' footsteps" in the Holocaust films, Schwartzberg said.

The festival will include a tribute to J.B. Salsberg by Aaron Lansky, founder and executive director of the National Yiddish Book Center in Amherst, Mass., with a breakfast at 9 a.m. (Sunday, April 29) and one Yiddish film, *Libe and Laydnshaft* (Love and Sacrifice), on the same day at noon, followed by a panel discussion at 2:30 p.m. on Jewish humour, including famed comedian David Steinberg.

Guests will include director Robert Cohen and co-producers Shari Cohen and Karen King, who made *The Travellers: This Land Is Your Land*, which opens the festival at 8 p.m., April 26. Many of the films' directors and producers will be on hand at the screenings.

The criteria for inclusion in the festival include all Israeli films and films made by Jewish filmmakers or having Jewish content, he said.

"One of our problems is that we have to be up front with filmmakers who want their first showing to be at the International Film Festival (IFF) in Toronto in the fall."

The IFF will not show films that get their first screening at the TJFF.

Schwartzberg said the the festival pays $500 for one showing of a film and needs support of the public and the Zukerman Foundation.

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2 tblsp. potato starch beaten with 3 tblsp water	1 mashed ripe banana
1 cup sugar	1/4 cup unsweetened applesauce
1/4 cup unsweetened cocoa powder	1/2 cup matzo cake meal
1 dash salt	1/4 cup raisins (optional)

Preheat oven to 325°F. Lightly grease an 8" x 8" glass pan. Bake 25-30 minutes. Cut when cool.

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About Teens

Dear Karilani,

My history class was recently divided into groups to work on a project. There are three of us in my group and we are all friends. One of the girls, however, is not doing any work. She does not contribute any ideas and rarely shows up when we meet outside of school. I do not want to get her in trouble, but I am tired of doing all her work. It is not fair. Can you help me?

Overworked Student

Dear Overworked,

This is a universal problem. In every group there is always one person who does not pull his or her weight. The important thing is not to let someone get away with it.

Often, people don't work simply because they are unsure of what to do. They are waiting for someone else to take charge and guide them. If you give them a specific task to complete and a date as to when it should be done, they may be more willing to help out. Ensure they understand what needs to be done and help them if necessary. Make sure you are patient.

As well, let them know how you feel. Explain that there is a lot of work to be done, and that you really could use help. Speak in a calm, quiet voice without trying to make the other person feel guilty. You are out to seek their help, not assign blame.

Finally, it may be time to speak with your teacher. No matter how reasonable you are being, sometimes it takes someone older with more experience to help. Remember, by involving the teacher you are not punishing the person but helping him or her. Your friend will get no benefit from not doing work; he or she will only suffer for it in the future.

Dear Karilani is written on a rotating basis by three high school students. The drawing is a composite. We welcome questions from our readers. Please mail, e-mail or fax them to The CJN.

The Canadian Jewish news
CHECK OUT OUR INTERNET EDITION AT
www.cjnews.com

Crossword Puzzle

The Canadian Jewish news

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

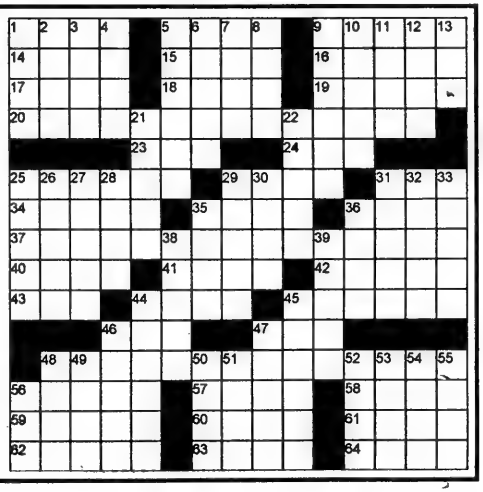
Across

1 Larry Gelbart's pride
5 Hoover et al.
9 Use an Uzi
14 Fashionable periodical
15 Charles Lamb's pen name
16 ___ fear (is intrepid)
17 Portrayer of Happy and Billy
18 Well, to Sephardim
19 Example of monotheism
20 Moshe Sharett's predecessor and successor
23 A as in Asch
24 Marx's hue
25 Like the Hamptons
29 "Scarborough ___"
31 Cigar remains
34 "Home ___"
35 Funny Barry
36 Margarine
37 Roth work of 1959
40 Lower East Side homes, for short
41 "Hear, hear!"
42 Piece maker
43 Nessman of "WKRP in Cincinnati"
44 What the speaker's holding
45 Way out
46 Holstein comment
47 Miner concern
48 Kidnappers of 1924
56 Play matchmaker
57 Facility
58 "Oy vey!"
59 Come up
60 Bills of Washington
61 Timer sound
62 Like some references
63 Jay's home
64 Baird and Caldwell

Down

1 Nevada-Arizona lake
2 "Manhattan Murder Mystery" actor
3 Many a Pale of Settlement resident
4 Prefix with sphere
5 Tuneful Friedman
6 Spielberg character, frequently
7 Demeanor
8 Did some Gershwin
9 Third Reich chronicler
10 *Tzaddik*, for instance
11 Quisling's capital
12 Judah's son
13 Arnold of TV
21 Brightest star in Cygnus
22 Hebrew for "light of God"
25 Katie of "Married...With Children"
26 Forego a *chupah* wedding
27 In which Asner played Thomas Davies
28 Machiavelli concerns
29 Streisand film title word
30 Bard's river
31 Pulitzer playwright of '67, '75, and '94
32 Lorax creator
33 Garden "snakes"
35 Woody directed her in "Deconstructing Harry"
36 Lag B'___
38 Golem
39 Egged on
44 Added lox, perhaps
45 Mariel's grandfather
46 Jew in the Holocaust, to Spiegelman
47 Mirages, often
48 Money for Primo Levi
49 Sign that glows at Loew's
50 "Exodus" name
51 Victor Borge, for instance
52 City near Chelmno
53 Where Joel Grey was born
54 Feminine ending
55 Swamps
56 It'll pass

(Answers are on page 50.)



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The Canadian Jewish news

Passover Greetings

Oil on canvas by **Lazar Krestin, 1868 - 1938** *THREE BOYS AT STUDY*

Poetry

Lainie Cohen.....*Hannah's Daughter*
Sarah Fogg.....*Never Again*
Daniel Gold.....*The House of Jacob*
Marion Gold.....*The Myth of the Shtetl*
Lohra Carole Leckner.....*Prayer, A Context*
Malca Litovitz.....*Red Hydrant, For Charlotte Salomon, The Birth of Poems*
Itzik Manger.....*(in translation) The Ballad of the Sabbath Lights*
Marina Mashaal.....*Shirat Ha-Shalom*
Pearl Saban.....*Untitled, A Clothesline in Jerusalem*
Ray Shankman.....*Passover Suite*
Simcha Simchovitch.....*Hope, Believe and Love*
Hanna Tennenbaum.....*Kindertransport*

Prose

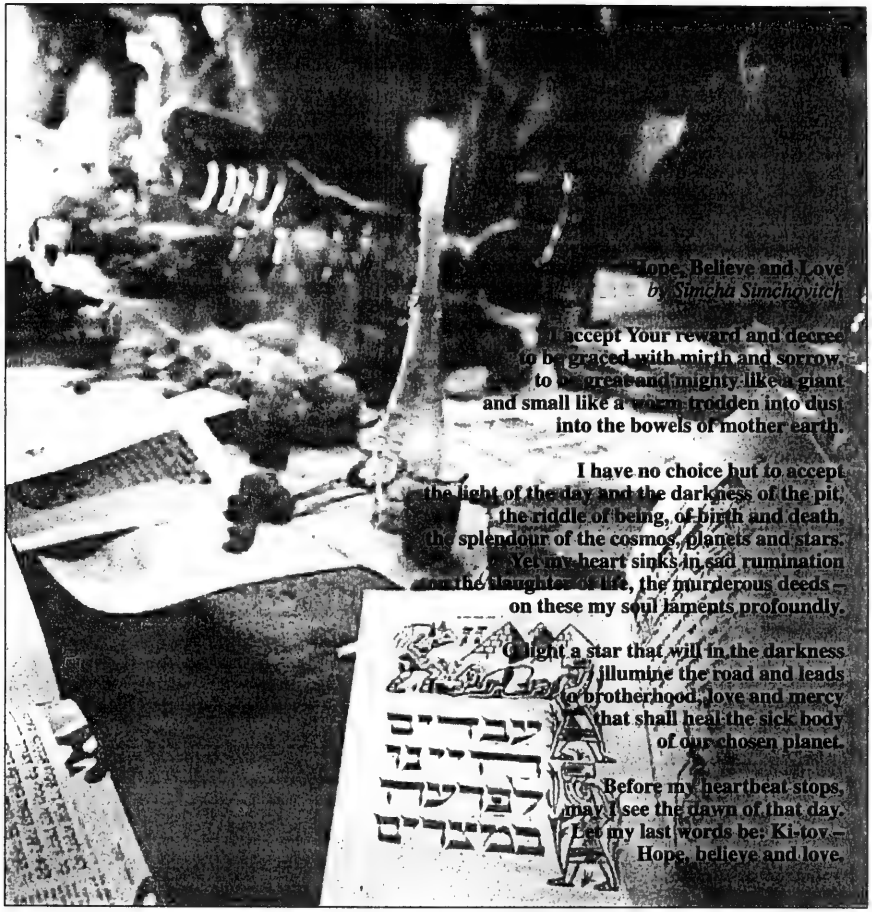
Ruth Bernard.....*The Three Pesach Fish*
Wolf Bronet.....*Zina the Bag Lady*
Andrew Fainer.....*The Adventures of McGill Redmen's First Rabbi*
Bella Briansky Kalter.....*Beyond the Waves*
April Shour Laufer.....*Shabbat Lights*
Ronald Ruskin.....*Camp Hello, Goodbye*
Debbie Spring.....*The Big Lie*
Deborah Sword.....*Trina*

Essays

Bill Gladstone.....*Don't Take This Biblical History Too Seriously*
B. Barry Levy.....*On Studying Bible and Reconstructing Biblical History*
Rabbi Howard Morrison.....*Aleinu: The Mission Statement of the Jewish People*

To our readers

We at *The CJN* are pleased and delighted to publish our fifth annual Passover Literary Supplement. As always, we received many more worthy submissions than we were able to accommodate in the space available. The shortage of space in this year's supplement was aggravated by my decision to include a selection of essays. Yet we are grateful to all the authors who submitted their work to us, and we hope that the disappointment among those whose work we could not find room to publish this year is not so severe that they will not continue to submit their writing in the years to come. We were the beneficiary of the profound literate and literary creativity among our readers, and we hope that we have meaningfully imparted that creativity. Enjoy the supplement as you celebrate the holiday. Chag sameach.
The editor



Hope, Believe and Love
by Simcha Simchovitch

I accept Your reward and decree
to be graced with mirth and sorrow,
to be great and mighty like a giant
and small like a worm trodden into dust
into the bowels of mother earth.

I have no choice but to accept
the light of the day and the darkness of the pit,
the riddle of being, of birth and death,
the splendour of the cosmos, planets and stars.
Yet my heart sinks in sad rumination
on the slaughter of life, the murderous deeds –
on these my soul laments profoundly.

O light a star that will in the darkness
illumine the road and leads
to brotherhood, love and mercy
that shall heal the sick body
of our chosen planet.

Before my heartbeat stops,
may I see the dawn of that day.
Let my last words be: Ki-tov.–
Hope, believe and love.

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2001 Literary Supplement
Passover Greetings

The adventures of McGill Redmen's first rabbi

By ANDREW FAINER

Twenty-five years ago I became the first rabbi to play for the McGill University Redmen Hockey Club. I received my rabbinical ordination from Mike, a Catholic centreman from Small Town, Ontario, who took upon himself the task of giving out nicknames. Just imagine "Shoot rabbi shoot" echoing off the cavernous walls of arenas from Sherbrooke to Chicoutimi.

The "rabbi" tag made sense to the extent that I was taking a religious studies course or two at the time. Yet I was as far from "religious" as a good Jewish boy from Côte St. Luc could be. But I was the first Jew Mike played with and I guess there's no need to cut too fine a distinction with a nickname. Dave, the second Jewish player he met, he called "Dr. Dave" because of his medical school aspirations. The third was Mark, who became "the Eagle." His skating speed gave the impression of a bird swooping down on its prey. He was also seriously balding.

As we rabbis know, there is an ancient Jewish truth that you can learn something from everyone. Another is that it's best to start a story in the beginning. So allow me to say… In the beginning with Mike was the morning after my first Redmen practice. A naturally shy guy, I was minding my own business walking along Pine Avenue on my way to class. Out of the corner of my eye I see a student waving frantically on the other side of the street. I pay no attention because I don't know him.The waver then proceeds to dart in and out of the traffic in a Groucho Marx-like crouch. He comes up to me and says, "Hey, weren't you at hockey practice last night? I'm Mike, how do you like me so far? See you later at the rink!" It was the start of a beautiful friendship and right then was lesson one: if you want to make friends you have to be willing to take a chance in traffic to say hi to someone you don't yet know. Later you'll see that this very lesson is changing the course of Canadian political history.

'Unplanned-for consequences to her hospitality'

Perhaps you might have actually seen Mike at the time. If you were in a crowded elevator, and when the door opened you heard an urgent plea from the back, "Excuse me, excuse me, I'm a doctor" and then saw a scruffy looking young man walk quickly through the parted sea of people, that was him. He was but an undergraduate science student whose sense of humour often outweighed his own medical school ambitions. It could have been irreverence. Had he been Jewish maybe we'd have called it chutzpah, since he frequently did it at the medical sciences building.

Mike shared an apartment in N.D.G with another working-class youth, "the Pic" (short for "Pickle" which rhymed with his last name Nichol). This meant a few important things. First was that both Mike and I were beneficiaries of Dave's after-practice car rides to the city's west end. Second, since Mike didn't cook and didn't have money to eat out, he simply didn't eat all that much. Third, my Yiddishe Momma took note of this, and figuring it might be why he got knocked off his feet during our games too often to her liking, so she made sure Mike ended up at our house for supper every Friday night. With second helpings of everything, he did in fact become stronger on his skates. But there were unplanned-for consequences to her hospitality.

Perhaps because there wasn't that much else to do when growing up in Small Town, Mike had developed a real talent for storytelling. He soon captivated audiences of university students with the story of "You would never believe how well the rabbi eats on Friday night and how nice his mom is." This was the one story he told which did not require any subtle exaggerations. Whether she was expecting guests or not, Mom always cooked "for an army," as she herself liked to say. This was good because pretty soon on any given Friday night during the hockey season, upon Mike's invitation, Dr. Dave's tin-box Toyota carried a half dozen players to our Shabbat table deep in the heart of Côte St. Luc. No doubt had we been a better team, gefilte fish and chopped liver would now be intercollegiate training table staples. More importantly, between Mike's invitations and Mom's cooking, I made lots of new friends. That was lesson two: my friends are your friends and your friends are my friends.

Speaking of which, Dave was a long-time friend of mine who joined the club only after I had told him what great guys there were on the team. Soon after he became Dr. Dave, he provided Mike with an important lesson that was precipitated by their common love of popular music. One evening Mike came into the car and related scrimping and saving for weeks, standing in line for hours, and then being rewarded with the very last available ticket for a Springsteen concert at the Forum. It was in the nosebleed section. Two days later, Dr. Dave held up two tickets, third row from the stage. He gave one to Mike and told him how in the big city you just got to know who to call. For the next two years Mike called Dr. Dave, and always said how lucky he was to be sitting in the Jewish section of the Forum.

You knew how much he appreciated it when he would tell the story, with a now politically incorrect pantomime, of how growing up in Small Town he and a couple of his buddies used to pull their toques half-way down their faces and line up with the kids from the Small Town Centre for the Mentally Retarded at the back of the arena on Sunday afternoons, in order to get into the junior hockey games for free. Of course, a bit later when he played for the junior team and got to share in the gate receipts, he would go to the back of the rink before the game and pull suspicious looking kids out of the line.

One summer Mike invited me out to Small

Continued on page B4

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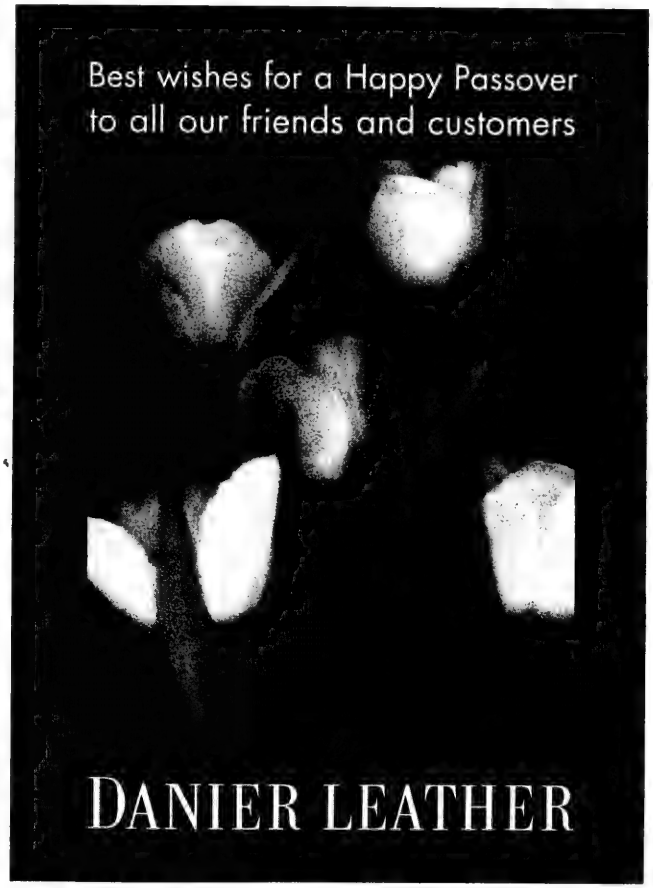
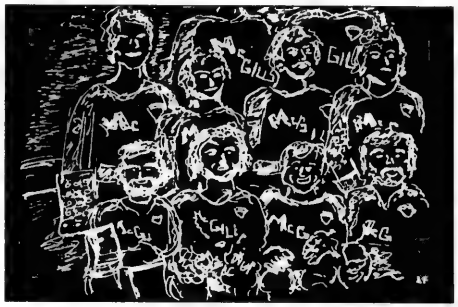


'Mike had a way of making stories happen'

Continued from page B3

Town for a few days. He welcomed me at the bus station, accompanied by his pals Gimp, who limped, and Oak, who was as big as a tree. There was going to be a parade in town. We were going to be in it, riding on the back of Gimp's tractor. After a few beers in Gimp's garage we loaded ourselves onto the back of the John Deere for the parade down Main Street. Mike gave me instructions. "Hold your beer in one hand and wave with the other." There was baton twirling, a marching band and streets lined with friendly people. We waved and they waved – even a city boy could catch on.

As we approached the reviewing stand Mike pulled me off the tractor saying,"Get ready to meet the mayor." I didn't even have time to put down my beer. "Mr. Mayor, I'd like to introduce you to the rabbi from Montreal." The mayor shook my hand and told me it was an honour to meet a religious leader, and a pleasure to meet one who did not put on airs. Before I had a chance to respond to his welcome Mike pulled me away. How we managed to jump back onto the tractor I'm not quite sure. As a matter of fact, I'm not quite sure about subsequent events though I do vaguely recall a midnight ride on a bumpy country road on the back of Gimp's motorcycle. Fortunately Mike seemed to remember all the details and some time later when back in Montreal he told them to the boys at the Henri Richard tavern. I don't remember actually giving the mayor the beer I was holding, nor do I remember him giving me the mayoral chain of arms to wear in the parade and for the rest of the weekend. Then again, I was not as used to drinking beer, or telling stories as Mike.



Storytelling aside, Mike really had a way of making stories happen. For instance there was that one time when he was planning a big Saturday night party and he asked me to accompany him on a shopping expedition. So, Saturday afternoon we walked into Steinbergs at the Cavendish Mall. He went looking for crackers and I went a few aisles further looking for chips. I heard him call out loudly,"Hey Rabbi, come over here." The other shoppers froze. He called out louder,"Hey Rabbi, where are you?' An old man in my aisle dropped a jar of pickles. No Jew wants to be seen shopping on Shabbat by a rabbi. It was only when Mike found me and it became apparent the religious title was being used in reference to my baby-face blue-jean wearing self, that the shoppers started to breathe again. By the time I got to the cash I began to hear snide comments about the Reform rabbinate. The Catholic rabbinate would have been more accurate.

There were lessons learned at the party later that night; that it's unwise for fast-skating, smooth-talking hockey players to get into a fight with football players on dry land, and that medicare isn't a bad thing at all. But enough said about that.

The last time Mike came to our house for Friday night supper was just before graduation. After setting the chicken on the table Mom excused herself for a few minutes.

Mike jumped up from the table, and stuck his nose out the kitchen door to make sure Mom had indeed occupied herself elsewhere. He turned to me and said "Rabbi, forgive me, you don't know how long I've been waiting to do this." He grabbed a chunk of challah, raced to the fridge in his Groucho-strut and removed the butter dish. I was a bit alarmed at the kashrut implications until he added, "Which knife can I use?" Mike's Jewish education was pretty accomplished. Mine, not yet.

After not hearing from him for a few years he called me long distance. At the time I was involved in an inter-ethnic romance, which I felt was a truly "cool" thing to be involved in. I must have told Mike about its inter-ethnic character a few too many times because with an uncharacteristically serious note he said, "Hey Rabbi, that's no basis for a relationship. Besides it must be killing your Mother." That romance soon came to an end.

The last I heard from Mike was too long ago. Not accepted into medical school, he was working with developmentally delayed children in another small Ontario town. I did speak recently to Dr. Dave, who really did become Dr. Dave. Though his medical practice is thriving, his greatest joy seems to be driving his son to the hockey rink. I'm pleased to say Mom still prepares extra on Friday nights. You just have to show up at her door and tell her you've read one of my stories, or that you're a friend of Mike's.

Now, as for crossing the street to make friends and Canadian politics, do you remember the mayor? I just read about him in one of the local newspapers. As a candidate in the last federal election he was called upon to clarify his party's stance on Israel. He stated, "Party policy is clear. Canada is a friend to Israel. I, personally, have for many years been a close personal friend to the chief rabbi of Montreal..."

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'LET ALL WHO ARE HUNGRY COME TO OUR SEDER AND EAT': The Jewish communities around the world assist their needy co-religionists to celebrate Pesach. Seen here is an elderly woman in Kiev receiving matzah at a communal seder two years ago. [Roy Mittelman photo]

Passover Greetings

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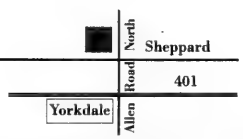

The Myth of the Shtetl

by Marion Gold

Did all the Jews in the Shtetl whose name was Czenczny, in the
Province of Kielce, in the country called Poland
Believe in G-d?

Czenczny, a dirt road's length from the Metropolis of Kielce
A day's ride in the horse-drawn wagon
Driven by Baba Shprintzeh, the Shokler.
The Baba Shprintzeh, my great-grandmother, and Der Kleiner Zalman,
My great-grandfather, believed in G-d.
They died of starvation in the Ghetto of Kielce in the winter of 1941.

I'll tell you a story about Shprintzeh the Shokler.
She always had chickens and one nasty-tempered rooster
For eggs, and for Shabbos dining
After the chicken grew old.
The chickens lived in her front yard
Enclosed by a rickety old fence.

Every Monday a happening occurred
In the village market place
A farmers' market magically appeared
Peasants from the surrounding farms exchanged their fresh produce
For the goods made by the town Jews
And cursed them for their wealth

At the end of the afternoon, the men drifted into the saloon
The women and kids trudged home with bundles perched on their heads
Leaving the detritus of their produce
On the floor of the village square.
Shprintzeh opened the gate in the middle of that rickety fence
And the chicks following the mother hen marched after her
In a straight line
Marched to the centre of the village
To dine on the grain that spilled from overflowing sacks.
After eating to satiation, the mother hen led her chicks
Back to the safety of Shprintzeh's garden.

And not one chick ever went astray on that long journey from
The garden to the village square and back again.
A long walk to and from.

Contrast this with the story that the old woman told me
About the twins
Orphans, poor, always hungry
Two boys
Nameless
Living alone
One went into the woods – searching for firewood
Killed by a passing peasant who cursed the Jew for his wealth
Stipped the pockets from the rag that was called a coat
Looking for the gold – the *groshen*, the *kopek* – that all Jews
Have buried in their souls
Found nothing
The body was found days later
They, the family, the authorities,
Did nothing
A poor Jewish orphan boy has less value than one of Shprintzeh's chickens.

The surviving twin – he served a purpose
The smoke streaming from the furnaces of Treblinka
Proclaimed to one and all
That burning Jewish bodies create smoke
With patterns such as you have never seen before
And never will again.

The other twin's soul rising to freedom
From cold, from starvation, from hatred, from indifference
Through the chimney of Treblinka
Rising to the heavens
Screaming for justice
And still no one cared.

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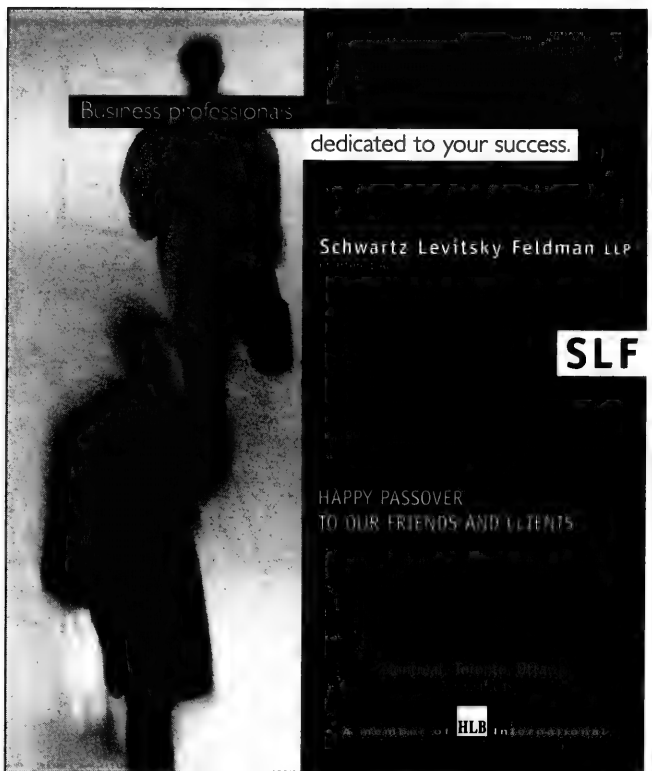

2001 Literary Supplement
Passover Greetings

Passover Suite

by Ray Shankman
for Deena, Raanan and Rya

Why Is This Night Different?

Why is this night different
now that we are older
and our children are with us
each one of us crosses the same desert
helping the stragglers
lifting the forlorn and lost
helping life into life
helplessness into healing hope
we are here together
hearing each story as if it were our own
committed to keeping the story alive
the journey going

Dancing Into Freedom

Why is this night different
from all other nights?
Tonight we found Israel
in each other
and I danced with Deena
first daughter of Israel
giggling at our miracle
dancing leaps joyous
before the Lord

The wine was sweet
our eyes drank to eternity
every sip warmed our love
gave us life.
Even Elijah stayed for a dram
saying, "Your fare is simple, mere matzot and cheese
but that's the way it used to be
when we truly wondered
in our freedom."

Seder Renewal

Brothers and Sisters
let us order ourselves around this table
to negotiate new covenants;
let's rewrite our tragedies;
let's renew history;
let's translate our enslavement into the freedom of this moment.
Together we endured suffering; now
let's share a certain future:
past afflictions can be transformed
into renewed blessings;
let us break bread and sing praises to life;
let our Hallelujahs resonate deeply as a tikkun nefesh.

Heal my soul. O Lord heal others so I can be healed.
Let us sing on each cup of wine that zest for life
that brings us home to this table,
to the singing of this story,
our arms about one another
Dancing into freedom.

Kindertransport From Nuremberg to London, May 16, 1939

by Hanna Tennenhaus

Told to go on the train,
I obeyed.
Terrified, crushed
and dismayed, yet
I smiled and obeyed.

Tracks, engines, steel
Swallowed me up
Swastikas waved their
Bloody good-byes.
Beloved parental figures turned,
Ghostly unreal.

I cried so long
Till my heart felt like stone
Two days later, in London,
From another train,
A stranger emerged,
Forever a child and alone.

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THE FOUR SONS: This depiction of the "four sons" is from the Sulzbach Haggadah, 1711, Bavaria. The wise son is at the far right; the one who does not know how to ask is on the far left. [Courtesy of JTS library]

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Untitled

by Pearl Saban

Possessing an inner strength,
a newly discovered vitality,
crushed spirits slowly fluttered to life.

From a T.S. Eliot waste land he rose,
high above the ashes.

Transported to a new land,
a different vista,
he saw a future for himself.

Shaking out the tattered quilt
that was his life,
he sat, painstakingly re-stitching
its seams, its fabric.
On occasion, the thimble slipped
from his finger, the needle
piercing his skin, the droplets
of blood marring his efforts.

But he continued to sew…
and sow… and reap rewards.

My Yiddische phoenix.

* * * *

A Clothesline in Jerusalem

by Pearl Saban

Fluttering in the breeze
the stiff little white shirts salute a greeting.
A challah cover,
embroidered with its age-old blessings,
waves to passersby.
Shabbat will soon be here,
it seems to cry.
Fringed undergarments swing to and fro,
to and fro,
like those deep in prayer.

And on a chair nearby sits a shtreimel,
tall, proud,
a warrior warming itself in the sun.

* * * *

Never Again

by Sarah Fogg, 11 years old

The blue vase holds its dark, stark history of lives in ash
While Treblinka cries with forgotten voices of murdered men
The loud clatter and clang of black boots, knocks on doors,
Seventy are savagely squeezed into boxcar number ten,
Inside the ghetto walls we privately pray, Amen
It's all up to me to promise, never again!

"Juden, Raus!" order the gruff Gestapo,
Poland was flooded with death camps then,
Children's laughter and games are stained and strained,
Childhood is kidnapped, aflame and lost to evil men.
Arbeit macht frei was their lie and war cry back then.
Suitcases stacked high like barbed-wire fences, "never again!"

2001 Literary Supplement

Passover Greetings

The Big Lie

By DEBBIE SPRING

On the first day of Hebrew school, Jackie Jackowski and her friends wait for the bell to ring.

"How was your summer, Jackie Jackowski?" asks Melissa, cracking her gum.

"I had six boyfriends at camp," she brags.

"How many, Jackie Jackowski?" asks Fran the jock.

She struts. "A boyfriend every week."

"You were only gone one month. How could you have six boyfriends in four weeks?" asks Nadine, the math genius.

"So four. I had four boyfriends." Jackie plays with her ring, on her forefinger.

"Four boyfriends?" repeats Melissa.

"Well, three." Jackie scratches an itch on her arm, on her leg, then her head. "One doesn't count, because he had to go home early with the chicken pox."

"Three?" asks Suzanne, who throws a rock, playing hopscotch and hops one, two three.

"Two," says Jackie crossing her fingers. "One said he liked me, but never made a move."

Cassie made the moves on the first guy and stole him away

"Two, Jackie Jackowski?" asks Lindy, one of the twins.

"Only one." Jackie stands on one foot like a flamingo. "Cassie made the moves on the first guy and stole him away."

"Did you have any boyfriends at camp, Jackie Jackowski?" asks Mindy, the other twin.

"No, I didn't have any boyfriends. The boys at camp were creeps. Pimply, ugly slimeballs."

"Didn't you go to an all girls' camp, Jackie Jackowski?" asks Melissa, blowing a bubble the size of her face.

"Maybe I did, but I made lots of friends."

"How many friends, Jackie Jackowski?" asks Fran, jogging on the spot.

Jackie shrugs. "Okay, okay. Camp sucked. The girls were stuck up and hung out in cliques."

"That was some lie, Jackie Jackowski. Now that you're back at school, what are you going to do?" asks Melissa, her bubble bursting all over her face.

"Get lots of A's."

"How many A's?" asks Melissa, picking off pieces of gum.

"I'll be lucky if I pass with Mrs. Lipshitz."

Melissa puts her arm around Jackie. "That's more like it, Jackie Jackowski. That's more like it."

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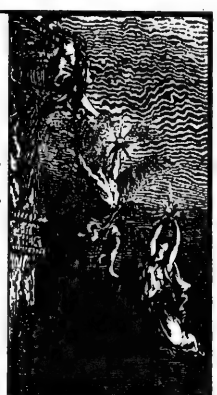

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The Three Pesach Fish

By RUTH BERNARD

The down comforters were strung out on the clothesline in the garden. Quickly I finished my homework and ran downstairs to ask Mutti if I could help. Permission granted, I fell into step with the maid, on her way to beat the feather beds clean. I too picked up a *teppichklopfer*, a carpet beater, and with as much strength as my six-year-old frame could muster, I pounded the quilts to remove any chametz that might be lurking in the folds.

Soon the rugs would undergo the same treatment. Coats and jackets would be turned inside out and brushed with vigour. The yearly purging of leavened bread had begun. Pesach was approaching.

It was the spring of 1932 in Stuttgart, Germany. The anti-Semitic rumblings were getting louder and clearer by the day. However, we were still able to get kosher meat and all the Passover foods to which we were accustomed, and we were able to shut out the evil long enough to observe the ritual of our faith.

That would change in the future, with each seder becoming more sparse and the climate more threatening, until three of my siblings and I performed the absolute "Passover" and fled in mid-1939 with the Kindertransport, just ahead of the Nazi army as they marched toward the start of war.

But I was still young and innocent in 1932, and I remember that Passover more clearly than any other – and not only because of the fish.

After a solid week of scrubbing, dusting and polishing, in which I played my part by shining the silver until the light was reflected in it, the day before the seder arrived. Despite the fact that we had a housekeeper, Mother always did her own cooking. She was afraid to entrust our strictly kosher kitchen to anyone else.

That year, I was old enough to help with the knaidlach. As soon as I got home from school, I ran to the bathroom to wash my hands. Even though the bathroom was as large as a bedroom, I was able to see that the room was filled as soon as I crossed the threshold. There seemed to be splashing and movement. I drew closer. My eyes opened wide. I stood watching for a few moments and ran screaming to my mother.

"There are three big fish in the bathroom!"

"Yes, Grandma brought them up because there was trouble with the plumbing downstairs," Mother replied.

My grandparents lived in the apartment below ours, but Mother's answer made absolutely no sense to me. It seemed, however, that this was the only explanation I was to get. How could I have imagined that all three of those fish would grace a seder table once they had undergone a transformation?

Mother walked me back to the bathroom and left me watching the displaced denizens of the sea in fascination. The small space seemed to make them very agitated. Their gills puffed up in rapid succession and the fins waddled from left to right. My mother's call drew me away and I scampered off to break the eggs for the dumplings.

Before I had to go to bed, I went once more to watch and talk to my new friends. Hours later, after all the adults were asleep, I tiptoed along the long carpeted hall for another visit. To my shock I saw that all the water was gone and there were no fish in the tub. After I recovered, I assumed that they had been taken downstairs to Oma's house, where they were supposed to be in the first place.

Continued on page B11

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'I thought about the fish several times'

Continued from page B10

The next morning, during my pre-yom-tov bath in the freshly scrubbed tub, I asked Mother if she thought that the fish were happy in their new home. She assured me that they were. I thought about them several times during the day.

However, the hope that this Pesach I might be the one to find the afikoman, the piece of matzah that Father would hide at the start of the service, filled me with speculation, and I forgot all about the fish.

The return of the afikoman always warranted a gift of the finder's choice. I could almost feel myself rocking the new doll in the green velvet dress that I had seen in the Schocken store window.

At the seder, I watched Father's every move. I saw him put the matzah wrapped in a white napkin behind the pillow he was leaning against. My sister was distracted because our young brother was jabbing her and she was hitting him back. That left the field wide open for me.

Father began to chant the *Ha Lachma Anya*. I looked down the table and smiled at the little boy who, Mother had said, was a guest along with his sister, mother, father and grandparents, but I did not know that the chant sung in Papa's sweet voice was a warm invitation to the poor and needy to take part in the festival meal.

As soon as I had asked the four questions, I waited for the right moment to undertake my thievery. Father moved his upper body forward to uncover the dish with the matzah and start the story of the Exodus. I swiftly got up and grabbed my find.

With the afikoman resting on my lap, I dreamed about how I would comb my newest *puppe's* hair and make her say Mama.

After the meal of eggs, fish, soup, meat and vegetables was eaten and the delicious honey cake and tea that followed were consumed, it came time for the second and last dessert. That, of course, was the piece of matzah in my lap.

The game began. Papa said I would not get anything and I told him I would not give the afikoman back. Since each participant had to have a bite of this piece of unleavened bread without which the seder could not be completed, I knew that I would win.

Just as I was about to say what I wanted, I heard my aunt Rachel say: "The fish was so good and the freshest I ever tasted. You brought them home alive, didn't you?"

With this, I remembered my three friends swimming in the bathtub and began to whine: "I want my three fish, I want my three fish!"

The day after Pesach, I found three goldfish in a deep glass bowl on my dresser, instead of the doll in the green velvet dress.

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Shabbat Lights

By APRIL SHOUR LAUFER

Friday was a day of aromas. It was like walking into a dense bouquet of smells that filled the kitchen and spilled over into the hallways. The rich inviting smells wafted out the front door whenever anyone opened it. The kitchen was busy with movement, a to-and-from from the stove, oven, sink, windowsill, table and fridge; there was a feeling of anticipation.

Chicken soup was bubbling on the stove. ("The best in the world," the grandchildren said, "you should sell it" as they slurped and asked for seconds.) And from the oven, the smell of poppy seed cakes. Mixing spoons tossed into the sink. On the windowsill, the pickles fermenting in jars that had been saved from previous occasions. The kitchen table laden with the chocolate and nut cakes that were already cooling. The potatoes were being peeled and grated for her wonderful potato kugel, the taste just right, not too much salt, the texture perfect. And the cucumber salad sitting in plastic containers in the fridge next to the coleslaw, both marinating since the night before. And fruit salad with melons, green grapes.

Just the roast chicken and her meal would be done. Still time to make the *forspeis*, avocado salad for the Shabbat day, and letcho, a mixture of eggs with tomatoes and mushrooms. Almost ready. Time to shower and change her dress.

The Shabbat table had been set first thing in the morning. The tablecloth, white and starched and shining with the crystal glasses and silver cutlery and gleaming plates. The challah set on a special cutting board inscribed with the words *l'kvod Shabbat* (in honour of Shabbat). And draped over the bread an embroidered cloth that her nieces had recently presented to her after their trip to Israel.

She can feel her mother's presence next to her

And then it was time.

Everything ready.

Her face warm and shining and freshly scrubbed. On her head a lace scarf. The Shabbat candles sitting in the branched candelabra on the recently polished silver tray. She lit the candles with a long wooden match. Then, with her hands held in front of her, she embraced the light of the candles, once, twice, three times. She covered her eyes with her hands. Her lips moving as she recited the blessing over the candles.

She stood before the candles for several long minutes. Tears streaked her cheeks. The stories of past Shabbats took over her thoughts and tumbled into the words of the blessing. Remembering and longing for her family, her home. She wanted to be that child again, to feel safe, and protected.

***

She sees herself standing next to her mother. She can feel her mother's presence next to her.

Baruch: Blessed are you dear God for allowing me to stand here to welcome this Shabbat day. Grant us long life and health. My children, my husband, my brother, my sisters-in law.

I remember how my mother stood, how she looked as she lit the Shabbat candles. Managing a house of so many children, running the store with my father. No matter how busy the week, the house was always ready for Shabbat. I would stand beside my mother and my bubbie. The candlesticks set on silver

Continued on page B13

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Jewish woman blessing the Sabbath candles, oil on canvas by Phillip Friedrich Kaufman, 1888-1969.

Three generations in one house

Continued from page B12

trays, the women dressed in Shabbat clothes. My grandmother called her *aniklech* (grandchildren) to come, and the women in the house would light the candles together, three generations in one house.

Atah: You who created this world according to your will, remember my family, my mother, my father, whom I miss to this very day.

They believed. They had faith. They did not cease to marvel at the wonders of the world, and to say thank You to You each day. My father who put on tfillin each morning in the early rays of the sun, and then rushed to open the store while my mother finished tidying the kitchen so she could join him. She would help in the store by putting some things away, arranging products. Most importantly, she greeted the customers. She was always cheerful; she always had a welcome word to

Continued on page B14

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Continued from page B13

'Sanctified is this day'

share and her special smile. She never lost her faith. She believed. She knew what strength life sometimes demanded, and she was ready. I miss her so much. When I look at my children I think of her. How her eyes would shine as she looked at her own children, how she looked when she felt satisfied with what she had been able to accomplish. I see her every moment. I can only pretend that I am able to do all the things that she did so well. I can only try.

Adoshem: Blessed are you, dear God to whom I pray, to look after the souls of my dear ones, my parents, my brothers, sisters.

You could not protect them, then. Grant that their souls are in peace, now. Grant them rest. All that this world has to offer still cannot bring them back to me. I cannot hold my mother's hand, I cannot embrace her. I cannot tell her things that have happened to me. I cannot show her the children, my children and her *aniklech*.

Elokeinu: God who looks after this world, and the world hereafter, the God of my mother and my father. Blessed for ever. I remember once. I did not want to live without my parents. I wanted only to be with them. But it wasn't meant to be. That I would perish in the camps with them. I had to go on. God did not want me yet. A year of hiding. My little ones and me. Not knowing how or if we would survive. And after the war? What was there to do? I had to make peace with myself. I had to go on. I met my new husband and we had a child.

Melech Haolam: You who are supreme, who gathers the souls of the departed and grants them everlasting peace.

As I stand here before the Shabbat lights, I am thinking of my home. I can feel its warmth. Shabbat was a wondrous time, the candles flickering over the dining room table, the linen starched and white, the special Shabbat dishes, the cutlery gleaming. I want to hold onto those special feelings. I don't want to let them go. I know that when I open my eyes I will see the Shabbat candles but I will not be able to turn to my parents. To say Shabbat Shalom. And for this moment… I do not want to let go of the remembering.

Asher Kidshanu: Sanctified is this day. Yet on this day, I mourn the loss of my parents. I want to celebrate the Shabbat with them at MY table. I see my mother as she covers her eyes to light the candles. I feel her presence in the glow of these Shabbat lights. I want to hear my father sing the words of *Shalom Aleichem*. If only, if only they were here.

Bmitzvotav: I do the mitzvot and I think of those who are not here. As I light these Shabbat lights, somehow it gives me strength to find meaning in this world even though I do not understand how I was able to survive. I never imagined it. How could I go on without my mother? My father. I remember praying that I would be allowed to join them. The memory of the war is like a bad dream. I did not ever imagine that I would have to face the world alone. They were my strength. But I did live and I had no choice but to accept that fact. I was given my life and with me, my newborn son and my nephew.

Vetzevanu: I take joy in my family. My precious children.

Lhadlik: I light these candles as my mother and my bubbie lit the Shabbat candles. It was a Friday night when the transport came. I will not forget them. I will always remember this day.

Ner: The light from these candles sheds its radiance over my Shabbat table. All is ready.

Shel Shabbat: Shabbat of memory.

Shalom for all Israel.

***

And at the end of the prayer, of remembering and longing, the tears slipped down her cheeks. She took her hands from her eyes, looked at the bright sparkling lights of the Shabbat candles. With the palms of her hand she wiped the tears from her cheeks. She turned and kissed her children, *Shabbat Shalom.* They did not ask her about her tears.

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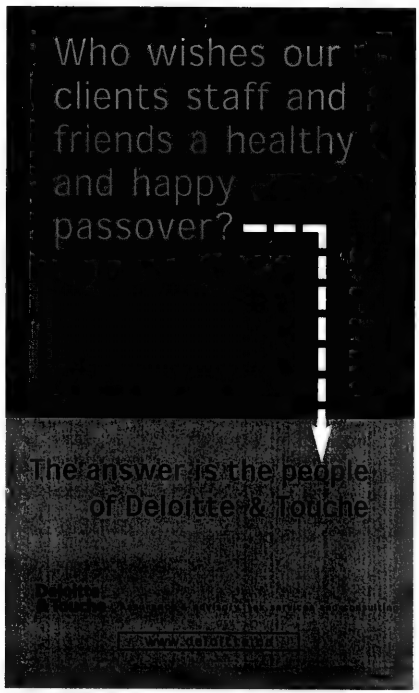

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Shirat Ha-Shalom (Song of Peace)

by Marina Mashaal

Evening arriving is what it is,
Blues, greys, pinks on yellow shadow.
Chagall knew
There was no dark.
Only the colour of light striking.
Shalom takes the present.
He unwraps and holds it
Like a drop of bevelling
In the light, to colour me and him.
He looks at me knowing
My gift cannot do more.
O Shira, love, my peaceful love,
Sings Shalom as he rises
In step with the prisms
Alighting our window.
Like an Expressionist, my husband
Slowly impresses my world to name
The tints it hides within itself.
Name colours, like sky,
Make the light happen.
Still, he sifts the rooster-
Coloured fragments of the day
Gently falling on my face.
Shalom's eyes speak like stars on sand.
The prisms bend weightless
As a bird on a vine
Bare and shimmering
In the grape fields.

The House of Jacob

by Daniel Gold

Like the emperors who had conquered all the world,
And then dreamed of their youth when victory was dear
And the battles not yet won,
So too do I dream of days in the desert
And a pagan land.
Of idols and their orgies,
And our righteous God.
When, at any moment, in anger,
The house of Jacob could be washed into the sea.
When even Eliyahu did not believe.
And of those years before I was born,
When Jews greeted each other on the street.
And talked of the miracles of survival
And war.

A Yemenite family at the seder table in Israel.

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Zina the bag lady

By WOLF BRONET

This is the story of Zina the bag lady. She was unlike any other person that I have ever known, not just because she was a bag lady, but because something about her was different.

Zina would spend most of her time outside the St. Lawrence bakery on St. Lawrence Street in Montreal, Quebec, Canada, an old-fashioned type of bakery that bakes rolls and bagels in a charcoal oven. The bakery had been around for many years and is still in operation today.

I am not quite sure how I came to meet Zina; it had to have been sometime around the late '70s, early '80s. I was on my way into the bakery and saw this woman standing in front of the store. Now Zina did not look like your typical bag lady. She did not stand there holding a shopping cart filled with junk. All she had was a leather satchel, which she kept clutched under her left arm. I often wondered what she kept in there.

She had long black greasy hair, which trailed all the way down her back until it reached her waist. It was thick and stiff and looked as if it had not been washed in months. She was dressed in rags with a cord around her waist, as if to keep her pants up. Her face, although dirty and weathered, looked serene, yet her mouth was in a kind of a little smirk, almost as if she had pity on the passersby.

Out of curiosity I asked the bakery's saleslady, Esther, if she knew of this mysterious woman. Esther told me that all she knew was that her name was Zina and that she liked sweet things. Feeling sad for Zina, I tried to give her a dollar on my way out so she could get herself a cup of coffee and maybe something to eat. But to my surprise, she refused to take it and ran away and hid in the back of the bakery. Insistent that she take the dollar, I followed her and tried to stuff the money into one of her pockets. I left as quickly as I could.

When I got home, I told my family what happened. My son Moishe, who was a teenager at the time, was so intrigued that every time he would go by the bakery, he would always buy Zina a piece of cheesecake.

This went on for quite a while; every time I came to the bakery, she would be there. She always looked the same and would always run away, refusing to take my money. But clever man that I am, I always managed to slip into her pocket a dollar or two.

Over the years, as I got to know Zina, I noticed that she never talked, never complained and never asked anyone for anything. It was as if she was locked within herself and nobody could make her say a word. But she seemed to be happy. I wondered how could she really be happy living on the street in front of a bakery, not accepting help from anyone, wondering where her next meal would come from. Whenever I looked at her, she reminded me of my mother in the Warsaw Ghetto during World War II.

One day, very late in the fall, around the Jewish holiday of Sukkot, I picked up a Montreal newspaper. To my surprise, on its front page was a picture of Zina, covered with a blanket of snow, sleeping on a bench near the Rachel Street Market. The article described how Zina's landlord had locked her out and how neither the Jewish community nor Jewish Family Services had taken care of her, on account of the holidays. The only people that did end up taking care of her were the police. Until then, I had not known she was Jewish. The story upset me something awful.

Outraged and upset, I started making inquiries. I found out that she was in the Jewish General Hospital. I immediately went to visit her and brought her some cheese danish and some other sweets. I visited her every day after work for several weeks. The doctors, nurses, and social workers began to wonder who I was. They asked me if I was a relative. I told them that I was just a concerned citizen. They asked me if I could bring some steel combs, brushes and stuff for her hair, as they couldn't wash or brush her hair because it was so thick and dirty.

David Russenek, a friend who happened to be a barber, was nice enough to supply me with the necessary equipment and tools for her hair. The doctors had to struggle with Zina to wash and bathe her.

After a couple of weeks, Ann Applebaum, the social worker that was looking after her, asked me where the best place for her would be. Did I think she should be placed back in her environment or in a home for the elderly?

I told her that I had no idea and that she should use her own judgment. After all, she was the social worker. She decided to put Zina in one of the residences on Decarie Boulevard, and Jewish Social Services would look after her.

Zina's new apartment was really nice – a one-room studio fully equipped with a

Continued on page B17

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2001 Literary Supplement
Passover Greetings

'No one knew what happened'

Continued from Page B16

balcony. She received three meals a day. The building even had a social hall and a big screen television. It was full of nice people.

I visited Zina at least once a week, sitting by her and talking to her, but she did not speak. Sometimes, my wife Henia would accompany me and she would talk to Zina, but Zina would only listen and never speak.

One year, in the country up north in Ivy Sur Le Lac, we ran into my friend Ruth Sohmer and some other people we had not seen in a while. We began talking and I happened to mention Zina to them. As it turned out, Ruth said she knew Zina from public school and she would bring me a picture of the graduating class with Zina in it.

Ruth brought it, and next the time I went to visit Zina, I showed her the picture. By the expression on her face, I knew she recognized herself. Ruth had told us that Zina had a mother and a sister who lived in New York and that after she came back from New York she changed. But no one ever knew what really happened. It was pretty impressive that Zina remembered the picture, as it was over 60 years old.

It had been many years that I had been visiting with Zina. One day I just broke down and cried, really hoping that she would finally open up to me. Say a word, something, anything, I thought. That day my wish came true. Zina actually spoke, telling me that Ruth's maiden name was Kruger. I was so happy after all these years that Zina finally said something to me. I felt like I was making real progress. And when I called up Ruth and asked her, she confirmed that her maiden name was in fact Kruger. Zina had been right.

Zina had left everything behind and run away

One evening after work, I went on my usual visit, only to discover that Zina had left everything behind and run away. It seems she was still a free spirit at heart. Her place was outdoors.

After a while, the police caught up with her and again placed her in the home. Before long, she was back to her old routine. The staff and social workers wondered how I had managed to get her to speak a few words since she still didn't speak to anyone. But she was very well-liked because she never complained and was very easy to handle.

But after some time, Zina ran away again, leaving the comforts and services of the residence behind. After weeks of looking for her and asking Jewish Family Services where she was, I could get no information. I was hurt and very upset and really worried about Zina. She had become my friend.

I asked my daughter, who knew one of the directors of Jewish Family Services, to help me out. She managed to find out that Zina was locked up in a special facility. I was so relieved. It was wintertime, and just the thought of Zina on the cold streets of Montreal was too much for me to bear.

The next Sunday, I got her some sweets and fruit and went to visit her. At first, the staff gave me a hard time, not letting me see her. The man who ran the home was a Jewish man of Russian descent. I spoke to him in Russian and must have put him at ease because he let me see her. By the expression on her face, I could tell she was glad to see me, but again she did not talk. Even the things I used to bring her, she still would not accept. I always had to leave them in her room.

This went on for a few years. She never gave anybody any trouble or problems. Everyone who heard Zina's story wanted to help. I have a friend at the "Y" who is very Orthodox. He found out that I would visit Zina and take care of her, and one day he offered me $100 for her. I told him that I could not take his money. So he offered me $500. I still said no, and when he offered me $1,000, I still refused. He told me that by taking such good care of Zina, it was like I was buying myself a piece of *olam habah*, a place in heaven.

I said, "Moish, keep your money and give me your hand." We shook hands and he said, "You are my partner."

"If you feel so strongly about helping Zina, you should go and visit her yourself," I said.

He gladly agreed and we went to visit Zina together. As time went on, Zina got weaker and weaker. Her legs started to swell and she was spending more time in bed. She must have been in her late 70s by then. The home's operator asked me to give him my telephone number just in case.

The next time I went to see her, I had no idea this would be the last time. She had been in bed for days and for the first time that I knew her, she said to me, "Wolf, can I have a Coca Cola?" I ran downstairs to the bagel store and got her the drink.

The next day, I received a call from the operator. Zina had passed away and the agency that was making her funeral arangements wanted to know if I would be able to attend the

Continued on page B18

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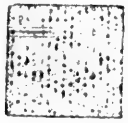

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'The rabbi asked me for a eulogy'

Continued from page B17

service. But Zina had had no relatives or friends. She never had anybody. I asked my brother-in-law and his wife Pearl and my wife Henia to come.

At a Jewish service, you have to have at least 10 men in order to say Kaddish for the departed. I attended, but we still did not have enough men. So I called in reinforcements. I went to the funeral home staff for help to get a minyan.

At the service, the rabbi asked me if I could deliver a eulogy for Zina. I was not quite prepared for this but I had an idea: A Jewish writer by the name of I.L. Perez wrote this story at the end of the 19th century, I think about a man by the name of Bontsha Schveig. Bontsha was the name of the man and *schveig* means silent in Yiddish.

Bontsha was an orphan and kids used to make fun of him and beat him up. But Bontsha never complained. After many years of abuse, he found solace in religion, becoming very pious. Though he was always hungry and abused, he never complained or demanded anything. When he died, there was no minyan for him at the cemetery, nor even his name written out on a piece of cardboard. This was his life in this world. He lived and died without complaining or demanding anything from anyone, much like Zina.

But in the heavenly world, it was different for Bontsha Schveig. When he arrived there, all the angels, from the smallest to the most important came to greet him. He was their hero. "Bontsha Schveig is here!" they screamed. Even God himself dropped in to welcome him. Then the chief angel, after greeting him on behalf of the entire heavenly body, said, "Bontsha Schveig, you can have all the things you missed in the other world before you died. You name it and it is yours."

After thinking awhile, he said, "I would like to have, if it is possible, a roll with butter."

I told you this story to compare Zina to Bontsha Schveig. All Zina ever asked for in life was a Coca Cola, and Bontsha Schveig, a roll with butter. Neither complained or asked anything of anyone. In my eyes, Zina was a saint. If Zina could hear me, she would probably say, what is all this commotion about? That was Zina, as I knew her.

P.S. At the Jewish General Hospital, I was told that the leather satchel contained $1,700. Nobody ever did find out what happened to it.

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The Ballad of the Sabbath Lights
by Itzik Manger

The monk stands in the dark cell,
his eyes are aflame –
"Young witch, when will you ever
acknowledge the silver cross,
and Jesus, our Lord?"

Says the maiden: "How can I
take the cross in my hand
and not disgrace the Sabbath lights,
the golden lights of my mother, –
how can I, dark monk?"

"Young witch, kiss the cross
and Jesus will redeem you
of the affliction that lurks in you,
the evil ghost that sings
out from your lips!"

Says the girl: "How could I
touch the cross with my lips
and not lose eternally
the golden Sabbath lights, –
how could I, dark monk?"

"Know your life, and your death,
precious is every moment.
What do you see, girl, through that pane?"
"I see a hellish fire and
bloody shadows on your mantle!"

The monk walks, the maiden walks,
her hands tied with ropes.
A hundred fingers lit up at once
sharper the bouncing fire –
red fire in the dark steppe.

And when the fire burned out,
only gray ashes remained,
seven golden Sabbath lights
shone in them brightly.

Seven golden Sabbath lights.

Translated from the Yiddish by Simcha Simchovitch to mark 100 years since Manger's birth on May 30.

Camp Hello, Goodbye

By RONALD RUSKIN

We were a poor family. We lived in a hot apartment on top of my father's drugstore. Then my father told me he had saved enough money to send me to Jewish camp.

No more *platzing* in heat or sitting at Sunnyside Beach with Bubba shrieking about polio if I swallowed lake water. I was going to sleep in a real forest.

"What forest, Bubba?" I asked.

"In the north, Reuben. *Nem* a winter coat," bubba urged.

"How long will I be gone?

"*Drei vochen.*"

"What do they do in camp?"

"*Essen und shloffen. Gornisht mit gornisht.*"

Like the rich Jews, I was off to overnight camp.

* * * * *

That summer, after Grade 3, we moved to Cedarvale Ravine. Instead of cement, telephone poles; and instead of non-Jews outside our windows, there were flowers, trees and Jews. So many Jews lived on our street that on Shabbos the sky grew misty from chicken soup.

My brother Danny was five, and my mother's stomach was puffed up again. Soon my brother Shlomo would jump out.

Three *trumbaniks*, Bubba would say.

"Are we really rich, Bubba?" I asked.

"Reuben. Stupid questions, don't ask."

* * * * *

When we lived over my father's drugstore in Etobicoke, there were many non-Jews in the area. They walked straight, had red cheeks and grew over six feet.

My family was short, swarthy and shifty-eyed.

"See," Bubba pointed out. "Goyim grow too big to get sick."

Each night, Bubba and my parents argued over business.

"Listen for once," Dad said. "For me, this area is good."

"Good? Who buys pills?" Bubba yelled. "The goyim never get sick."

"Soon the Jews will move west," said my mother.

"West? *Gevalt.* Go east. Live with Jews now," Bubba argued.

They screamed. They fought. Goyim bought drugs only when they felt near death, Bubba shrieked. How could father make business with goyim. Jews chupped pills and cod liver oil. Jews felt near death all their life. Did a goy worry? Please.

For a Jew, *tzuris* were life. A Jew needed a doctor and two pharmacists.

"Bubba, if there are no Jews, how do we make money?" I inquired.

"*Alla Talyeners*," Bubba said. "*Talyeners?*"

Bubba explained that Italians were superstitious and nervous like

For a Jew,
tzuris *were life*

Jews. Way back, we were related, she assured me. *Talyeners* lived in the west end – Catholics *mit tzuris* and sick with guilt.

They saw their doctors daily.

"*Farshteist, Reuben?*"

* * * * *

When we moved to Cedarvale, Bubba told me about Jews.

"Cedarvale is what they call a Jewish territory," Bubba explained.

"Is everybody a Jew here?"

"Everybody," Bubba said. "Cedarvale was settled by Jews."

You couldn't blink without seeing Jews. Three blocks to the north were shuls, cheders, Hyman's books, Zigelstein's butcher shop, Louis' bakery and Goldie's foods.

My mother wrote shopping lists. I shlepped empty Eaton's bags, put them into Danny's stroller and together we pushed.

It was a scene from *Ben-Hur*.

"Reuben, please, I'm tired pushing," Danny said.

"Full speed. Another three blocks north. Try."

Danny sat in the stroller and I loaded groceries on his lap. Sometimes we had accidents. He dropped tomatoes, a milk bottle would break, *gehuckde leber* or some flunken got lost.

"Where's my flunken?" Bubba said three days before camp.

"Somewhere."

"In the bag, it's not. When did you last look?" she asked.

"Near Glencedar and Eglinton."

"Go. Find it," Bubba said. "No flunken, no camp."

Danny and I checked roads, alleys. For hours, we looked.

Bubba's flunken had grown legs and run away.

* * * * *

My mother worked at the drugstore, puffed up and pregnant. Bubba was suspicious, not a social type, so she warned us not to *shpatzier* with strangers. She overbaked, overcooked, *areinshtupped* us with food. We turned *zaftik*. For exercise, Bubba sent us on errands to Eglinton.

Father was at work. It was no picnic, believe me.

"Don't cry, *boychiks*. Some day you'll have a friend," Bubba would reassure us.

"We just got you." Danny said. "A bubba is no good."

"*Du host a bruder. Nem a shtickel kuchen, mandelbrot.*"

She gave us food when we got sad. Like pigeons, we noshed.

"I want to escape," Danny whispered. "Can I go to camp?"

"Sure. I'll put you in my trunk."

"You promise?"

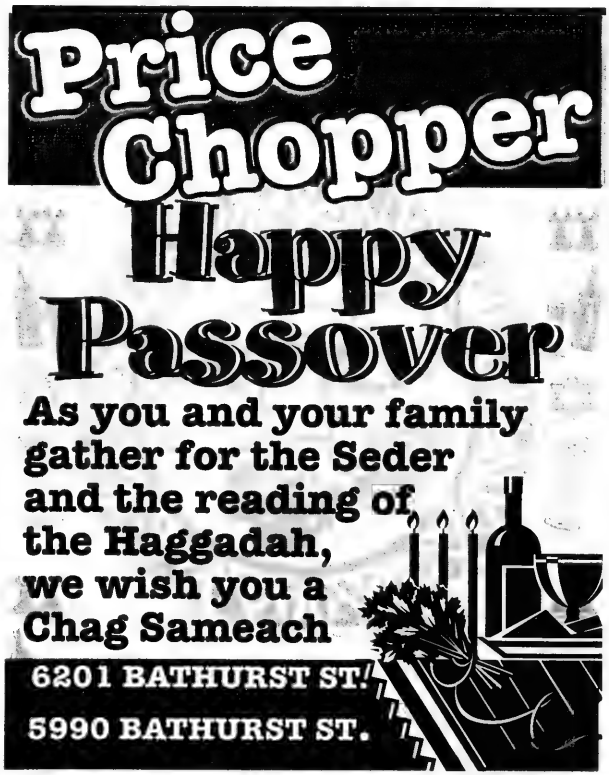
* * * * *

Three days before camp, my mother took me to see our doctor, Feter Herschel. The rule before camp was to have a physical. Uncle Harry had been in the war. He wore a moustache and had revolvers, bayonets, bombs and bullets on the walls of his examining room

"So Reuben, what's bothering you?"

To calm myself I stared at his bullets. "I'm fine."

Continued on page B20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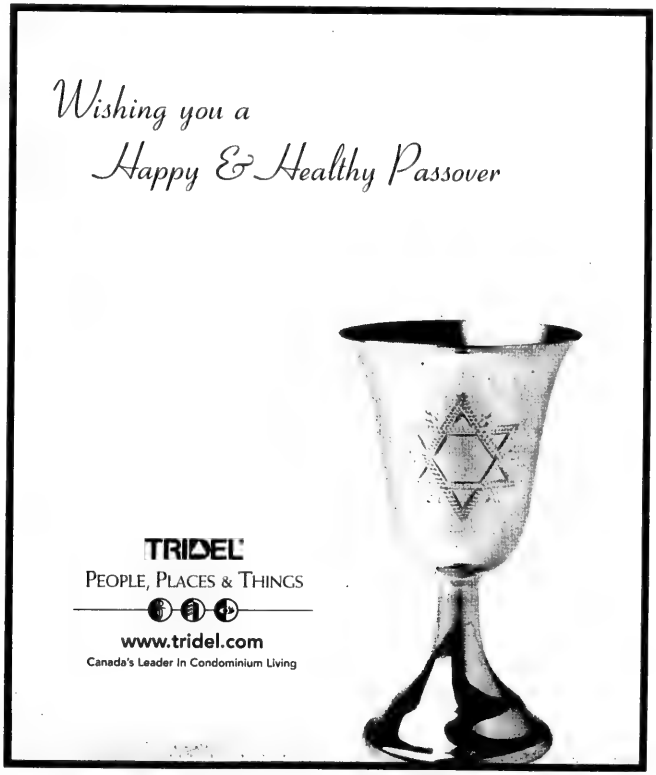

'Danny and I were on *shpilkes*'

Continued from page B19

"Fine is no answer," Uncle Harry said. "What hurts?"

"Nothing."

"Nothing is not an answer. Something always hurts."

"My stomach hurts. It's twitching."

"*Gevalt*!" Uncle Harry examined my stomach. He shook his head. He put me on his scale. He listened to my heart.

"Is it cancer?" I asked.

"Your *pupik*. Look! They are stuffing you like a *gans*."

"Bubba does it," I explained.

"Stop noshing. That's an army order."

Uncle Harry's prescription put an end to childhood. Lots of exercise. Cold showers and baths. *No kuchen!*

* * * * *

Two days before camp, Bubba and Mother went into a frenzy, re-checking labels on my clothes. From work, my father brought bug repellent, iodine, vitamins, aspirin, suppositories, mouthwash, Vaseline and calamine.

Danny watched everything shoved into a trunk.

"*Das is alles*." Bubba pushed in *gatkes* and a parka. "*Genug*."

"Reuben, there's no room for me," Danny chirped sadly.

In a shoe box, Bubba threw six pounds of kuchen and mandelbrot. My trunk puffed up like Mom's belly, ready to explode. My dad cinched it tight with a belt.

We had twin beds together. The night before camp, Danny and I were on *shpilkes*. We couldn't sleep.

"What's camp like?" Danny asked.

"You sleep in a forest."

"Is the forest far away?"

"North. Snow. Bears, Bubba says."

"Who takes care of you?" Danny asked.

"Bigger kids."

"What's the camp called?"

"Camp Hello, Good-Bye."

"Who says?"

"Bubba."

Jewish camps had Indian words like names for trees or moon phases. But my camp, Bubba called Camp Hello, Good-Bye.

Next morning Mom and Bubba shlepped us to the bus terminal at Bay and Dundas, where there were *mischugoyim* from Hamilton, St. Catharines, Sudbury, Ottawa. Everybody cried. Bubbas stuffed food in bags so no one would die of starvation on the bus. In the '50s, most of us were fat enough to live six months without food. The Bay bus terminal was like the Exodus. Families shoved, yelled and moaned.

Danny cried to be with me.

"Reuben, don't leave me with Bubba," he begged.

Bubba grabbed Danny by the neck. He fought back.

"Don't worry, Danny. Remember visitors' day."

"When will you write home?" my mother asked.

"When I get off the bus."

"Don't be *tzugeshvitzed*," Bubba said. "Or chilled. If clothes you need, write. If you're sick, see a doctor. Watch for *schwartzfliegen*."

"Don't worry," I said. "Bring Danny."

Bubba clenched her false teeth. "If he's good."

* * * * *

Bumpy. Noisy. Camp songs. Filthy jokes. Poker. Did we let loose! The driver yelled "*Shveig!*"

By Gravenhurst he had gulped three Alka-Seltzers. One smart-alec named Melvin shouted a warning about camp. He planned an escape.

"Don't set foot in Hello, Good-Bye!" he warned.

This was how camp got its name? We drove into a dark forest. Huge bugs flew up from the road.

A dirt playground and huddle of flimsy white cabins waited in a semicircle beside the Israeli flag. A *langelosch* in a camp shirt waved the bus in.

"Welcome to Camp Hello, Good-Bye," said a huge sign.

We filed to our bunks. *Boychiks* here; *maidelach* there. "I'm leaving this dump," Melvin said. "People die here."

* * * * *

What could I do? I learned to climb. I found a top bunk. That night I shvitzed and heard camp stories. There were strange noises outside.

Melvin, the camp kvetch, took the bunk beside me. Nonstop he complained. There was quicksand at camp; the food was awful; campers got typhoid; counsellors were morons; the director was a pervert. Three years straight he had come.

"If you hate it, why come back?" I asked Melvin.

"Nothing I like," Melvin said. "I hate everything."

"Take my bubba's kuchen. Here. You'll feel better."

* * * * *

That night, to make Melvin feel at home, counsellors told Zionist stories of Israel's birth. Every camper must make aliyah, they said. They told of Jewish survival against all odds.

Then they told us homicidal patients had escaped from an asylum downshore from the camp, or herds of Bigfoot lived behind Cabin 14, or German U-boats lay in Muskoka waters ready to blow us up. Nightly, the stories grew worse.

We slept with bats under our blankets. At night, we rehearsed pressure points and death-holds. One sneeze was enough to mobilize the entire camp.

* * * * *

Years later Danny and Shlomo went to camp. All my cousins and relatives went to camp. Like everybody else, they complained about food, the waterfront, the wild animals and the scary stories.

Forty years have passed and my three children have been to Camp Hello, Good-Bye. One visitors' day, in a corner of a bunk, I saw my name etched into a rafter along with Melvin's. He went back for the next two years.

It was the best of times, it was the worst of times. So, *vos noch*?

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2001 Literary Supplement

Passover Greetings

Red Hydrant

by Malca Litovitz

Your father was a bully in a wheelchair.
Battered in Poland,
He battered you.
Sometimes, you are student,
Your voice scratching the telephone lines,
But basically, you are a female Odysseus,
Making the long trek home.

I thank God for my kind father,
His blue eyes benign.
The house I lived in had a red fire hydrant and mother's lilacs.
Safe little *Penates*, household god,
You are a beacon to the lack of emergencies.

For Charlotte Salomon

(artist born in Berlin 1917, died in Auschwitz, 1943)
by Malca Litovitz

Arrest, arrest –
stop your eye
wherever it flies.
Daberlohn's dark glasses,
handsome wisdom.

I am Lotte;
my vulnerable nude
lies down on
your flowered carpet,
rises to paint you as a gift –
800 poems wrapped in brown paper –
my whole life
given to you –
Death and the Maiden,
the sound of the sea –
that bird still singing sweetly –
all of those who told me I couldn't,
all of those who went mad
before me –
sinking into the big couch of oblivion
upon which I refused to rest.

The Birth of Poems

by Malca Litovitz

The red poppy flares
its black, angry seeds
sputtering into the fire.

Mercy arrives
like a chimney sweep
blackened with soot and love
freckled-face gleaming in the dirt,
bearing roses.

Newborn poems from the gold lamp
with the twisted angel's body
sanctified like kiddush cups
enter the white world wild and crying.

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April 5, 2001 THE CANADIAN JEWISH NEWS T Page B23

Jewish Toronto Tomorrow : One Year Later The Dream Takes Shape

Building partnerships today for our community of tomorrow

Jewish Toronto Tomorrow (JTT) is an innovative vision, powered by UJA FEDERATION and its partners to ensure a flourishing future for Jewish life in the Greater Toronto Area. The JTT initiative, which is creating dynamic new partnerships between philanthropists and community organizations, comprises three key components.

1 The annual UJA FEDERATION campaign to support human and educational services for Jews, here in Toronto and around the world.

2 A capital fundraising campaign to expand and rebuild Jewish community facilities to accommodate continued growth in the years ahead.

3 Development and management of a major endowment fund to create a secure source of community funding for the future.

JTT ensures that our children and grandchildren can grow up in a place that reflects the richness of their Jewish experience, a place where they feel a strong sense of belonging and security, today and tomorrow.

FROM THE CHAIRS

By Leslie Gales and Barry Sherman
Chairs, JTT Steering Committee

Barry Sherman

Leslie Gales

Our tradition inspires us to help one another – *areivim ze bezeh*. Mutual responsibility and a commitment to social justice are the threads that weave the fabric of Jewish Toronto Tomorrow. With your support and involvement, JTT will facilitate in the creation of countless endowment, capital and annual gifts to support our community. An unprecedented undertaking, to be sure, but one that is essential to the future viability of Jewish learning, culture and human services.

Our phenomenal Jewish population growth is a blessing, but it is also a challenge that bears serious responsibility – our shared responsibility.

If JTT is our community's answer to the question "Will my grandchildren be proud of their Jewish heritage?", then we must work cooperatively to keep the dialogue going. We must invest in the infrastructure, programs and services that are needed to sustain and strengthen the fastest growing Jewish community in North America. We must extend our reach to one another, *areivim ze bezeh*. ◆

Jewish Toronto Tomorrow is already changing the face of our community. Since its April 2000 launch, JTT has made great strides in undertaking projects that touch every area of Jewish community life.

This year's UJA FEDERATION annual campaign, Campaign 2001 – The Campaign for Our Children – has raised $42 million to date. Our community's endowment fund, The Jewish Foundation of Greater Toronto, is nearing the $100 million mark. Many exciting capital projects are already taking shape under the JTT banner, leading to three separate campuses of Jewish life in downtown Toronto, the Bathurst central corridor and York Region.

JTT has already created some successful new realities for the community of today and tomorrow. Through its partnership efforts, the Community Hebrew Academy of Toronto (CHAT) found the funding it needed to expand the crowded Wilmington campus and build the **Anne and Max Tanenbaum** Education Centre. "CHAT has been described as 'the educational backbone' of the Toronto Jewish Community. Our two campuses are places where minds are encouraged to grow. Now, in partnership with JTT, we are expanding our physical space to meet the accelerating community demand for CHAT education," says **Paul Shaviv**, headmaster at CHAT. And it was JTT that spearheaded the establishment of a second CHAT campus, CHAT Richmond Hill, to serve the educational needs of students in the burgeoning Jewish population north of Steeles.

Encouraging community involvement

JTT Steering Committee co-chairs **Leslie Gales** and **Barry Sherman** are encouraging as much participation as possible in the JTT effort. "It all starts with *doing more Jewish*," Sherman says, "more volunteer time, more leadership development and more support for community projects. Jewish Toronto Tomorrow is an opportunity, shared by every member of the community, to preserve and enrich Jewish life from generation to generation."

Gales describes JTT as a dynamic blueprint for action. "Empowering the community and working collaboratively, Jewish Toronto Tomorrow partnerships will deliver far-reaching Jewish community programs and services across the GTA."

Building on the Annual Campaign

The UJA FEDERATION annual campaign continues to be the backbone of support for community institutions in Toronto. Our community's extraordinary growth has challenged the annual campaign's ability to meet all of the community's demands. JTT can fill in the gaps by connecting donors who have specific interests to the "dream" projects of community partners.

Venture Philanthropy

Jewish Toronto Tomorrow exemplifies the new philanthropy, based on collaboration and a commitment to change. JTT has taken on the advisory role of communal venture capital brokers, matching the needs of community agencies with the visions and interests of philanthropists.

"If we want to succeed in looking after our needs as a community, we can't rely on the old way of doing things," says **Barry Sherman**. "JTT's pioneering vision," according to **Gales**, looks at the big picture and widens the playing field, bringing more players to the team. It's truly revolutionary in scope and scale and the way in which like-minded individuals can successfully collaborate on community endeavours."

Funds for the future

In the past three years, UJA FEDERATION's endowment fund has quadrupled to nearly $100 million and JTT's concentrated efforts guarantee this growth will accelerate through the years ahead. Channeling the income from these new endowments into tangible projects, the invested capital will remain intact for Jewish Toronto forever. ◆

Joseph's coat symbolizes the historic dreams of the Jewish people

Jewish Toronto Tomorrow Partnered Allan Silber with Zaroinu/Reena/BJCC to create The Kids Club, a program for developmentally challenged kids

Putting the Jewish Toronto Community *on the map!*

After just one year, the impact of JTT is putting Toronto on the map as an example to the world of what collaboration, commitment and community can achieve. As its strategic plan unfolds and matures, the JTT imprint will be increasingly visible in projects and services, facilities and forums affecting the quality and continuity of Jewish life across the GTA.

THE DREAM DOWNTOWN

It may come as a surprise to learn that some 25, 000 Jews live in the downtown Toronto core, where our community traces its earliest roots. The downtown Jewish population is one of Canada's largest, comparable in size to Ottawa. "People talk about a Jewish urban renewal but, in truth, the community south of St. Clair has always been strong and it's growing day by day," observes Bloor Jewish Community Centre President Mark **Sarner**. "What is changing, however, is the dramatic focus of attention on this hub of history." **Gerald Schwartz** is chairing a high profile consortium to coordinate JTT's downtown initiatives.

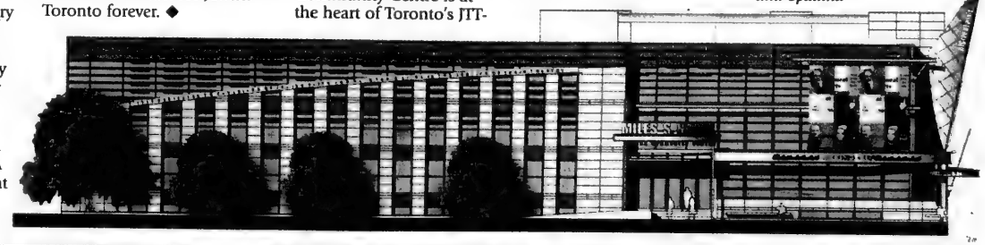
The Bloor Jewish Community Centre is at the heart of Toronto's JTT-inspired downtown Jewish renaissance. The only existing multi-purpose institution serving Jews who live or work downtown, the centre is showing its age. "After a vital almost 50-year history, it's time for renovation", Sarner says. And expansion — the Bloor JCC is open from dawn to late at night throughout the week and the demand for services and programs has well exceeded its capacity.

Miles Nadal, working in a JTT-directed partner-ship with UJA FEDERATION and the BLOOR JCC, rose to the visionary challenge. "I'm one of a team of many, stepping up to the plate to drive home a game plan for the future," he explains. JTT will oversee the design and establishment of the Miles S. Nadal Jewish Community Centre, a thriving new downtown meeting place, with enhanced educational, spiritual , social and recreational facilities. In addition, the restored centre will house a new theatre, generously donated by the Abraham Green family.

Meeting the needs of Jewish students at Canada's largest university, the University of Toronto, the **Wolfond** and **Koschitzky** families have generously helped to construct the Wolfond Centre for Jewish Campus Life. When it is completed, the multi-purpose facility at the corner of Harbord and Huron Streets will provide students with a home away from home. ◆

The Wolfond Centre for Jewish Campus Life

Below: The new Miles S. Nadal JCC at Bloor and Spadina



Jewish Toronto Tomorrow Partnered The Wolfond Family with Jewish Campus Services to create The Wolfond Centre for Jewish Campus Life

"THE DREAM TAKES SHAPE" IS SPONSORED AND PRODUCED BY UJA FEDERATION OF GREATER TORONTO

Jewish Toronto Tomorrow: One Year Later The Dream Takes Shape

Putting the* Jewish Toronto Community *on the map!

EXCITING CENTRAL FOCUS

"There's a very palpable excitement being generated by JTT's plans to revitalize the Central Campus. We have already seen significant donor interest in making this vibrant community asset even stronger – a place where we can come together to enjoy cutting edge arts, athletics, social and educational programming."

Bruce Leboff & Joey Steiner
Co-chairs Central Campus Steering Committee

The new JTT Central Campus in the Bathurst-Sheppard corridor, could revolutionize the cultural life of Jewish Toronto.

Projects are being explored that will enhance and enlarge the recreational and communal service programs offered by the Bathurst JCC and Lipa Green Building for Jewish community services. Proposed plans include:

- The creation of a new world-class Jewish facility for arts, culture and learning.
- Enhanced performing arts, visual arts and other cultural programs, together with new facilities including gallery and museum space.
- BJCC will be expanded, enhanced and revitalized to provide greater facilities for its members and the community at large.

She'arim's major move

Jewish Toronto Tomorrow is working to secure funds for an enhanced facility to house She'arim – The Abraham Shore Academy Hebrew Day School for children with learning disabilities – within the Bathurst Jewish Community Centre (BJCC). This move represents more than just finding a facility to accommodate a growing educational need. It means that more children with learning disabilities will receive a Jewish education and it showcases the school to the community, raising awareness of the miracles that happen at She'arim every day. ◆

"She'arim has always been reluctant to turn away any student who would thrive in this special educational environment. With JTT's help, we have 'new doors' we can open that much wider to welcome more students than ever before...the vast majority of these children go on to rejoin the mainstream Jewish system."

Donald Bennett, Chair of Joint Management Committee

Toronto's Holocaust Education and Memorial Centre, housed in the Lipa Green Building at Bathurst and Sheppard, has a North American reputation for excellence in preserving Holocaust history forever.

Enter Jewish Toronto Tomorrow. JTT, working in collaboration with the Centre, is in the planning stages of identifying donors to fulfill the Centre's needs.

"Our recent resource library expansion, thanks to the **Ekstein family**, is a wonderful addition but will only realize its full potential when we are able to stock it with the reference and resource materials we need. And that takes money," said Holocaust Centre President **Howard Driman**.

Holocaust Education Week, is the centre's most acclaimed annual program and the need for funding its broad range of special events is extensive.

As we get historically farther from the Holocaust experience, it's becoming increasingly urgent to preserve the stories of survivors. "We are seeking JTT's financial support in finding the funds to record as many of these personal histories as we can, while we are still blessed with the lives of survivors in our midst," says Driman. "In addition to interviewing our 60 or so survivor volunteers, we need to take old audio tapes and digitize them, reformatting them to be accessible to the public as a living resource." ◆

THE NORTHERN DREAM

York Region is home to over 50,000 Jews, making it Canada's fastest growing and it's third largest Jewish community. In order to meet Jewish needs north of Steeles, UJA FEDERATION has purchased a 50 acre site at the corner of Bathurst and Weldrick, (south of Major MacKenzie) for construction of the York Region Jewish Community Campus – another groundbreaking JTT initiative. "If zoning is approved, this land will give rise to an ambitious multi-function world-class development, with community services, recreational facilities, educational centres and housing in one location". says **Lou Greenbaum**, Chair of the Land Development Committee.

"This will be one of the most exciting development ventures in the GTA and, possibly, the world," enthuses York Region Steering Committee Chair **Leo Goldhar**." We have done our homework and we are unable to find another initiative anywhere else that rivals our plans for the York Region Community Campus. "

It is hoped that the proposed Campus will house a high school, day schools, day care, affordable housing for seniors, recreational space, a multi-purpose auditorium, a cafeteria, resource library, seniors' centre, cultural centre, green parks, an amphitheatre and commercial space.

Here's how **Carole Sterling** and **Shirley Worth**, Steering Committee members express the future. "The York Region Campus is a fantastic dream that projects an amazing and viable reality. The plans for this campus reflect a 'build it and they will come' vision. It's up to us to make it happen. " ◆

Rendering of the York Region Campus

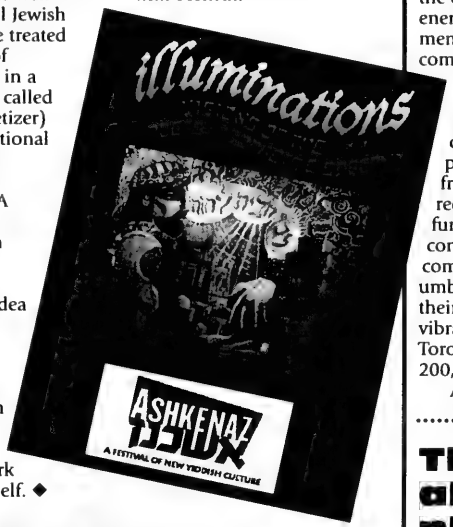
Jewish Toronto Tomorrow Partnered 40 families with UJA Federation to create A fund to purchase the 50 acre York Region Property

EXPLORING THE JEWISH SOUL

David Buchbinder, the driving force behind the Flying Bulgar Klezmer Band, had a vision. He imagined a grass roots Yiddish festival as a highlight of the summer scene in Toronto. Six years ago that flight of fancy got off the ground in the form of Ashkenaz, a Harbourfront-hosted celebration of Ashkenazi art and culture.

"There is a powerful desire among people of all ages to move past the anguish of post-Holocaust Jewish culture," explained Ashkenaz Chair **Helen Daniels**. "We're giving expression to the creative talents evolving from where the pre-war Yiddish experience left off. Ashkenaz is the perfect community showcase for Yiddish culture, music, drama, literature, poetry, humour and art."

The next Ashkenaz will be held in 2002 and, with the help of JTT, fundraising for the festival is well underway. Local Jewish students will be treated to the flavour of Ashkenaz 2002 in a special preview called Forspeise (appetizer) — a new educational initiative being developed through the UJA FEDERATION Board of Jewish Education. The novel programming idea would expose students to a taste of the Ashkenaz Festival through special on-site projects and preparatory work for the event itself. ◆



Illuminations, an exciting art show at the Liss Gallery, will be held in May 2001. Proceeds will support the next Festival.

INNOVATIONS IN EDUCATION

Toronto has earned a worldwide reputation for its communal commitment to Jewish education. The UJA FEDERATION Board of Jewish Education (BJE) is continually striving to: identify new trends in education; train and upgrade educators and discover more effective ways to teach in an ever-changing environment, while at the same time bringing students and teachers closer together.

These are the objectives of Midrash: Innovations in Teaching and Curriculum Design – a combined BJE/JTT project. Midrash involves research, creative curriculum development and new teaching techniques in consultation with teachers, students and parents. ◆

"The concept of Midrash suggests creativity and innovation. This is the essence of what our new teaching initiative hopes to bring to Jewish education in the GTA. We are extremely excited to be involved in this endeavour."

Lindy Goodman

Sheldon & Lindy Goodman

THE JTT DREAM TEAM

The work of JTT would be impossible without the commitment and energy of committed members across our community who share both their vision and their leadership. From hands-on design planning to project selection, from research to recruitment, from fundraising to consultation, the committees under JTT's umbrella are tireless in their efforts to build a vibrant future for the Toronto *mishpacha* of 200,000 Jews.

Alan Sandler, President, UJA Federation, wishes a *yasher koach* and extends profound thanks to his co-members of the JTT Steering Committee who work so hard, on the community's behalf, to give Jewish Toronto Tomorrow shape and substance: ***Sandy Brown, David Engel, Leslie Gales, Leo Goldhar, David Goldstien, Paul Morton, Neil Nisker, Barry Sherman*** and ***Shoel Silver.***

With special appreciation, we also recognize the outstanding service of the growing number of JTT project committees and their members. ◆

There's always a place for YOU

JTT is the most ambitious initiative in the history of Jewish Toronto, bringing together community planning and fundraising in a logical, hands-on, cutting edge way to meet the needs of a dramatically growing Jewish population.

If you would like to know more about

Jewish Toronto Tomorrow

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On behalf of the Canadian Alliance members across Canada, I'd like to wish you a Happy Passover

Stockwell Day.
Leader
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Beyond the Waves

By BELLA BRIANSKY KALTER

The ocean continues to storm and the ship to toss like a toy caught by the waves. Just before dawn, the alert horn wakes them and cousin Lazer bursts into their cabin wearing a lifejacket and helps them all into theirs. When they leave their cabin, they see everyone in lifejackets running excitedly in every direction. On deck, uniformed men line them up in rows, give instructions in English then other languages, including Polish and Yiddish, that everyone stay with their families and keep calm. There is no immediate danger, they are told. In all likelihood they will soon be allowed to return to their cabins. "Remember what I told you, Lilah," Lazer calls to her. "Before you know it, you'll be in Canada with your father."

Lazer's roommate, Manuel, a student from Warsaw, is sobbing like a child, chanting mournfully that he is being punished for leaving his widowed mother behind.

Mrs. Pinsky confesses to her mother that she has been on the brink of starvation ever since her husband emigrated to Canada, where he fell into the clutches of another woman and stopped sending her money. Were it not that she had her dear child to care for, it would be better for her to be swallowed by a shark. Mother, who has been listening patiently, tells her not to talk this way or God might punish all the passengers. Just then, the captain announces that the danger is past and that everyone should return to their cabins.

As the crowd thins out, there is a renewed burst of excitement on deck. Lilah takes hold of Lazer's hand and follows him to where people are gathering. "I'll bet it's Manuel! He's carried out his threat!" Lazer is so upset, he can hardly speak. When they get near enough to hear what the commotion is about, they see that Manuel is being restrained by two of the ship's crew and crying that they should have let him jump overboard.

As Manuel thrashes around, he becomes violently sick so that the two men restraining him must step aside. Meanwhile, the ship's doctor arrives, and the poor yeshiva student who is so limp he now looks as if he were made of rags is led away, feet dragging, to the ship's infirmary. "It's this terrible seasickness that made him go crazy," Mother says later. And Lazer shakes his head to show he knows better.

On the sixth day of the ship's journey, the ocean calms down and the waves are laced with sparkling sunlight. Everyone on the lower deck arises from a drugged state and ventures out of their cabins. Legs feel heavy and numb, everyone surprised at how little strength they have. But their feeble smiles show they are grateful to be up and about. The cook and his helpers smile the broadest at finding their services in demand again.

"You won't be running to the kitchen for lemons for your sister any more," Alex, the ship's steward, says to Lilah when she stops to watch him shine the deck's brass trimmings. "No more lemons!" she says proudly in English. "You see my sister Naomi, Alex? I am looking for her."

Lilah passes the ship's barber shop and sees that all three chairs are occupied. She passes her sister's empty chair and her new friend, Michael, and when she asks if he has seen Naomi, he pretends not to have heard her. She reaches the lounge and hears a muffled sobbing. Naomi sits in one of the armchairs with her head in her hands, and tells Lilah to go away. "Why did we have to leave home – my friend Esther?" Naomi asks, crying into her hands. Lilah is encouraged to come a step closer and tell her Michael is on the deck. "Never mention that dreadful boy's name to me again!" Naomi cries out and Lilah leaves without her.

But later in the day, Naomi consents to take a walk with Lilah. As they walk, the two sisters nearly bump into two boys from Bialystok that Lazer told them about, who are travelling second class. They have come to the deck for a stroll, they tell Lilah and Naomi, hoping to see Lazer and the aunt and young cousins he is accompanying.

"Why so sad?" one of the boys asks, speaking Yiddish. "The storm's over. The sun is shining. In a few days we will reach Quebec. Come... that's better. How would you like to come to our deck and let us show you around?" The boy who has been speaking has brown curly hair and blue eyes and is called Jacob. His friend, Leib, who has hardly said a word but smiles a lot, has blond hair and eyes the colour of amber beads that rich ladies in Poland wear. "Why not?" Naomi responds in her grown-up voice. "Our mother is visiting with a friend and won't miss us."

Continued on page B27

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Howard Hampton and the NDP caucus wish you a meaningful Passover with family and friends.

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The two students from Bialystok Polish Halutzim

Continued from page B26

"The man with the bagpipe – is he also a second class passenger? I saw him playing there, before the storm," Lilah ventures, not to be outdone by her older sister.

"Ah! Mr. McKenzie!" Jacob responds with twinkling eyes. "That was a special treat to distract the passengers from seasickness. Mostly he hides in corners where he won't be disturbed. He's writing a book on British nobility."

Jacob, too, must be a scholar, Lilah decides, as she and Naomi stroll along the deck with Leib at her side and Jacob at Naomi's. Leib is a poet or an artist, or perhaps he's a medical student, Lilah muses, as he points things out to her in Yiddish in a soft voice that becomes a whisper when Jacob is explaining something to Naomi.

After rounding the deck, they enter what Leib calls "the music room." "You will be our guests," Jacob says, pulling a chair out for Naomi followed by Leib who does the same at one of the little tables in the room. Most of them are occupied with chatting people who are eating little iced cakes and drinking coffee or tea. Jacob says they are lucky there is a place left for them.

'Chatting people eating little iced cakes'

A waiter in a black suit appears almost immediately. "Will the young ladies have tea or chocolate?" he asks in English. "Tea please," Naomi says. Lilah hesitates because she prefers chocolate, but tea would sound more grown-up. When, "chocolate please," slips out, and she hears Leib follow with "chocolate for me also," the medley of voices in the room turns into a sparkling music from which first her voice, then Leib's, emerge.

"My father's eyes are golden brown like yours. And yours are blue as the sky and ocean on a sunny day." Though Leib is smiling, when he says this, he looks sad. "If only I were a beautiful grownup woman instead of a dumb child," she wants to say. But what comes out is, "My mother's eyes are the same colour as mine, but I look like my father."

Their refreshments are brought just then, and over drinks and cakes the two students from Bialystok tell the sisters they are travelling to Canada as representatives of the Polish Halutzim, to solicit aid for youngsters who cannot make it to Palestine without help.

"Leib has an influential uncle in Toronto and we hope he can help us in our mission," Jacob explains. Naomi looks down when he goes on to say, "Perhaps you are both too young to be aware of what is happening, not only in Poland, but other countries in Europe as well, particularly Germany. Youths who don't get away soon, may be trapped — as may their parents. Besides, Palestine needs strong hands," he adds in a more cheerful tone.

No hour has gone by so quickly. Jacob announces they had better return the sisters to their mother, or their cousin Lazer will think they have been kidnapped. "We're so glad Lazer and you met!" Naomi and Lilah exclaim together as they descend the stairway that leads to their deck.

"Did Lazer arrange this treat?" Naomi asks shyly. "It was our wish to meet his two lovely young cousins," Jacob assures them and bows playfully, as Leib extends to each of them a cordial hand. When it closes over Lilah's, a wave breaks against the side of the ship, rocking it and throwing them against one another. "Life is like that," Leib says, letting go of her hand. "Sometimes a storm brings us together, and sometimes it tears us apart." Just then Lilah sees a sea gull circling overhead and she wants to tell Leib, but is ashamed to, feeling as if it flew out of their hands as they were saying good-bye.

Heather and I wish you a Happy & Healthy Passover

HON. JIM PETERSON
MEMBER OF PARLIAMENT
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Triad

This piece was inspired by the biblical story of Sarah and Hagar.

By DEBORAH SWORD

"What's going on?"

Principal Abrams pushed through a ring of children in the playground and pulled the boys apart.

"Both of you to the office. Keep 10 steps apart."

He asked the crowd again. "What's this about?"

Reluctantly one boy spoke. "They're half-brothers and they hate each other."

"I see." He didn't, but it was a start.

The principal followed the boys to his office and shut the door. Facing them from behind his desk, he figured they were about 10 years apart. Normally, boys with that age difference didn't notice each other. Their familial relationship at least explained how they came to fight.

"Do you want to talk to me together, separately or wait for your parents?"

Both boys squirmed and declined to talk.

"Okay. Return to class while I telephone your parents."

He saw them push through the door, glaring at each other. After he had made the calls and arranged a meeting, he looked up the boys' files. Michael lived in a single parent home and had a reputation for being sullen and angry. Mathew, 12 years younger, lived with both his parents and was an honours student.

Mathew's mother, Susan, came late and alone, ignoring Michael's mother, Helen, who had arrived on time. Helen seemed younger to Mr. Abrams, even though her son was older than Mathew. They settled into the same chairs that their sons had occupied earlier. Susan fiddled with her expensive-looking pearl necklace.

"As you know," Mr. Abrams began, "the school has zero tolerance for violence, so I'm hoping we can resolve this situation at this level. We need assurance that today's fight won't be repeated or the boys will be expelled. Where do you want to start?"

Susan began immediately. "Michael is 11 years older and 30 pounds heavier. Start by expelling him for picking on a smaller child. I've been married to the boys' father for 25 years. You figure out the arithmetic."

"You just have to make me wrong, don't you Susan? You not only paint me as the lousy unwed mother who can't control her son but you have to imply that I'm the other woman to your wounded wife. You can't deal with the truth."

Mr. Abrams, taken by surprise, interjected before Susan could respond. "I can see there's history here. I don't want to pry, but perhaps you can tell me enough that we can keep your sons from fighting. Now, from what you've said they have the same father, who is Susan's husband. I make no judgment on that. Let's have ground rules for this conversation, such as no insults, no interruptions. Do you agree to that?"

The two women nodded curtly.

"Good."

"It's true that my son is older, but hers provokes him at every turn," Helen said. "I've seen them together. Mathew plays the prince and treats Michael as a servant. Michael was Susan's idea and now she's punishing me for having him."

Seeing Mr. Abrams' astonished look, Susan explained. "I'd chosen to be a full-time wife. Helen, my best friend, had chosen a career, putting family aside. We were in a café crying over our life choices. Both our biological clocks were ticking. I had a partner, but after years of fertility treatments, couldn't get pregnant. She was fertile but had no partner. We decided to help each other through a surrogate pregnancy."

Susan paused and then continued. "My husband Alex reluctantly agreed and donated sperm. We had legal papers signed but they gave Helen a period of time to change her mind about giving us the baby, which she did. We were furious. Since Alex is the biological father, we won access through the courts, but Helen began lording it over us that she was the mother. My pain was so intense I couldn't look at her any more. I forbade her to come to the house when Michael was with us. I lost my best friend and my baby. It drove a stake into my marriage for a while, but then I got pregnant. Helen got jealous and stopped the access. Alex and Michael haven't seen each other in years. Naturally Michael resents Mathew, who has a father at home. But it's Helen's fault that the boy is estranged from his father. She stopped access."

"Very nice, Susan," Helen said sarcastically. "What a totally warped perspective! Yes, I agreed to the surrogate

Continued on page B29

The Mayor and Members of Council of the Town of Richmond Hill

wish you and your family a Happy & Healthy Passover

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The Canadian Jewish news

2001 Literary Supplement
Passover Greetings

'Your children will have to pay the price'

Continued from page B28

contract, but you signed it knowing about the opting out clause so that I could change my mind. When I held him in my arms for the first time, I couldn't let him go. I loved you, I wanted to help you. But I loved him more. I was sorry, but I couldn't go through with it. Alex was so angry that he refused to help financially. I was a single mom. I had to go to court to get support, and that's when he asked for access. He had no interest in a baby that wasn't going to be an heir in his home. He stopped the access as soon as he had a son he could show off full time. He'd cut off the support, too, if the court didn't order it. Neither of you cares about Michael as a person. Any baby would do. You treated me terribly and then turned your backs on us when you didn't need us anymore."

This wasn't what Mr. Abrams expected and he wasn't sure what to do. "How long have you known each other?"

"All our lives," Helen said. "We walked to school during the year and swam together every summer at the lake. Susan got married and I went into business so we saw less of each other, but we stayed close. When she was sobbing daily about infertility, I was there for her. We thought it ironic that we were both childless, for different reasons. After going separate paths, we had still wound up in the same place."

Susan sat tight-lipped. "It made her betrayal much harder to forgive."

"It may have felt like a betrayal, but did you ever once stop to consider how I felt?" Helen demanded. "How could I give up that baby after carrying him for nine months?"

"Had you ever intended to, really? Was your offer to carry Alex's child for us just a ruse to get the baby you wanted? Don't bother to answer. How can I trust you?"

"Okay, let's play the blame game for old times' sake," Helen said. "Like we haven't been over this ground ever before. Pretend that I refused the payment you offered for Michael, which I did. Pretend that I did it out of love for you. Pretend that I really love Michael. And then let's look at how you turned your backs on us the moment you found out that you were pregnant. Michael had been seeing Alex every week and suddenly his father didn't love him anymore. How do you think a 10-year-old boy felt? He's never recovered from the rejection."

"Isn't it possible that you're both right?" Mr. Abrams said. "Aren't your two stories the same? Isn't it true that you wanted to help each other? Why else would you have signed the agreement? What happened later can't change the decades of love you had before the contract. Let's assume that you each love and want to raise your sons.

"Susan, could you have given Mathew up? More important than your pain is that your sons are able to understand and take on your anger. One has a mother and father but knows that his father loved another son before him. One sees his father as rejecting him for the other. Each has a pain different from your own but the hurt is passed on from your generation too and is affecting their lives. Can you change it?"

"No. My son is Alex's legitimate child. That's a claim that Michael might have had, but Helen decided otherwise. Michael is stuck with it. If ever the boys decide for themselves that they want to be friends, I won't interfere. Until then, Helen has the son she deceived me to get."

"Will you ever get it that I didn't deceive you?" Helen asked. "You threw me out when I followed my own heart. Does that count for nothing?"

"Nothing."

The principal sighed and looked down, unable to look at the two women. "Then Michael is expelled from school. He has to leave next year for high school anyway, so it's the fairest of the bad alternatives. Mathew is suspended for a week for fighting and on school probation with no extracurricular activities for a month after."

He sighed again. "You've left me no choice but to send Michael away and punish Mathew. I'm sorry, but if you two can't work out your problems, then your children will have to pay the price."

Clare Lewis, Q.C., Ontario Ombudsman, extends best wishes to the Jewish community during Passover.

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May your Passover be filled with health, happiness and peace.

Councillor Joe Mihevc and family

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Prayer, A Context

by Lohra Carole Leckner

Prayer is a turning toward God,
a relationship,
an unseen dialogue.
He cups your chin
wet with tears
pulling your face toward Him,
raising it,
and sprinkles holy
rainwater
in multicoloured droplets
that feed your essence.

From the Soul of the World
came the soul of the world
and we entered it smiling,
crying. Looking for directions.

He gave it to us
in prayer,
the key to Life
in the song of our yearning
which has never ceased
from the first moment we breathed sanctity,
to this.
And in the yearning of our psalm,
strumming, drumming, racing
in divine chords
to join our heartbeat with
the heartbeat of creation.

Where are we, in the hand that stretches
from Orion to Pleiades,
marking the terrain of the universe,
the great, giant heart beating
with the sounds of the first drum,
our mother's heartbeat,
the first violin in the
lullaby she sang to us
in preparation for
our birth.

Our creation in her.
Our giant littleness
of Biblical proportions,
every cell a breath of our knowing,
spirit building us from the inside out,
first, and then again,
to emerge full of learning
and longing and guileless joy,
so full of elevating harmonies
it is an awakening for us
to watch the peace and beauty
with which a baby sleeps, or plays
alive with the utter focus
and exploration of possibilities.

In this, of this
(if we would remember it)
we are born into the world.
In a prayer of continuous breath
connected with the streaming
rays from the cosmos,
cupping each moment
as bowl-shaped stars,
a candelabra of light
from the first tabernacle.
Lighting it, being lit,
being light, this infant we each are
when lit by prayer –
to speak with God
in words, beyond words,
in essences,
worlds.

Born to do this,
we grow from being children
to being a babe in the universe
cradled in His loving arms,
God's own humble child, humbled
and willing to begin again.
Again.

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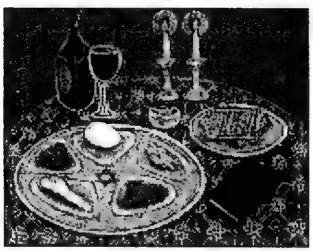

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Essays

Aleinu: Mission Statement of the Jewish People

By RABBI HOWARD MORRISON

A contemporary joke depicts the Aleinu complaining to God why it is recited only once a year when its message is so important. God responds that henceforth the Aleinu will be recited towards the conclusion of every single service throughout the year.

What is the history of Aleinu? How did it evolve so that it wraps up every service? What has Aleinu meant in the past? How does it continue to inspire us today?

The Aleinu was composed in the third century C.E. by the Babylonian sage known as Rav, one of the greatest Talmudic scholars, although there are other traditions of authorship. For example, the Kitzur Shulchan Aruch quotes a tradition which homiletically ascribes the authorship of Aleinu to Joshua.

The Aleinu originated as part of the Malchuyot (kingship) section of the Rosh Hashanah Musaf service. The prayer became very popular after its recitation by Jewish men and women in the town of Blois, France in 1171, who were burned at the stake because they refused to be baptized. They died reciting the prayer. It became prominent during the period of the Crusades when it became the death song of Jews as they were slaughtered for refusing to convert to Christianity.

Aleinu has been used as a closing prayer of daily services since the thirteenth century. It is a statement of belief that Israel has been chosen by God to follow His law, containing the hope that idolatry would vanish and all humanity will worship God. As a concluding vow and expression of hope, Aleinu consists of two paragraphs written at different times, using different styles, and with different messages. The first, which is the older of the two, is a declaration of the uniquely Jewish concept of God.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל לָתֵת גְּדֻלָּה לְיוֹצֵר
בְּרֵאשִׁית שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת
הָאֲדָמָה שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם וְגֹרָלֵנוּ כְּכָל הֲמוֹנָם:
וַאֲנַחְנוּ כּוֹרְעִים וּמִשְׁתַּחֲוִים וּמוֹדִים
לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

It is our duty to praise the Lord of all,
To ascribe greatness to the Creator of everything,
For He has not made us like the nations of the world
Nor like the families of the earth.
He has not made our portion like theirs
Nor our fate like that of their multitudes,
For they bow down to nothingness and vanity
And pray to an impotent god,
While we prostrate ourselves and bow and kneel in thanksgiving
Before the King, the King of kings,
The Holy One, blessed is He,
Who stretched out the heavens and founded the earth,
Whose glorious abode is in heaven above,
Whose magnificent Presence is in the loftiest heights.
He is our God –
There is no other.
Our King is truth –
All else is nothingness!
As it is written in His Torah:
Know therefore this day and keep in mind
That the Lord alone is God
In heaven above and on earth below –
There is no other (Deut.4:39).

This opening paragraph of Aleinu affirms the existence of

Continued on page B32

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Doctrinal statement, creed, doxology

Continued from page B31

the God of Israel, the sole Creator of everything, and a denial and denunciation of idolatry. The idols are vanity, nothingness; they do not exist. The Lord alone exists. Twice we are told, "There is no other."

Such a statement could have been written at the height of the conflict between idolatry and Judaism, when Judaism wished to defiantly vaunt its creed in opposition to all else. The possibility that this was composed during the era after the Maccabean revolt (second century B.C.E.), a revolt in which monotheism triumphed over Hellenistic paganism, seems very plausible. This conjecture would support one of the alternative traditions of authorship.

The first paragraph of Aleinu is not technically a prayer. It is not addressed to God. It is a doctrinal statement, a creed and doxology in which we affirm our belief. The text is based on the story of creation. It constantly refers to God as creator and paraphrases the Book of Genesis. This affirmation places the God of heaven, the only God, as the creator of all that others worship as deities.

During the Spanish Inquisition, Christian authorities censored the lines: "for they bow down to nothingness and vanity and pray to an impotent god," which they found demeaning. Though the prayer was written centuries earlier, the Christian authorities were nevertheless convinced by farfetched reasoning of a Jewish apostate who equated the word "vanity" with "Jesus," by Hebrew gematriah (numerology). Note that numerically, the Hebrew word for vanity (varik) adds up to 316 and the Hebrew for Jesus (Yeshu) adds up to 316. Interestingly, outside of Christian influence, in Muslim lands, Aleinu kept its original form. In reality, the censored lines were quotations from Isaiah 30:7 and 45:20 predating Christianity by centuries. The removed verses were originally written against paganism. Today, some prayer books have restored the missing lines.

Most Jews recite at least the first paragraph of Aleinu while standing. One bends the knees at the words "va'anachnu ko'rim," which means "we bend our knees." One then bows at the word "u'mishtachavim," which means "and we bow."

While the first paragraph of Aleinu is addressed to the Jewish people and is particularistic in nature, a second paragraph has been added, which is addressed to God in the second person and is universalistic in nature. In Jewish thought, these particularistic and universalistic concerns are two sides of the same coin, joined by the words, "Al kein," meaning "therefore." Interestingly, both paragraphs begin with the Hebrew letter "ayin" and end with the Hebrew letter "daled," spelling the word "eid," meaning "witness." The Aleinu, like the Sh'ma, becomes a proclamation of faith.

The second paragraph of Aleinu stresses the hope that just as Israel has come to recognize the true God, so in the future, the nations will also recognize God's kingship.

Therefore do we place our hope in You, O Lord our God,
That we may speedily witness Your glorious might
As idols are eradicated from the earth
And false gods are totally destroyed;
As the world is perfected in the kingdom of the Almighty
And all mortals call upon Your name,
Turning unto Yourself all the wicked of the earth.
May all the inhabitants of the world recognize and understand
That every knee must bow to You,
Every tongue vow loyalty.
They will bow and prostrate themselves before You,
And ascribe glory unto Your honoured name.
All will accept the yoke of Your kingship
And You will rule over them speedily and forever.
For the kingship is Yours
And forever shall You reign in glory.
As it is written in Your Torah:
The Lord will reign forever and ever (Exod. 15:18).
And it is said: And the Lord shall be King over all the earth;
In that day the Lord shall be one and His name one (Zech.14:9).

The prayer concludes with the hope "l'takein olam" (to perfect the world). All nations will be bound together, not necessarily as Jews, but in one association leaving idolatry and wickedness and calling upon God's name (Isaiah 2:1-3, et al.) "Then – on that day the Lord shall be one and His name one" (Zachariah 14:9).

The combination of the two paragraphs of Aleinu makes a powerful statement about Israel's belief (first paragraph) and her hope and vision of the future of humanity (second paragraph) – a fitting conclusion to any service of Jewish prayer.

As Rabbi Reuven Hammer writes in his book, *Entering Jewish Prayer*: "Idolatry in the sense of paganism may have virtually vanished from the parts of the world in which Jews live, and monotheism may have triumphed in the forms taken on by Judaism's daughter religious, Christianity and Islam, but the fight against idolatry and the need to take a stand against it remain as important as ever. The idols of humanity are no longer statues of wood or stone. They are concepts and ideologies that seek to replace the morality of God with the good of the state or of some master race. They include anything that places self-interest or gain ahead of the good of humanity. Fanatic religions are playing an every more powerful role in our world, and they too can become idolatrous, even it they pretend to speak in the name of monotheism. The Jewish struggle against idolatry has yet to be won and the Jewish dream of mankind united in the worship of the Creator of life has yet to be realized."

Notes:

Translation of the paragraphs of Aleinu taken from *Entering Jewish Prayer*, Reuven Hammer.

References:

The Synagogue Survival Kit, Jordan Lee Wagner.
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Higher and Higher: Making Jewish Prayer Part of Us, Steven M. Brown.

Rabbi Morrison is the spiritual leader of Beth Emeth Bais Yehuda Congregation in Toronto.

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Don't take this biblical history too seriously

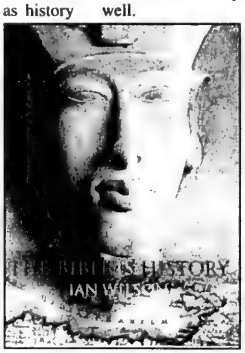
By BILL GLADSTONE

Anyone attempting a serious book about the Bible's status as history steps wilfully into a morass of difficulties.

The first is, what is meant by the word "Bible"? Is it the Tanach of the Jews (consisting of the 24 books of the Torah, Nevi'im and Ketuvim)? Does it include the later Christian testaments? The solution, of course, hinges not on correctness but on identity.

Other difficulties arise over the nomenclature of the land – Israel to the Jews, the Holy Land to many Christians, something else again to the Muslims. Next comes the question of dates: should "common-era" years be indicated as BC, or the more preferable BCE when Jewish readers are meant to be included?

Equally difficult to sidestep are central questions about archaeological dating and Biblical interpretation. Middle Eastern politics also inevitably raises its ugly head as well.



Author Ian Wilson discusses these sensitivities in the introduction to his recent book, *The Bible Is History* (Weidenfeld & Nicolson, large hardcover, 256 pages). A non-Jewish secularist who studied modern history at Oxford, Wilson strives (not very successfully) to include the Jewish perspective in his assessment of the historical veracity of numerous stories from the Five Books of Moses.

Essentially, Wilson is a New Age theorist with a college degree. Case in point: he links the Jewish exodus from Egypt with the ancient eruption of a Mediterranean volcano at Thera or Santini, which supposedly turned water red, blackened skies, killed livestock and similarly contributed to the other plagues that befell our ancient persecutors. (He does not mention that, according to other New Age theorists, the same volcano caused Atlantis to sink beneath the waves.)

A papyrus rendering of slaves at work.

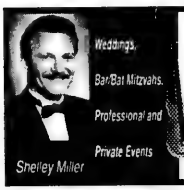
The Noaitic flood, we learn, could have been no more than the local inundation of the Black Sea that occurred around 5600 BCE, a result of some belated Ice Age backwaters pouring into a natural depression.

Likewise, the destruction of Sodom and Gomorrah was the result of a major seismic catastrophe that caused the bitumen heaps to ignite in uncontrollable inferno. "For any onlooker this may have looked like the sulphurous 'brimstone' raining from the sky, as Biblically described."

In all cases, Wilson's theories and explanations tend to attribute a natural cause to what had been taken as the morally-motivated hand of God.

No less palatable than your average A&E-style Biblical teledocumentary, *The Bible Is History* is illustrated with attractive photos, maps and illustrations. It makes an intriguing, and at rare moments, even convincing, distraction.

An artifact of a pop culture that gets its learning from the television set, *The Bible Is History* is equal parts pseudo-history and entertainment. It should not be taken too seriously.



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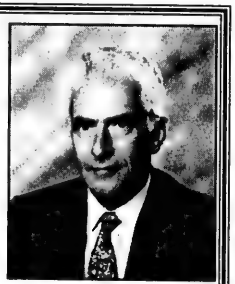

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A FIRST TASTE OF PESACH: "Chernobyl kids" enjoy matzah at Kfar Chabad. [Israel photo]

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Hannah's Daughter

by Lainie Cohen

1.
In Shiloh, on the temple steps
she sits
lips moving in soundless prayer.

Begone, drunk woman.

Arms outstretched, beseeching
she kisses
the hem of the robed priest.

'Tis sorrow, not grapes, sir,
for I am barren.

Go home
now, woman.
Your wish
shall be granted.

And she named him Samuel
borrowed of the Lord.

2.
Like Hannah, I sit
in this shrine of healing
lips moving in silent entreaty.

Supplication to modern
high priests of science
with scalpels in hand.

Unwilling to pledge
a son's service
I strike a bargain, a Faustian deal.

And my son escapes,
singed in the fire of the
lion's den.

Scholars have always discussed the proper interpretation of the bible. This scene depicts such a discussion. It is taken from the Miniature Haggadah's version of the poem *Who Knows Twelve*? [Courtesy of JTS library]

On studying Bible and reconstructing biblical history

BY B. BARRY LEVY

A synagogue once invited me to serve as the rabbi for Passover. At the interview, committee members evidenced concern that I might say something heretical while preaching. "Absolutely not," I responded, "but perhaps something controversial." When queried what that meant, I asked the committee how they would react if I said Israelite slaves had not built the pyramids. In horror, they wondered how I could think such a thing. I explained that the pyramids were over 1000 years old when Abraham visited Egypt and therefore could not be his descendants' work; besides, Exodus says the slaves built store-cities, not pyramids. Many already skeptical members of the committee remained unconvinced. Only after the rabbi approved did they hire me and only on condition that I would not discuss the pyramids, to which I agreed because they are irrelevant to the holiday.

At the signing of the Camp David Accords, Begin reminded Sadat how his Israelite forefathers had built the pyramids and Sadat nodded; neither man knew what he was talking about. No matter how deeply entrenched this notion is in the Jewish (or Egyptian) mindset – and the numerous pictures of Israelites building the pyramids that decorate many schools every spring speak for themselves – it is incorrect. This is not a matter of belief, merely an historical fact. But my friends at that synagogue had no desire to correct the mistaken assumptions of their fellow congregants, because they feared jeopardizing their faith. I find that strategy of coping with misconceptions troubling; its implications for writing history are disastrous.

Constructing the history of our biblical forebears is a difficult task that has been attempted often, with differing degrees of success, and one that will be tried many more times without winning unanimous approval. How one approaches the task profoundly influences the results, and lack of agreement on procedure precludes any on the outcome. Bible scholars work from various sociological, literary, archaeological, historical and philological perspectives. Though valuable, each follows assumptions that influence its directions and therefore is of somewhat limited use. The same can be said of readers who approach the Bible from the perspectives of ancient, medieval, or post-medieval rabbis. Each

Continued on page B36

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Various rabbis interpreted creation story non-literally

Continued from page B35

rabbinic writer made specific interpretive assumptions, followed certain methodological dictates, and felt he was contributing something new, or there would have been no reason to write another book or commentary. The issue here is not whether any individual contribution is good or bad. It is the recognition that each differs from all others and is limited by favouring certain types of data, sources, or methods of argumentation and distancing itself from others. This does not suggest all such efforts are equally valid or useful; it does mean we cannot achieve uniform agreement. We can address the issue seriously only through a pluralistic understanding of the problem and its possible solutions.

Dealing with Explicit Narratives and Historical Truths

Were one writing a biography of Abraham against the background of the period in which he lived, one would have to decide, for example, if there ever was a day on which he welcomed three divinely sent messengers. At first glance, Genesis 18 seems quite clear about this, but Maimonides believed that any appearance of an angel was ipso facto the report of a vision, even if the text does not say so explicitly. If he had written the story of Abraham as history, he would have omitted the account. For him, Abraham had a vision of three guests appearing at his tent; they never actually stood there.

Similarly, various rabbinic writers interpreted the Genesis creation story non-literally. This notion is alluded to in Mishnah Haggigah 2:1, but it gained prominence among many medieval philosophers who believed that the world had always existed and not been created. Maimonides rejected this argument on philosophical grounds but added that, were he convinced of its validity, he would have interpreted the creation story non-literally, just as he required with all references to God's corporeality.

Did Maimonides deny the truth of these biblical passages? No. But he assumed their real intentions and proper interpretations were best determined in the light of truths that could be established from non-biblical and non-rabbinic teachings. Centuries later, Spinoza criticized this approach to the Bible. For him, the text had to mean what it said, and one was obliged to accept or reject it on that basis; the subjective Maimonidean reformulation of a text's meaning in the light of later thinking was highly inappropriate.

This example is complicated by the fact that Maimonides was one of the greatest medieval rabbis, while Spinoza was a controversial philosopher excommunicated by his local rabbinic court and now almost universally disparaged in religious circles. But it is Spinoza who gave primacy to the literal reading of the biblical text (as did some of Maimonides' rabbinic critics) and Maimonides who allowed for multifaceted, contextualized interpretation that takes account of extrinsic data. We can choose between these positions on the basis of their sponsorship or on the basis of our assessment of their intrinsic merit, or we can develop another alternative, but the history we write will depend on the choice.

Filling in the Gaps in the Bible's Reports

A history of biblical times must recognize that the Bible reports little about most people mentioned in it and almost nothing about the early years of its heroes' lives. It contains virtually no stories in which children under the age of seventeen are the main characters or serve as role models. This may seem odd, because so much time is spent making these stories meaningful to children, but the fact stands. What do

Continued on page B37

The traditional portrait of Maimonides

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'Midrashim were created to expound, expand, enhance'

Continued from page B36

we do about the missing pieces of our history? Should we fill in the gaps with midrashim and aggadot?

For the most part, midrashim were recorded by rabbis who lived between 500 and 1000 CE (roughly 2000 years after Moses). Undoubtedly, many contain pre-rabbinic material, but midrashim were created to expound, expand, enhance, glorify and apply the Bible, and to squeeze every possible nuance into and out of its text. Were they intended to provide historically valid information? And if they were, are halachic Jews bound to accept highly creative midrashic exegesis and historiography?

This matter was debated extensively by the medieval rabbis and has continued to engage more recent ones. In general, legal matters presented by midrashim were considered binding by rabbinic Jews and disavowed by Karaite Jews (who rejected most rabbinic interpretations of the Bible that could not be substantiated from within Scripture). The rabbis treated non-legal midrashim in at least three different ways. Many geonim (leaders of Babylonian Jewry roughly a millennium ago) and Sephardim answered subjectively, suggesting that we accept what makes sense and not rely on the rest, or that midrash and aggadah are conjecture, individual opinions, and not binding. Others preferred their rigid acceptance but ran into difficulty when they contradicted each other. Some valued midrashim but understood them non-literally, when a literal reading seemed impossible (thereby approaching midrashim as some rabbis approached Scripture). Whatever we prefer, in the Middle Ages there was no requirement to rely on midrashic interpretations or to use them to fill in the gaps in the Bible's history.

What about filling in data from ancient non-biblical sources? If archaeologists find a text about a biblical character, should it be included in our history of biblical times or allowed to influence the presentation of biblical material? Archaeology is a relatively new endeavour, and while documented examples from pre-modern times do exist, we can find a precedent that parallels our ability to use truly ancient texts largely in some rabbis' use of non-traditional, post-biblical texts. Thus, Ibn Ezra, Nachmanides and others cited books about biblical events (usually preserved by Christians) in order to enhance their understanding of ancient times. Maimonides suggested we could better grasp the rationales behind many biblical laws if we knew more about antiquity. He searched pagan books for (what he assumed was) information about ancient paganism in order to reconstruct the contexts to which the Torah was directed, at least in the first instance. Many writers applied medicine, mathematics, astronomy, and other sciences to understanding the Bible. Arabic speakers often compared Arabic, Aramaic, Hebrew, and other languages to explain words or constructions in biblical Hebrew. This model suggests the legitimacy, even the necessity, of seeking Bible-related information from non-traditional sources.

Unfortunately, archaeologists have found no texts from early biblical times about the patriarchs, Moses, Solomon, or any other early figure. In fact, the only pentateuchal character mentioned in any non-biblical document from early biblical times is Bilaam, so our hypothetical history of the Torah period cannot exploit non-biblical texts to fill in historical gaps. We can use ancient artifacts and documents to clarify practices, to understand the life styles of biblical people, to visualize the houses they inhabited and the clothes they wore, and to reconstruct the cities in which they lived, the roads on which they travelled and their neighbours' religions. But we lack material that can augment what the Bible tells of their personal lives.

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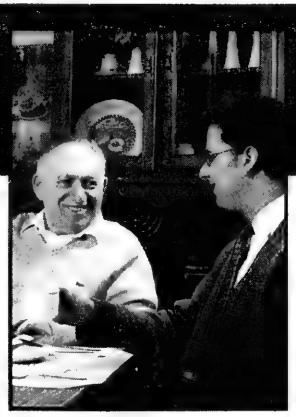

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Archaeological discoveries aid understanding

Continued from page B37

Later times are quite different. Many biblical kings are named in contemporary Assyrian texts, and Sennacherib's siege of Lachish (a biblical fortress-city southwest of Jerusalem) is depicted on a carved stone mural in this Assyrian king's palace in Nineveh. Texts from all over the Middle East relate directly to biblical events or augment our knowledge of them. Should we use them?

Scholars are thrilled to find such texts, because, despite any shortcomings or biases they might exhibit, they are new, authentic and ancient evidence on the Bible. Many prefer them to biblical texts or allow them to control the interpretation of any related Bible passages. William F. Albright, who revolutionized American study of the Bible in the third quarter of the twentieth century, was often teased about looking for the emigration papers issued to Abraham by the mayor of Ur Kasdim. That is how seriously he took the biblical accounts and archaeology's ability to confirm them. Some scholars are more skeptical, but almost no one denies the value of ancient Near Eastern discoveries to elucidating the biblical world.

On the other hand, religious writers often decline to exploit these materials. Some behave this way because their teachers did not use such texts; others, because they are not part of our sacred literature. Some do so because they believe the Bible needs no validation or augmentation from pagan sources; still others, because reliance on such texts now, even for positive reasons, may compel the use of others not yet discovered that inevitably will cause problems later. (Those who know nothing about these texts are not entitled to a vote; ignorance is never a virtue to be idealized.)

I find these reasons unconvincing, particularly given the use of analogous texts by authoritative rabbinic interpreters. Besides, fear that later discoveries will contradict the Bible demonstrates weak faith in the Bible's historicity! Even so, how each document could or should be used remains a subject of debate.

The more ancient artifacts and texts we discover, the more we can understand real life in the biblical orbit; this process is enriched annually by archaeologists who dig in and around Israel. What happens if we find nothing relevant? An argument from silence is weak, but the real issue is how what we fail to find relates to what turns up and to the Bible. Tel Harasim is the modern name of a Judaean town located near the Philistine border during the period of the biblical kings. We know it was not Philistine, because all its pottery was of Judaean, not Philistine, styles. Moreover, almost all animal bones discovered there are sheep, goats, and deer; the others, largely wild animals. Unlike the Philistines, who left many pig bones, it seems the Tel Harasim residents ate what we call kosher animals. Sometimes the absence of data has positive implications.

Now what do we do about the lack of discoveries that confirm the stories in the Torah? As noted above, Bilaam is the only Torah character who appears in an early non-biblical text; David is mentioned in only one reference to the Davidic dynasty. Over the years, this debate has varied tremendously. Those who do not trust the Bible argue that the lack of supporting evidence undermines its credibility; their position seems confirmed by the inability of archaeologists to verify (at least at this time) many of the Bible's presentations. Those who do trust it are encouraged by discoveries that include references to biblical people, places, and events. Sometimes discoveries suggest new ways of understanding biblical texts and events, but only readers who limit their interest to interpretations from a pre-archaeological age should find this troubling. Of course archaeology cannot confirm everything. Sometimes it seems best to wait for potentially relevant new information; other times, to reinterpret the Bible in light of these temporary conclusions and the strategies used by our rabbinic predecessors.

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Two serious efforts operating to destroy Bible's credibility

Continued from page B38

The Present Interpretive Challenge

Legitimate challenges to a literal-historical reading of some biblical narratives led many rabbis to suggest that some passages were best understood non-literally or non-historically. Saadiah was one of the first to discuss this systematically. He argued that the text should be taken literally unless it was contradicted by another verse, or it disagreed with logic, sense perception, or tradition. One can unpack each of these categories further (for example, Saadiah may have intended the last to apply only to legal matters), but globally they support a rational reading of the text. For Maimonides, what appears as narrative and therefore at first reading as history may be interpreted most effectively some other way. When such opinions could not be sustained through creative literal or hyper-literal reading, other forms of interpretation would be applied. Often this necessitated redefining the nature of the passages (without altering their literal meanings), which effectively removed them from the category of history and relabelled them. Usually terms like prophecy, vision, dream, and parable were used, and collectively this repertoire of responses provides an interesting strategy for dealing with biblical reports that, for whatever reason, modern readers may find difficult to accept at face value.

Rabbis who approached the Bible this way knew of skeptical attitudes like those at large today and realized the potentially unsettling implications of their position. But they did not shrink on that account from what they perceived as the best way to interpret the text, and one must assume they meant their explanations to be taken seriously. Perhaps they believed such responses were the only way to overcome rational objections to a literal reading and simultaneously to retain a commitment to many of the Bible's stories. Most pre-modern writers did not think in strictly historical terms, but if asked to recount what happened in antiquity, they would have responded in a variety of ways. They believed God had revealed Himself through many forms – recorded law, poetry, and narrative and oral communications – and they responded to this notion in their own unique and creative ways. Many taught that the interpretation of the Bible and the reconstruction of ancient events demanded that texts be made to reflect realities not always equivalent to their literal meanings. As troubling as this was and may remain for some people, it is nonetheless an important part of classical rabbinic thinking.

Interpretive challenge

The interpretive challenge before us today resembles the one our rabbinic predecessors faced, but modern literary understanding of the Bible necessitates a slightly different formulation of it, because we generally describe non-historical narratives differently from the way they did. Assuming we are convinced by internal biblical inconsistencies, by reason, by science, or by verifiable facts that a biblical narrative cannot be taken at face value – as our great rabbinic predecessors sometimes were – will we stand by the straightforward meaning of the text and faithfully demand its acceptance, even if many people will be unable to take it seriously? Will we move to a midrashic presentation, which may distance the text from its original context and meaning? Will we suspend judgment and wait indefinitely for new discoveries we hope will confirm our beliefs? Or, reacting to these contemporary but not unprecedented challenges, can we acknowledge that, at times, divine teachings may have been revealed through allegory, parable, or other literary devices broadly categorized as fiction?

The Politics of Reading the Bible Today

These and other questions, and the brief and therefore inadequate answers offered above may upset some people, but the problem we face today is much more severe than what I have described as essentially an internal Jewish debate about strategies of interpretation and historical reconstruction. In our generation, two very serious but inadvertently complementary postures are working to destroy the Bible's credibility. On the one hand, some Jews insist that the primary, if not the sole purpose, of all biblical narratives is to instruct us about religious thinking and behaviour today. They regularly present the ancients as moderns, whose presumed thoughts are informed by contemporary knowledge and whose actions are understood to have been motivated by considerations identical to those we confront. Following this time-honoured homiletical practice, these readers disassociate biblical characters from ancient reality and make them think and behave like ideal Jews of later times. To this notion such readers often join the belief that midrashic interpretations are, and always were, intended to be taken as history, and so they abandon the Bible's literal and historical meaning in the name of creative rabbinic interpretations and applications. They thereby decline, in the name of piety, to see the Bible as reflecting the real lives of ancient Israelites. On the other hand, an increasing number of university-based individuals arrive at the same position by a totally different route. They argue in the name of archaeology that virtually nothing in the Bible is historical and that all biblical narratives were composed at the end of the biblical era and bear no resemblance to historical

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Literal meaning now appropriate

Continued from page B39

reality. These individuals are actively destroying the Bible's credibility as a reliable document about ancient times, and they do so with zeal that exceeds mere academic exuberance.

While these two programs of misreading the Bible originate in unrelated arenas and have different – indeed, strongly opposed – *raisons d'etre*, they both wrench the text out of context and discredit its historicity. They also join forces in undermining the claims of the modern State of Israel, which sees itself as the legitimate heir to the geographic, cultural and national legacies of biblical times, and justifies this claim partly through archaeology and the historical reading of many biblical passages, particularly those about the period of the monarchy.

The most appropriate response to this attack on the Bible may seem to be a return to reliance on the literal meaning of seemingly historical texts. This might help temper midrashic excesses, but is only part of the answer, because non-literal readings may be preferable in some contexts. Many post-modern challenges to the Bible cut deeper. Because they assume the Bible is completely false, they reconstruct ancient history only from carefully chosen and massaged non-biblical sources, even as they exaggerate the significance of the archaeologists' failure to discover independent confirmation of many biblical narratives.

During the nineteenth century, texts from biblical times discovered in and around Israel were regularly declared forgeries, because scholars could not imagine recovering authentic documents from that era. Now some academics are convinced that collective failure to find material or textual confirmation proves the Bible is not history. Such claims are more than an intellectual exercise to determine what the text says and what happened. They serve a clear political agenda to delegitimate the State of Israel and reinforce Palestinian anti-Zionism. This position claims the Palestinians are the historically valid heirs to the Land of Israel, stolen from them by colonizing Western powers motivated by a search for their spiritual roots. It was bestowed on the Jews, who, according to this view, deserve none of it, because (despite the acknowledgment of most Western Bible critics and Christian theologians) the Israelites never possessed it. Some people claim ancient Israel's homeland was in another country altogether! These arguments are the latest volley in a long history of biblical criticism (whose support of the Bible and hostility towards it ebb and flow with remarkable variation). But at the present time they are only distantly related to several millennia of non-historical readings of the Bible designed to serve Christian purposes (also with varying degrees of support, malice and influence). Significantly, they are an important dimension of a shifting field of engagement that sees classical commitments of Christians and Jews pitted against those of Muslims and of a realignment that sees the Land of Israel changed from an ancient region contested by competing Asian and African interests to a modern one whose domination is coveted by Asians and Africans, on the one hand, and Europeans and Americans, on the other.

If the Bible characters were not real participants in the ancient world (as many latter-day midrashists seem to suggest), and the reconstructed history of biblical times cannot be trusted (as the minimalist anti-Zionists say), the only rationale for Jewish sovereignty in Israel is de facto control, which is all that ever mattered anyway to some people and itself is under constant attack. Never mind that there are strong, convincing, scholarly reasons why these nihilistic readings of the Bible and of archaeology are wrong. The political agenda gets the media attention and dominates everything else.

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Excavations at the City of David are unearthing answers to some of the questions posed by scholars. [WZPS photo]

Historicity of many parts of the Bible confirmed

Continued from page B40

Ultimately, archaeology and non-Jewish texts confirm and complement the historicity of many parts of the Bible (particularly the period of the monarchy and later), but unfortunately only non-biblical material has any credibility in these debates. We cannot rely on the Bible or its classical commentaries, because they have been declared suspect and irrelevant, but, even so, we should never abandon either. Much of the Bible is defensible as history, if we understand how to read it and how to differentiate between those parts that are and those that are best not taken that way.

Equally important, we must demand the submission of other competing documents to similarly rigorous analysis. Such consistency would have very significant implications for the one obscure sentence in the Koran (17:1) that allegedly alludes to Jerusalem and is used repeatedly to validate the Palestinian claim to the Temple Mount. Such weak supporting evidence could never survive any serious academic critique (in contrast to the many biblical passages for which extrinsic support is much stronger). And some advocates of the Palestinian claim therefore bolster their position by attempting to denude the Temple Mount of all evidence of early Jewish presence there. Of course, the Israeli rabbinate's failure to find a spiritual use for that space, the marginalization of those who think they can and should, and the secularist Israeli disinterest in the whole area intensify the impression of its having no value to Jews and only exacerbate the problem, indefensibly playing into the hands of Israel's enemies.

Were we convinced by these competing claims, we might eschew Zionism, accept the non-historical quality of the Bible, use the allegorical methodology of Maimonides and his followers to free us from its literal meaning, apply wantonly and destructively the notion that the Bible contains some fiction, and allow total escape into the fantastic midrashic readings of biblical narratives. This would complete the pious reformulation of the Bible's heroes as denizens of another world, complement the abandonment of Scripture and its legacy to other interests, and even allow both secular and religious Jews to go about their business unencumbered by the Bible. But to do so could be the single most self-destructive act in the history of the Jewish people.

What should be done about finding the best way to read the Bible and responding to this political situation? Most people prefer one simple answer to these questions and one permanent strategy for coping with such challenges, but these matters are too complex and too volatile to address that way, and avoiding them merely exacerbates the situation. The Jewish community treats Holocaust denial with the utmost seriousness, though it is patently absurd. Bible denial is far easier to sustain, has the potential to do far more damage, and goes unchallenged (if not tacitly accepted, even supported) by many Jews – in some instances, ironically and tragically, in the name of piety. To respond, we must understand the problem, recognize that standards of judgment evolve, appreciate the strengths and weaknesses of each claim and counterclaim, and stay abreast of new developments and arguments. Above all, we must maintain a concerted effort to study the biblical and non-biblical texts that inform this debate, and we must remain ever dedicated to seeking the truth. We have long understood that every engaged Jew must be a politician and fundraiser for Jewish causes; now, everyone must also be a Bible scholar.

Barry Levy is professor of biblical studies and dean of the Faculty of Religious Studies at McGill University.

Walking to their respective prayers, these two men pass each other in the alleyways of the Old City of Jerusalem.

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Thursday, April 12

MISHMOR NIGHT

A monthly class co-ordinated with USY to promote Jewish values and challenges facing teenagers, with **Rabbi Howard Morrison** 6:30-8:30 p.m., Ruth Kelman Centre, Beth Emeth Bais Yehuda Synagogue. RSVP. **Allison Berg**, 905-764-5513, **Jeff Serota** 905-731-8153 or **Jordanna Hochman** 905-731-2425.

PESACH FREILACH

Pesach Freilach-Hol Hamoed Pesach, 7:30 p.m. at Beth Emeth Bais Yehuda Synagogue. Emcee **Jack Newman**, music by **Mickey Lewin**, Two Sons of Sepharad – **Aaron Bensoussan** and son, and the Ne'imot Singers. Advanced tickets only. 416-633-3838.

And What Else Is New

SEPHARDIC KEHILA

At the Sephardic Kehila Centre, 7026 Bathurst St. **Salomon** 905-669-7654, ext. 223.

Tikun Lei Shevii-Meldado, Saturday, April 14, 11:30 p.m. to 2 a.m.

Mimouna, Sunday, April 15, 10 p.m., a traditional celebration with mufleta.

SECULAR THIRD SEDER

Morris Winchevsky School Community Third Seder features Haggadah dedicated to our people's history. Passover songs performed by **Dave Wall** and **Marilyn Lerner**, the Camp Naivelt Klezmer Band and children of the Morris Winchevsky School, Saturday, April 14. Reservation deadline April 7. 416-789-5502.

WORLD LITVAK CONGRESS

The first World Litvak Congress, organized by the Jewish Community of Lithuania, Aug. 24-30. Lithuania telephone, +3702 613 003.

RESOURCE CENTRE

New workshops offered by the Family Resource Centre this spring. To register for either workshop, call 905-882-8509.

Music for Fun, led by **Susan Brown** for five Tuesdays beginning

Continued on page B43

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10:30 Bathurst / Dundas	
10:45 St. Patrick / Dundas	
11:00 Spadina / Dundas	
Afternoon	Evening
1:00 Victoria Park /Danforth (Coffee Time)	8:45 CASINO RAMA
1:30 Spadina / Dundas	

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CJN Giveaway

Win a pair of tickets to CABARET

The CJN is giving away 2 pairs of tickets to the **Tony Award Winning Musical Cabaret**

The tickets are for opening night on
Wednesday, April 18, 2001 at 8:00 p.m.
at The Pantages Theatre, 263 Yonge Street

Rules: To be eligible to win a pair of tickets to **CABARET**, please print your name, address and daytime phone number on a piece of paper along with the answer to this question:

In what year did Cabaret win 4 Tony Awards?
(Hint: the answer is printed in the ad in this newspaper!)

All correct answers received by 3 p.m. on Friday, April 6, 2001 are eligible. The winning entry will be randomly selected from all correct answers received at *The CJN* offices on Tuesday, April 10, at 10 a.m. The winners will be notified the same day. Odds of winning depend on the number of entries received. *The CJN will not enter into any correspondence with contestants.*

Send your response to: Cabaret Contest, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: Cabaret Contest, 416-391-0949.

Employees and family members of The Pantages Theatre or The CJN are not eligible to enter.

Continued from page B42

April 17 at 1 p.m. Introduction for pre-school children to an exciting musical experience.

Chess Club led by **Nava Starr**, master chess player and instructor. for eight Sundays beginning April 22, 2-3 p.m. beginners and 3-4 p.m. intermediate.

DRAMA CLASSES

Leah Posluns Theatre School is now registering kids, teens and adults for drama classes starting the week of April 16. Call 416-636-1880, ext. 464 for information or ext. 231 to register.

YOURS, MINE AND OURS

Negotiating the legal, emotional and financial issues in remarriage, a three-part series for parents and their adult children. Experts in family law, family therapy and financial management explain how to deal creatively and sensitively with the many issues that arise from subsequent marriages. Starts Wednesday, May 2 for three weeks from 7-8:30 p.m. Register. **Shawna Sidney** 416-638-7800, ext. 215.

SUPPORT GROUP

For parents and families of lesbians and gays. For information, call **Ruth** 416-763-9111.

FOR SENIORS

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). Tickets on sale now for Yom Ha'atzmaut (Independence Day) party on April 26. April 5, Israeli video; April 12, closed for Passover; April 19, Israeli movie; April 26, Yom Ha'atzmaut party, light music, light supper and wine. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

Earl Bales Seniors' Club: Casino Rama April 25, May 2; dances April 29, May 6, 29; Thousand Island trip May 7-10, $299 per person; *West Side Story* at Stage West, Wednesday, May 16 matinee. Casino Niagara Thursday, June 21. 416-395-7881.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112,

West Side Story at Stage West Tuesday, May 15, leaving 10:15 a.m., includes buffet lunch. Register. **Barbara Zigler** ext. 134.

Israeli Club Etrog for Hebrew speaking persons meets 7 p.m. Tuesdays for movies. lectures, dances, sing-alongs, bingo. April 10, lecture. **Anna** ext. 110.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

The Hidden History of the Jews-Jews in unexpected and faraway places, Greece, Central Asia, India with **Simcha Jacobovici** Thursday, April 5, 11 a.m. Co-sponsored with Riverdale Jewish Community Centre.

Openings available until May 1 for vendors for Festival on Bloor, Sunday, June 10, call 416-925-3755. Volunteers welcome. **Maureen McIlveen** 416-924-6211.

Seniors programs Thursdays at 2 p.m. **Arlene Smith** co-ordinator.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880

Tuesday April 10, 1-2:30 p.m., **Julius Ciss** of Jews for Judaism speaks on The Battle for the Jewish Soul. ext. 259.

Fun With Yiddish - Come, *schmoozin a bissel*. .Stories, jokes, anecdotes, video, speakers, all in Yiddish or Yinglish, Wednesday, April 11, 1-2:30 p.m. Facilitator **Evelyn Yuditsky**. Entertainer **Murray Kaye. Janet** ext. 259.

National Lifeguard Course Tuesday to Friday, April 10-13, 8 a.m. to 5 p.m. A crash course for those interested in becoming a lifeguard. Pre-requisites, 16 years of age, Bronze Cross and Senior Resuscitation **Graham** ext. 252.

Laurent Lourson art exhibit April 11 to May 1, Lobby Atrium.

Lunch N Learn, **Rabbi Ronnie Cahana** of Lodzer Synagogue Friday, April 13, noon to 1 p.m.

Casino Rama Wednesday, April 18, Tickets on sale at Information Desk. **Janet** ext. 259.

Tower of Babel, new exhibit at Children's Discovery Museum. ext. 456.

Thursdays 1-2:30 p.m., Current Events with **Doris Epstein**. Co-sponsored with B'nai Brith Institute for International Affairs. ext. 259.

Classes starting in the 55+ Department: Thursday, April 12, Yoga; Friday, April 13, Beginners bridge classes; Friday, April 13, Line dancing classes. Register now or at first class. **Janet** ext. 259.

PRESTIGIOUS AWARD

Joseph Mapa, the newly appointed president and CEO of Mount Sinai Hospital is the recipient of the 2000 Leadership Achievement Award by the Society of Graduates in Health Administration, University of Toronto.

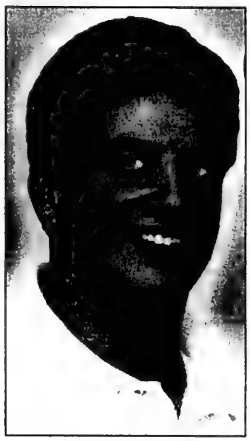
This distinction was awarded in recognition of Mapa's academic contributions and his leadership in role modeling life-long education and professional redevelopment as a form of adapting to change and environmental trends.

HONOURED

Dr. Michael Brickman, a local resident and professional in North York, was recently chosen as Canadian Chiropractor of the Year by the *Canadian Chiropractor Magazine*.

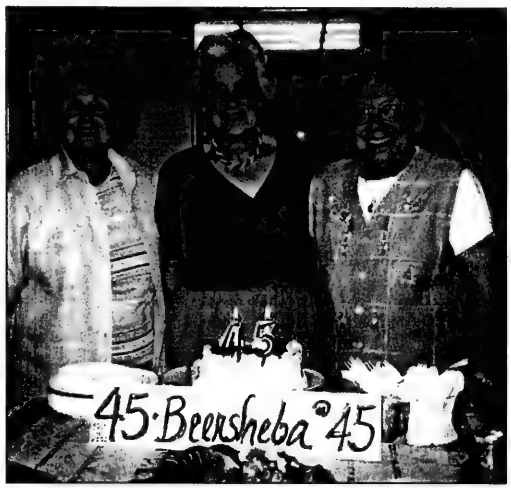
Brickman is active in the North York Chiropractic Society, an affiliate of of the Ontario Chiropractic Association, the Canadian Chiropractic Examining Board, the International Chiropractors Association, and the International Chiropractic Pediatric Association.

As a former Maccabiah athlete, he is involved with Maccabi Canada-Ontario region and organizes an annual golf fund-raising event to help send Jewish athletes to Israel for the Maccabiah Games.



Dr. Michael Brickman

WHAT A WONDERFUL DONATION: Pictured here are participants of Kadima Centre in Beth Emeth Bais Yehuda Synagogue with volunteers of the Sons of Jacob Shalom Lodge (from left) Simon Elbaum, Norman Kieffer and Shelley Cladman, project manager in the Daniels Corporation who generously donated 40 hockey sticks to Kadima Centre. Floor hockey is one of the favourite sports.



CLUB BEERSHEBA'S 45TH: Club Beersheba-Na'amat Toronto celebrated its 45th anniversary with a festive supper and musical skit created by member Norma Barkin. Pictured around the anniversary cake are (from left) co-vice-president Rosalie Nowell; co-president Sue Goldfarb; and co-president Dasha Vinsky. [Mollie Rothman photo]

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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Am Echad—
Shaping an agenda

CJC 26th PLENARY ASSEMBLY
Toronto, May 6-7, 2001

REGISTRATION FORM

Faxed registration forms will only be accepted with credit card information.
Phone registrations will not be accepted.
REGISTRATION DEADLINE IS APRIL 26, 2001.

Mail or fax to:
CJC 26th Plenary Assembly
1590 Docteur Penfield Avenue
Montreal, Quebec H3G 1C5
Phone: (514) 931-7531
Fax: (514) 931-0548

For further information, check our Web site **www.cjc.ca**

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PLEASE PRINT CLEARLY

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	Number	Street	
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TELEPHONE	( )	( )	( )
	Home	Business	Fax E-mail

REGISTRATION STATUS

REGISTRATION INCLUDES ALL PLENARIES, FORUMS, AND SPECIAL EVENTS

DELEGATES	REGISTRATION FEES	
REGULAR (including seniors) ☐	$ 36.00 ☐	* Proof of full-time student status must accompany this form
FULL-TIME STUDENT * ☐	$ 18.00 ☐	Fees calculated to include GST

MEAL FUNCTIONS

Dietary laws will be observed. Meals must be prepaid by April 26, 2001, to guarantee availability. This is non-refundable after April 30, 2001.

Please indicate each meal selection (if applicable).

	SUNDAY			MONDAY		
Box Lunch A	*(Holocaust Restitution Session)*	$15.00	_____	Closing Luncheon	$35.00	_____
Box Lunch B	*(Social Issues Session)*	$15.00	_____			
Box Lunch C	*(Student Session)*	No charge	_____	TOTAL FOR MEALS		
Gala Dinner		$62.00	_____	$ _____		

ACCOMMODATIONS & TRAVEL

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Yes ☐ No ☐

Air Canada is the official carrier for the CJC Plenary Assembly. Please quote convention number **CV551998** when making your reservation.

VIA Rail Canada is the official ground transportation company for the CJC Plenary Assembly Please quote **Promo number 9502** when making your reservation.

PAYMENT

Your registration cannot be accepted without accompanying payment. Please send cheque, money order or credit card information (below) to Canadian Jewish Congress, 26th Plenary Assembly, 1590 Docteur Penfield Avenue, Montreal, Quebec, H3G 1C5. **Faxed registrations will only be accepted with credit card information.**

Method of Payment ☐ **Cheque or money order payable to Canadian Jewish Congress** ☐ **Visa credit card**

Registration $ _____
Meal(s) $ _____
Total amount enclosed $ _____
Proof of student status enclosed _____ (Students only)

Please note that for registration cancellations after April 26, 2001, there is a $20 handling charge. There is no refund once the Plenary has commenced. Meals are non-refundable after April 30, 2001.

Signature _____
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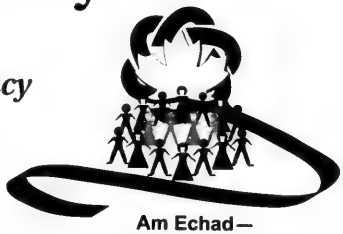

Am Echad—
Shaping an agenda

FEATURED SPEAKERS INCLUDE:

June Callwood, *renowned author and social activist*
Stockwell Day, *Leader of the Official Opposition*
H.E. Haim Divon, *Israel s Ambassador to Canada*
Marcus Gee, *columnist, editorial writer, Globe and Mail*
Michele Landsberg, *columnist, Toronto Star*
Rabbi Michael Melchior, *Deputy Foreign Minister, Israel*
Dr. Daniel Pipes, *Director, Middle East Forum*
Tom Rose, *Publisher, Jerusalem Post*
Neal Sher, *Chief of Staff, International Commission on Holocaust-Era Insurance Claims*
Elan Steinberg, *Executive Director, World Jewish Congress*
Isabel Vincent, *author, columnist, National Post*

PROGRAM SESSIONS

Jewish Advocacy in Canada
Holocaust Restitution Issues
Social-action Issues
The Middle East & Jerusalem
Contemporary Antisemitism
Media Issues
Celebration of
Jewish Student Life

TRIBUTE TO AL WAXMAN ז"ל
(late Chair, Plenary Assembly)
Host:
Peter Mansbridge, *CBC anchor*
Tribute by:
Richard Monette
Artistic Director, Stratford Festival

CLOSING LUNCHEON
Ontario Premier Mike Harris

MODERATORS INCLUDE:

Irving Abella, C.M., *history professor, York University, and former CJC president*
Mordechai Ben-Dat, *Editor, Canadian Jewish News*
Jim Carr, *former journalist and President, Manitoba Business Council*
Steve Paikin, *host, TVO*
Rabbi Dr. Gunther Plaut, C.C., *Rabbi emeritus, Holy Blossom Temple, and former CJC president*

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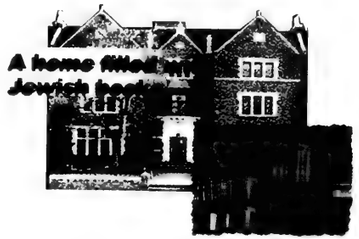
We should give to others out of a sense of responsibility, realizing that what we have is also a gift from G-d, granted to us with a purpose, so that we will help others. Our prosperity is a trust which we must steward and generously share with those in need. The Tzedakah campaign calls for an increase in giving and also the conspicuous display of a Tzedakah-box to serve as a reminder to give often every weekday. And our Sages told us: "Tzedakah is great, because it brings the Redemption near." By showing generosity to our fellow men, we anticipate G-d's ultimate generosity and bounty.



An environment teaches. What you have in your home helps determine what type of home you will have. By having sacred Jewish books conspicuously displayed at home, you and your visitors will be prompted to use them.

Moreover, their very presence reminds us of their contents and the importance of Jewish values. Of course, the more books the better. However, the minimum of a Chumash (the Five Books of Moses), a Book of Psalms and a Siddur (Prayer Book) are suggested.

Light is a subject which has stirred the imagination of poets, scientists and psychologists. Because its nature is so different from other material entities, it is frequently used to describe the spiritual.

Shabbos is a day of light; a day with a different pattern and value-orientation than our ordinary weekdays. For every Shabbos is a foretaste of "the day that is all Shabbos and rest for life everlasting," the era of Mashiach. The lighting of the Shabbos candles 18 minutes before sunset ushers in and inspires this state of awareness. The responsibility for lighting the candles and inducing this change of perspective is the woman's.

It is she who welcomes the Shabbos Queen into the home. Young girls from the age of three are also encouraged to light their own candles so that they too can have a share in creating this environment.

Eating kosher food enables us to identify with our Jewishness on a very basic and fundamental level. As long as our Jewish involvement is limited to prayer, study, or even specific ritual acts, it is spiritual, above our normal day-to-day reality. When you eat differently because you're Jewish, your commitment is not merely metaphysical, but part and parcel of your very being.

This orientation will reach its ultimate expression in the Era of the Redemption when G-dliness will permeate every element of our experience. Kashrus and other mitzvos which involve the material dimensions of our experience foreshadow the approach of this age.

The observance of Kashrus consists of eating only Kosher foods at home and away from home. It also entails not eating dairy and meat foods together, and maintaining separate dishes, cutlery, and utensils for meat and dairy.

The Torah perspective on married life Marriage and sexuality are treated very carefully by the Jewish tradition. It is no coincidence that in Torah-conscious homes the divorce rate is much lower than the national average. Taharas Hamishpochah, the attitudes and practices for the Torah prescribes for married life, help to develop genuine communication and love between husbands and wives and bring to the world healthy loving children. Taharas Hamishpochah is not only for couples who have been brought up in a Torah environment. On the contrary, couples from all walks of life have adopted this mitzvah as a means to enhance and enrich their married life. Taharas Hamishpochah literally translates as "family purity." Its observance hastens the fulfillment of the prophecy "I will remove the spirit of impurity from the land."

בס"ד

Just One More Mitzvah!

Precipitating The Promise

We are living in a unique era. We are producing more than enough food to feed all of humanity. Robots and machines are able to perform most tasks for which physical effort was necessary in previous generations. Instant video communication from one end of the world to the other is a reality. Resources of knowledge that have been collected for centuries are now accessible at the click of a button. For the large majority of mankind, peace and prosperity are taken for granted.

Nevertheless, although the benefits which we appreciate may even exceed our parents' fantasies, there appears to be little change in the human condition. If science, technology, and economics have provided us with the backdrop for a Utopian existence, the foreground - the keys to give us depth, awareness, and meaningful happiness - is still lacking for many. The Rebbe, Rabbi Menachem M. Schneerson, focuses on this paradox, telling us that we are living in the Era of the Redemption. Mashiach is no longer a dream of the future, but a reality that is unfolding before our eyes. And yet, to precipitate this process of change, mankind must open its eyes, expand its thinking, and uncover the inner G-dliness that permeates our existence.

Catalysts for Change

Such spiritual effort may seem daunting for many. This is one of the reasons why Judaism is a religion of deed. Together with spiritual and ethical goals. G-d gave us specific actions to observe-which nudge these goals into fulfillment. This is the intent of the Mitzvos.

The Hebrew word Mitzvah relates to the word tzavta meaning connection. Every mitzvah is an act of connection linking us to our Jewish heritage, the spiritual core of our soul, and to G-d Himself. Performing mitzvos endows our lives, homes and communities with increased warmth, sensitivity, depth and joy.

Ten-point Mitzvah Campaign

Approximately 20 years ago, the Rebbe inaugurated a ten-point mitzvah campaign. The campaign focuses on Ten specific mitzvos, through their fulfillment, the individual and the family will come to a greater appreciation of their Jewish heritage.

Anticipating the Imminent Redemption

Maimonides writes that a person should always see himself and the entire world as equally balanced and with one positive deed, one can tip the balance and bring salvation for the entire world. The Rebbe declared: " Moshiach is ready to come. All that we have to do, is to add in acts of Goodness and Kindness". Let that act be yours!

Visit:
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Rabbi Akiva (one of the greatest sages of the Talmud) explained that the love for our fellow man is "one of the leading principles of the Torah." A campaign for Ahavas Yisrael means that we make an effort that our thought, speech and actions be permeated with a real concern and sensitivity for the well-being of our fellow Jews. These efforts share a connection to the Redemption because the love and care we share with others in the present age will lead to the all-encompassing love that will characterize the Era of the Redemption.

The campaign for Torah education seeks to involve any and every Jewish child in an educational program that will teach him/her what it means to live as a Jew. Education is not only for children. Adults are encouraged to enroll in study groups and seminars commensurate with their background and knowledge.

Torah is the medium of communication through which G-d enables man to know Him. The campaign for Torah study encourages every individual to set fixed times for Torah study every day so that our spiritual growth and development can be systematic and directed. Rabbi Schneur Zalman of Liadi, the founder of the Chabad-Lubavitch movement, explained that Torah study should be fixed not only in time, but also in soul. It should be the vortex around which the entire spectrum of our day-to-day experience revolves.

This prepares us for the explosion of knowledge that will highlight the era of the Redemption when "the Jews will be great sages and the occupation of the entire world will be solely to know G-d."

The Torah describes Tefillin as a sign, a public statement of Jewish involvement. By donning Tefillin daily, an individual gives expression to his basic feeling of Jewish identity, and its importance to him. The Tefillin are placed on the arm facing the heart, and on the head. This signifies the binding of one's emotional and intellectual powers to the service of G-d.

The straps, stretching from the arm to the hand and from the head to the legs, signify the transmission of intellectual and emotional energy to the hands and feet, symbolizing deed and action. Our Sages explain that the verse: "And all the nations of the world shall see that the name of G-d is called upon you, and they shall fear you" applies to tefillin. Tefillin are a medium to bring safety and security to Jews in the present era and hasten the coming of the ultimate security which will be experienced in the Era of the Redemption.

And you shall write them on your doorposts of your house and on your gates. (Deut. 6:9;11:20)

A Mezuzah designates a house (or room) as Jewish, it reminds us of our connection to G-d and our heritage.

By placing it on the doorpost, we declare that this is a house or room where the word of G-d and his Torah influence our behavior, thus rendering it a Holy dwelling.

A Kosher Mezuzah is a small parchment scroll handwritten by an expert scribe, which contains two Biblical passages, Shema and Vehaya im Shamoa.

On the reverse side of the parchment are written three Hebrew letters שדי - This is an acronym for the Hebrew words "Guardian of the doors of Israel". The Mezuza protects the inhabitants while in and out of the house.

It is also an acronym for three figures in Jewish history associated with kingship, the first Temple and redemption - Yishai (King David's father), King David and King Solomon.

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This Week

National

Mazon Canada milestone is a bittersweet event. *Page 7*

JWI's Woman of the year is a community activist. *Page 13*

NCJW launches Think Pink! campaign. *Page 15*

Benjamin's Farm explores farm life in Ontario. *Page 30*

Arts & Travel

Ruth Lowe wrote the song that launched Frank Sinatra's career. *Page 42*

Sports

Yacht club celebrates its 50th anniversary. *Page 50*

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SAME WEEK, TWO PHOTOS: These two photos, both taken last week, starkly depict the different values underlying Palestinian and Israeli societies. The photo above is of the friends and classmates at the funeral of young Naftali Lantzkoren, who was murdered by a suicide bomber while waiting for a bus to take him to school. The photo below is of young Palestinian boys training with toy guns during a rally by Islamic Jihad against Israel and the United States. *[photos by Israel Sun and RNS/Reuters]*

Jews, Kremlin: uneasy relations

By ELIAHU SALPETER
Ha'aretz Daily Newspaper Ltd.

Two-thirds of the Jewish pupils in Moscow hide the fact that they are Jews, according to a recent survey, the Moscow-based journal, *Komersant* reported last month.

Of the respondents, 13 percent said they always conceal their ethnic identity, five percent said they do so frequently, and 50 percent said they do so sometimes. Only 32 percent said they never hide their Jewish identity. Although surveys indicate there was a slight decline in the number of violent attacks against Russian Jews in 2000, apparently, Moscow's Jewish schoolchildren know precisely why they should keep their Jewish identity a secret.

Backgrounder

The government of President Vladimir Putin has publicly shown sympathy for Judaism, but he himself has failed to take action against anti-Semitic incitement throughout Russia, especially in provincial towns whose mayors are known anti-Semites. Police have not intervened in a large number of neo-Nazi incidents, and anti-Semitic statements have been made by organizations and movements affiliated with the Russian Orthodox Church.

Continued on page 36

TO OUR READERS

Due to the holiday, this issue of *The CJN* went to press on April 6. We will provide full coverage and updates of Middle East events in our next issue.

—The editor

Greater Toronto Area

Shabbat Shir Hashirim: Pesach
Candlelighting: 7:40
Yom Tov begins: 8:45

U.S. report blasts PA security — please see page 35

The News in Brief

CANADA

Meeting With Day

OTTAWA — Canadian Jewish Congress (CJC) president Moshe Ronen and incoming president Keith Landy led a recent delegation in a meeting with Opposition leader Stockwell Day. "We thanked Mr. Day for his forthright and principled support of Israel and discussed a variety of other priority issues on the agenda of the Jewish community," Ronen said. The meeting also focused on racism and discrimination; Holocaust remembrance, including the establishment of a museum of the Holocaust and human rights in Ottawa; Nazi war criminals in Canada; the upcoming UN conference on racism and its potential anti-Israel politicization; national unity; and funding for Ontario Jewish day schools, which Day favours.

ISRAEL

Poll Findings

JERUSALEM — In a recent poll of Israelis, 56 percent of those surveyed favoured the evacuation of Jewish settlements in the event Israel redraws its borders without negotiating with the Palestinian Authority.

Killer Arrested

JERUSALEM — Palestinian security sources said they arrested a Fatah activist who shot and killed an Israeli infant in Hebron last month – but not for the killing. *Ha'aretz* quoted the sources as saying that a Palestinian intelligence officer who killed 10-month-old Shalhevet Pass had been arrested on unrelated charges.

Guards Released

JERUSALEM — Israel released three members of Palestinian Authority President Yasser Arafat's elite Force 17 guard arrested recently by the army. The IDF said an investigation cleared the three of allegations they had engaged in terrorist activities. Three other seized members of the presidential guard remain in custody.

Suspect List

JERUSALEM — The Simon Wiesenthal Centre has submitted to the U.S. Office of Special Investigations a list of 31 suspected Lithuanian Nazi collaborators who immigrated to the United States after World War II. The centre said the list includes people suspected of serving in local police units that persecuted Jews in Lithuania and Ukraine.

WORLD

War Criminal Out

WASHINGTON — Juozas Naujalis, a former member of the Nazi-backed 12th Lithuanian Schutzmannschaft Battalion, was deported recently from the United States to his native Lithuania. The removal came after a U.S. court found that the battalion assisted German units in the execution of over 11,000 men, women and children. Naujalis, a retired machinist living in Chicago, is the 54th suspected Nazi war criminal removed from the United States.

Cuban's Call

HAVANA — The president of Cuba's parliament called for the withdrawal of Israeli troops from the West Bank and Gaza Strip. Speaking at a meeting of legislators from around the world, Ricardo Alarcon also said Israel "should take the necessary measures to stop the brutal repression of the Palestinian people."

Warning Reviewed

WASHINGTON — The U.S. State Department is reviewing the travel warning it issued on Israel shortly after Palestinian violence erupted last September. Late last month, the assistant secretary of state for Near Eastern affairs, Edward Walker, acknowledged the impact the advisory has had on tourism to Israel.

Kristallnacht Claims

BERLIN — A German document recently obtained by the Jewish Agency for Israel shows Jews are owed $270 million (US) in today's currency to cover insurance claims for destruction caused during Kristallnacht, the night in 1938 when Nazi thugs ransacked Jewish-owned shops and torched synagogues across Germany and Austria.

CJC Meets With Red Cross Officials

OTTAWA — Canadian Jewish Congress president Moshe Ronen and incoming president Keith Landy led a recent delegation in a meeting with Armand de Mestral and Pierre Duplessis, president and secretary general, respectively, of the Canadian Red Cross Society (CRCS).

On the agenda were two key issues: full membership of Israel's Magen David Adom (MDA) in the Federation of Red Cross and Red Crescent Societies, and the safe return of Israel's missing-in-action soldiers and others kidnapped by Hezbollah terrorists.

Ronen noted that there is momentum building toward the adoption by MDA of a new symbol that would fulfil the criteria for membership in the Red Cross. However, he added, efforts are still needed because the Swiss government, in view of the Israeli-Palestinian situation, indefinitely postponed a conference scheduled for last autumn that would have set the stage for the MDA's admission.

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Lord's Prayer divides Nova Scotia MLAs

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Members of the Nova Scotia legislative assembly are divided over the use of the Lord's Prayer in the House.

"Prayer is supposed to bring us together," Tory MLA Mark Parent, a Baptist minister, says, "but now it's a symbol of division... It distresses me that prayer is becoming a divisive issue."

Sheva Medjuck, president of the Atlantic Jewish Council (AJC), says her organization plans to work with other faiths to find a House of Assembly prayer for all Nova Scotians.

Medjuck responded Sunday, April 1, to comments by Brooke Taylor, a Conservative (and governing-party) MLA who said earlier that it's time minority religious groups respected the majority.

Most Nova Scotians are Christian and the Lord's Prayer (as a start to each day's proceedings) is a long tradition in the House, Taylor said.

> *'Prayer is supposed to bring us together...but now it's a symbol of division'*

Several weeks ago, the only Jewish member of the House, Howard Epstein, NDP member for Halifax Chebucto, said all forms of prayer should be removed from the Legislature. He was reacting to a case currently before the Ontario courts in which Henry Freitag, a Penetanguishene, Ont., resident, is requesting all prayer be removed from Queen's Park. Epstein's remarks generated heated debate in newspapers and on radio talk shows.

A request to examine other Canadian legislatures' positions on prayer in the Nova Scotia legislature was turned down on Thursday, March 29.

Medjuck said the AJC believes it is "inappropriate" for the Lord's Prayer to be exclusively used by an institution purporting to represent all Nova Scotians.

"If prayer is to be used, it should be used in such a way that it is representative of our province's religious diversity," Medjuck said. "We hope other faiths will be supportive of us."

Taylor, the House deputy speaker, reiterated that while he respects other religions, the majority of people in Nova Scotia are Christians. To say anything other than the Lord's Prayer would be watering it down to make it more acceptable to some minority groups, he told the *Chronicle-Herald*.

Epstein said he "fully expects various religious groups will weigh in on [Medjuck's request for support]. It's only 52 people [as legislative members] and what they do, but it's 52 people who are representatives of the whole province, so it deserves to be scrutinized."

He said the committee's decision to not even acknowledge the possibility of a problem was narrow-minded. Taylor said the committee decision was made in a democratic way.

Parent, who says he's incorporated other faiths' words into his own prayers and sermons, hopes the discussion will lead to a solution that respects everyone's beliefs.

"There's a chance here for compromise. Most people are supportive of prayer and acknowledging a higher power."

Premier John Hamm has indicated it's no secret he's in favour of tradition, including the saying of the Lord's Prayer.

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From the editor's desk

In response to our call for submissions to The CJN*'s annual Passover Literary Supplement, we received a great many more worthwhile works than we were able to publish. This week we reproduce two such poems for the enjoyment of our readers.*
—MBD

More holiday poems

NOW THAT'S WHAT I CALL A TABLE
by Rose Romberg

Momma dropped two hot
glowing bricks over cast-iron
pots and pans soaking in the
galvanized tub sitting
on the floor.

Steam hissed with an explosive
sound. Water gurgled and bubbled.
The ritual koshering on the threshold
of Passover was done.
I remember. I was only three
but I remember.

Our spacious one-roomed house
and all therein scrubbed from
ceiling to floor.

Papa brushed breadcrumbs
off the four corners of the
table with a long goose feather
he had gathered, then burned
the chametz. "We praise You, O
Lord, Who hallows us with Your
commandments."

I was three years old.
I watched and I listened.
And I was in awe.

Papa went off to the steambaths.
Momma bathed her four little girls,
dressed them in white-starched
pinafores she had sewn that year.
She had scrimped and saved
groshen for new shoes and blue
and white ribbon for our hair.
We sparkled and glowed within
and without.

Momma went to the mikvah.
She returned and donned her
dusty-rose crepe de chine and
velvet dress; her sheitl
washed and styled. Her eyes shone,
her face glowed.

"Now, kinderlech, we will set the
table so all will be
in readiness when Papa
comes home from shul."

On the table we placed Momma's
white, appliqued cloth (a wedding
gift) and on it we placed the large
silver tray (an heirloom) and on it
was placed Elijah's *koyse*. Wine
filled to brimming. His mysterious
presence is felt at every Seder table.
Baruch habah b'shem HaShem.
(Welcome in the name of the Lord.)

And on the table was placed a
koyse for Zaidi Yitzchak, Bubbie
Sarah, Papa, Momma and four little
girls. And on the table were placed
three matzahs wrapped in a white
satin coverlet embroidered with gold
thread sewn by Momma's loving
hands. (Two matzahs to remind us of
Festival Days of the ancient Temple
and one extra matzah, symbolic of
Passover.)

And on the table was placed the
Seder plate. On it, a scorched
shankbone (the ancient Passover
sacrifice), parsley (the green hope of
renewal, springtime), horseradish
(the bitter life our forefathers
suffered in Egypt), charoset (the
mortar, slave labour under Pharaoh's
reign), a roasted egg (symbolic of
life, a triumph over death).

Papa entered the house, grand in his
black silk kaftan and white
yarmulke.
His coppertone, freshly groomed
beard, his usually clouded eyes
shining. He was suddenly trans-
formed
from a humble man to a priestly
image, as he took his place at the
head of the table.

This vision I can still see.
Momma lighting candles, white silk
lace shawl draped over her head and
shoulders.
Three times her arms circled the
flickering flames.
She covered her face as she ushered
in
the first Seder with her blessing.
Baruch ata... asher kiddeshanu B'mitzvotav v'tzivanu l'hadlik ner shel yom tov.
(We praise You, Lord, majestic
Sovereign of all life
Who hallows our lives with com-
mandments
and bids us kindle the festive holy
light.)

Momma removed her shawl
Her eyes glistened though tears
Her lips said: *Gut yom tov, Papa, Gut yom tov, kinderlech.*

Papa stood up with *koyse* in hand,
His eyes alight with exaltation
He recited Kos Kiddush
(the first cup, the cup of sanctifica-
tion).
We joined in, *Ani... v'hotzeiti etchem mitachat sivlet Mitzraim.*
(I am the Lord and I will free you
from the burdens of the Egyptians.)

I remember... the happy glow on all
the faces from the candlelight.
It was all there
adorned with finery and
transformed by the gift of the Hag-
gadah.

Dayeinu.

Now that's what I call a table.

SeeJN

AISH HATORAH TEACHES COOKING TOO:
Chef Mike Winer demonstrated Italian cooking at a recent Aish HaTorah young singles evening at the home of Nancy Weisbrod. Seen, from left, are Tracy Moskoske, Reesa Rosen, Winer and Sherndele Dale.

A Woman of Valour

by Howard Kurlandski

To whom do men croon each Friday night
The ideal of womanhood, and all that is right
He looks across the table, to that wondrous smile
And drinks in the beauty of his aishet chayil.

As she make the brachah, outside turmoils cease
With thoughts of chesed, family, and peace.
Each candle kindled, each flickering flame
Ushers in the kedushah of His holy name.

The songs she sings, each sweet rendition
Brings us closer together, in sacred tradition.
A woman of valour, where is she found
Deep in my heart, where love abounds.

USCJ addresses issues of Conservative lay leaders

By FRANCES KRAFT
Staff Reporter

TORONTO — In a long-anticipated meeting, lay leaders of Conservative congregations here and senior representatives of United Synagogue of Conservative Judaism (USCJ) discussed issues that the lay leaders of seven local congregations raised formally in a December letter to Stephen Wolnek, USCJ's international president.

"We had a full airing of the issues, [including governance, staffing and assistance to congregations] and we've agreed to meet again," said Robert Feldgaier, president of Beth Tikvah Synagogue, of the meeting held at Adath Israel Congregation.

In a column in the February issue of his shul bulletin, Feldgaier wrote about "whether we are getting value for our membership in USCJ." In fact, the Beth Tikvah board of governors has authorized withholding of dues payments for the 2000-2001 year until matters are resolved to their satisfaction, he wrote.

BBYO ALUMNI BREAKFAST: Toronto lawyer Edward Greenspan was the keynote speaker at BBYO's recent second Alumni Breakfast. Pictured, from left are: Back row: Dena Libman, BBYO regional director; Jeff Wagman, chair, BBYO board of directors; Greenspan; and Helen Gold, chair, alumni. Front row: Elaine Raifman, council n'siah, and Michael Tolensky, council godol.

After Feldgaier invited his Toronto counterparts to a meeting in December to discuss mutual concerns, they agreed to sign a joint letter. "[T]he feelings expressed [at the December meeting] were that the USCJ was not meeting the needs of our congregations," he told congregants in his column.

"The participating synagogues expressed concern that the member congregations have little say in how our dues are spent by the USCJ and with the apparent lack of accountability of the leadership, both in New York and Toronto to the member congregations," he wrote.

Some of the issues were approached at the Conference for Leadership of Large Congregations, held in Toronto in January.

At the time Wolnek said changes would be forthcoming to improve user-friendliness for the congregations. He described USCJ's services, including assistance in leadership development and congregational programming.

The Canadian region, which was formed two years ago from the merger of the former Ontario and Eastern Canada regions, still does not have a constitution, which would be subject to the approval of USCJ's international office, Feldgaier told *The CJN*.

"In our view most of the services are best delivered at the regional level," said Feldgaier. As an example he noted that his synagogue and others could use assistance with their youth programs.

"The whole purpose of the merger was to be able to provide services more efficiently," Feldgaier said. "Our interest is in improving the way things operate and strengthening the long-term future of the movement."

Forming a new set of bylaws and setting in place parameters for transfer of leadership for the merged Canadian region has "dragged much too long," said Wolnek.

He expects to have the issues addressed within a couple of months, he said in a phone interview last week. "If a constituent raises a question, it deserves an answer."

Wolnek said the tone of the meeting was "excellent. Everyone was sincere and respectful."

He said that USCJ is also looking at ways to address budgeting concerns for Canadian region. Shirley Gossack, executive director of the Canadian region, also serves as its youth director; the budget is "not adequate to support more [staff]," Wolnek said.

Because the Canadian region represents a relatively small number of congregations (22, compared to USCJ's largest region, New York Metropolitan, with 109) its budget is relatively smaller than that of its American counterparts, explained Wolnek. Dues being based in part on the number of congregants, "per capita it does not allow [the region] to function as efficiently from a financial point of view as some of our other regions."

Canadian regional president Gabe Grushcow – who was elected on what was expected to be an interim basis at the time of the merger – was reluctant to comment on what he called "internal matters," but said meeting participants were anxious for "a pleasant conclusion, and I think it's going to work out that way."

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Greater Toronto Area

Forum studies Jewish identity

By LEILA SPEISMAN
Staff Reporter

TORONTO — Jews are expert at building community through crisis. Now they must become expert at building community through abundance, says the director of leadership and communities at CLAL – The National Jewish Centre for Learning and Leadership, based in New York.

Never have Jews been so free or so affluent, Rabbi Brad Hirschfield told *The CJN* during an interview on a recent trip to Toronto.

On the other hand, he added, many don't know what to do with that good fortune, Jewishly speaking.

"We live in a Jewish world where people who know how to delve deeply [into Judaic thought] understand Judaism in a narrow way, while those who go wide, don't feel deeply rooted in thousands of years of wisdom."

CLAL believes that you can do both, following a philosophy the rabbi describes as "one mountain, one Book, one people, many voices.

"They try to assist this development in several ways; a think tank, the Jewish Public Forum; working with rabbis; and building a community "animated by expansiveness."

The purpose of the forum, Rabbi Hirschfield said, is "to generate new ideas and new thinking about Jewish identity, spirituality and community in light of new political, technological, economic and social realities."

It is an opportunity for people "with nothing to do with organized Jewish life, but are nevertheless proud of their Jewishness and who normally have no place to play out their Jewishness."

Members include an astrophysicist from University of California at Berkeley, a political philosopher from Harvard University, and people from government.

If those in the Jewish Public Forum are "the ultimate outsiders," then rabbis are "the ultimate insiders," according to Hirschfield, who insisted "we won't be a healthy people without a healthy rabbinate."

CLAL sponsors what he said is "the only transdenominational" rabbinical internship. There are representatives from all four religious streams (Orthodox, Conservative, Reform and Reconstructionist), as well as women from Drisha, an Orthodox program of advanced Torah study.

Rabbi Hirschfeld

Rabbi Hirschfield objects to using the word "tolerance" as a goal of the program. "We speak of openness, not tolerance," he insisted.

"There are things that we don't agree with in each other's point of view, and that's fine, so long as we respect those views."

The idea is not only to learn about other denominations, but to learn from them.

There are also yearly retreats, with over 400 rabbis connected in some way to CLAL taking part.

CLAL aims to build "a community animated by expansiveness."

The point is not to give up either the old traditions or the new ones, said Rabbi Hirschfield. "We must use the past as our most holy resource, and together with modern experiences, opportunities and leadership, build a secure future."

There is a cadre of young, wealthy Jews in the North American community, he said, who have "tailor-made everything," and need to tailor-make their Jewish expression to be meaningful to themselves.

CLAL works with federations or small groups in various communities (it has just begun baby steps in Toronto) to encourage this – not, he hastens to add, to necessarily make them observant, but to make them Jewishly conscious.

Staff from CLAL, by invitation, come to the community and give lectures, seminars, Shabbatons, and just plain chat sessions in federation offices and private homes. "If I believe, and I do, that Torah is infinite, how could there not be a role for each person to play out their Judaism?"

Asked why he thought there was so much division between Orthodoxy, Reform and Conservative Judaism, Rabbi Hirschfield said that it goes back to his original statement that Jews don't know how to perpetuate Judaism from a standpoint of success, rather than persecution.

"We are afraid that we are even more vulnerable now, and we are afraid that our particular understanding of Judaism won't be preserved."

Then, since "we are too afraid to admit that we feel vulnerable, we attack [those with different views and approaches.]"

Only 35 percent of Jews are even in one of the mainstreams – "the rest say a pox on all their houses."

Just think, the rabbi urged. "If we were good to each other, that 65 percent might find a place for themselves."

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Greater Toronto Area

Mazon Canada milestone is a bittersweet event

By PAUL LUNGEN
Staff Reporter

TORONTO — Milestones like birthdays, anniversaries or records reached are usually keenly anticipated and provide an excuse for a party and celebration.

When Mazon Canada reaches a milestone, however, it's usually a bittersweet event. On the one hand, Mazon can boast of new highs in the generosity of its benefactors; on the other hand, it also means the need for the organization's largesse – hunger in Canada – has not abated.

Mazon Canada recently announced it had distributed its three millionth dollar as part of its fall round of allocations to grass-roots organizations and food banks that feed the hungry.

Since its inception in 1987, Mazon Canada has consistently boosted its allocations on a semi-annual basis, with the fall 2000 distribution of $348,730 lifting the total past $3 million.

Altogether, Mazon allocated $674,132 in 2000, about $140,000 more than in 1999, which in turn had marked the high water mark of Mazon allocations up to that time.

"We are sad to say that the number of Canadians requiring our help has not declined," said Jacqueline Kott-Wolle, executive-director of Mazon Canada. "It seems more and more families and individuals are in great need."

In addition to funding food banks – Mazon's traditional beneficiaries – the organization also supported Out of the Cold programs, children's breakfast clubs, Passover basket programs and street relief efforts that delivered food to homeless people living on the streets.

Mazon has also focused on children under five, "a population deemed to be most at risk, since children under five do not attend school full time and therefore do not have the benefit of organized breakfast and lunch programs," Kott-Wolle stated.

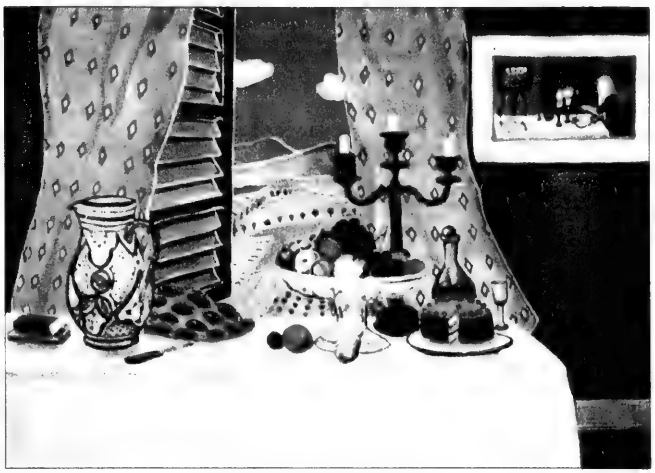
Mazon raises funds through the generosity of donors who are presented with a number of options for contributing to the charity.

Supporters can tithe their food and entertainment bill from simchot for Mazon; they can purchase place cards and greeting cards; they can send a cheque; or they can support one of two large-scale community fundraisers that have channeled hundreds of thousands of dollars to Mazon coffers.

Mazon's seventh annual Montreal Food Fest, held in November 2000, raised more than $200,000. Caterers donated their wares to the event and a large number of volunteers organized food tastings and a silent auction.

The third annual Kosher Gourmet Gala at Roy Thomson Hall in Toronto, held on March 26, was expected to raise $80,000 for the fight against hunger.

Mazon distributed funds to about 160 organizations across Canada on a non-sectarian basis. Fall allocations ranged from $500 (Oasis Christian Outreach Centre, Lasalle, Que.; Resources Jeunesse, St-Laurent, Que.) to $6,000 (Bikur Cholim, Toronto; Tomchai Shabbos, Toronto).



Mazon Canada greeting card.

Others to receive Mazon funds included: Fort McMurray Food Bank Association, Fort McMurray, Alta., $3,000; Goldstream Food Bank Society, Victoria, B.C., $2,500; Pedvac Foundation, Port Elgin, N.B., $3,500; Jewish Family and Child Services, Winnipeg, Man., $4,000.

Funds were also allocated for international relief, with the Canadian Red Cross receiving $1,000 for El Salvador earthquake relief and $1,000 for India earthquake relief.

For more information, Mazon can be reached in Toronto at 416-783-7554 or in Montreal at 514-931-6000.

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Is there no relent in his politics from pettiness?

Most Canadians greeted the news of last week's federal government appointment of Roy Romanow to lead a special commission of investigation into Canada's health care system with enthusiasm and hope. We share those sentiments.

There can hardly be a more important subject for Canadians. No issue affects our lives so directly, so fundamentally as the availability and quality of health care services. No aspect of our lives brings us into as compelling a confrontation with the ultimate issues of human existence as the failure or the lack of those services.

There can hardly be a more qualified Canadian than Roy Romanow to head up that commission. Throughout his long career of public service, Romanow has been an intelligent, articulate, passionate defender of the medicare system. He has a genuine, deep desire to improve the system for the benefit of all Canadians along with a broad understanding of the issue's complex, legal ramifications upon federal-provincial affairs. No statement attests more forcefully to Romanow's suitability for the task than his own at the press conference after his appointment. "Medicare is more than just an insurance program, it is also a testimonial to the beliefs and values of Canadians everywhere."

Nor can there hardly be a more appropriate time than now to examine the current state of our health care. Public confidence in the system is at an all-time low. It is costing more and delivering less. We are an aging society, just barely through the doorstep of a new century, having to face industrial, sociological, technological and environmental changes unimaginable even one generation ago.

The mandate of the commission is sufficiently wide to support a comprehensive, imaginative, innovative, "outside-the-box" approach to finding solutions for our health-care problems. Canadians need the commission to think boldly and to act bravely.

Yet the reaction to the announcement by Quebec premier Bernard Landry, was very petty and more the pity for being so. Landry not only condemned the very idea of the commission, he also condemned the man appointed its head. "The appointment of Mr. Romanow doesn't look for us as a very useful thing. To start with, he symbolizes in his person the centralist movement in Canada," Landry said.

Landry could not set aside his extreme partisan views even on the issue of health care. He immediately declared his government *would not co-operate* with the commission.

Even acknowledging the disagreement with Ottawa on the issue of jurisdiction, can he not, nevertheless, still act for the greater good of *all* Quebecers? Is co-operation so totally anathema to separatist ideology? What does Landry achieve by setting his loyalty to separatism above his loyalty to the wellbeing of *all* Quebecers?

Is there no relent in Landry's politics from pettiness and spite?

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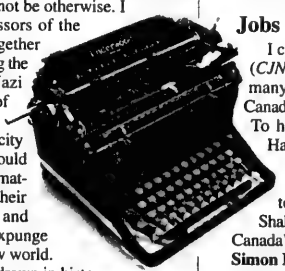
Human history must move forward

It has been reported that some third-world nations, abetted by some Muslim states and diverse free-floating sovereign states, all egged on by the former Soviet Union, will meet this summer at the upcoming UN Conference on Human Rights in Durban, S.A. to excoriate those who allegedly still practise slavery and racial discrimination, or may have done so in the past.

It has also been reported that a cry is likely to come for compensation, not only from the Americans for the injustices arising from slavery, but also, for good measure, from the Israelis, for the "racism" engendered by Zionism and now inflicted on the unfortunate Palestinians.

Unlike any other people in history, the Jews have been traumatized for over two thousand years by an unrelenting anti-Semitism. No wonder they sought a haven in their ancestral homeland from the evil that has pursued them for so long! It could not be otherwise. I cannot recall the predecessors of the countries now huddling together having done anything, during the recent dark years of Nazi butchery, to stay the hand of the butcher.



As for American complicity in the evil slave trade, it should be remembered that an estimated million Americans lost their lives and untold property and wealth in the civil war to expunge the slave trade from the new world.

A cut-off line has to be drawn in history to separate past events from those of today. We cannot hold modern Americans responsible for the misdeeds of their forefathers, just as we cannot burden modern Germans with the heinous deeds of their fathers and grandfathers. If not, Egypt could soon be faced with horrendous claims for compensation from the people of Israel for the bondage suffered by their forefathers in the times of the pharoahs.

There is only one way to strive for human betterment: move forward.

A.A. Goldes
Toronto

* * *

Arafat's choice

When the peace talks came close to fruition, Arafat – who had expected them to fail – was panic-stricken. His choice was very clear: end the conflict and lose his position as warlord, or continue it and remain leader of a society where hatred, death and false hopes dominate. Since the end of the conflict would put an end to Arafat, he proceeded to make impossible demands he knew Israel would reject. Fighting is his raison d'être; witness his ineptness as a diplomat.

Leonard Smith
Toronto

* * *

Cassa can help needy

With regard to the issue of homelessness in Toronto, we wish to remind your readers that the Toronto Jewish Free Loan Cassa, a UJA member agency, has a mandate to provide emergency interest free loans for members of our community.

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Howard Glowinsky, Vice President
Toronto Jewish Free Loan Cassa

* * *

Jobs for Conservative women rabbis

I concur with my friend Neil Loomer's letter (*CJN*, March 22) wherein he states that there are many Conservative egalitarian synagogues in Canada with rabbinic positions currently available. To his list should be added Shaar Shalom in Halifax, Nova Scotia, which at one time, did have a female Conservative rabbi.

I, too, would urge any Conservative rabbi to contact the search committee at Shaar Shalom, Halifax. Come and enjoy the lifestyle in Canada's ocean playground!

Simon L. Gaum, Q.C.
Shaar Shalom Congregation
Halifax, Nova Scotia

* * *

No role in anti-Israel ad

In reference to the many enquiries that have been received regarding an advertisement that appeared in the press under the heading "Why Are We Against The Israeli Government And Its Wars?", I wish to confirm that this was done without my knowledge or consent.

Please continue to daven and say Tehillim for Jews in Eretz Yisrael and all over the world.

Rabbi A.D. Niznik
Chief Rabbi of Montreal

* * *

Annan's statement deplorable

Koffi Annan, the secretary general of the UN, stated, if I heard it correctly, that the Palestinians have every right to criticize Israel. Such a statement is clearly an endorsement of Arab actions, and in the current explosive atmosphere in the area is tantamount to incitement for the ongoing Palestinian violence.

Coming from the head of the institution purported to promote and maintain peace and harmony between people, such words are deplorable, to say the least.

Isaac Josy
Toronto

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Democracy and citizenship:

The search for coherence in modern Israel

By BENJAMIN ARCHIBALD

Rarely, if ever, does an Israeli politician make a major policy address without appealing to Jewish unity. It is a theme of increasing popularity in the current Knesset, where a "unity" government under the stewardship of Prime Minister Ariel Sharon has acceded to power.

Unity is a positive development when it is based on a shared approach to government rather than a shared self-interest in governing. Despite Sharon's seasoned and steady hand, the government is not unified in its underlying philosophies or approaches to the future of the Jewish State. One need not dig deeply beneath the surface to see that substantive unity has become a political buzzword that is unlikely to be respected in practice. Whether left or right wing, secular or religious, Israelis demonstrate a common characteristic: they all seek to unite the country on their own terms. Some Shas party members have been known to refer to sitting prime ministers as "goats" and "foxes" while prominent left-leaning professors place blistering ads in the country's newspapers attacking the haredi community.

The cycle repeats itself daily within Israel's institutions of government and before the Israeli High Court of Justice, where an existential battle is raging over the identity and soul of Israel as a Jewish and democratic state. The hard line secular parties Shinui and Meretz speak in increasingly radical tones about "unity" being possible only through a clear separation of synagogue and state. The religious parties counter that Israel will only be a true Jewish state when it openly advocates and applies Jewish law. One concept of unity is fueled by anti-religious animus, the other by an anti-secular one. The mainstream Likud and Labour parties do little to mediate between the two, as they are often required to vacillate on Judaism and state issues in order to maintain a semblance of control over their coalitions. This is evidenced by the fact that Sharon alienated his natural allies in the National Religious Party and Gesher while Shimon Peres did much of the same to Meretz and Shinui in order to enter the current "unity" government.

The prospects for Jewish unity seem dire indeed. Perhaps it is because Israeli democracy has yet to mature, understanding the limits of social unity in a democratic state. Israelis often lament the nation's fractiousness, longing for the days when Mapai dominated the Knesset of Israel's longest serving Prime Minister David Ben-Gurion. Historical memory is selective; few in Israel remember Ben-Gurion's campaign slogan of a coalition *bli Maki ve bli Herut* (without the communist party or the pre-cursor to the Likud party), effectively delegitimizing the parties to the left and right of his own.

In the state's early years, Mapai did enter into coalitions with the religious party Agudat Yisrael, reaching many of the "status quo" agreements governing the relationship between the religious and secular elements of Israel's public life. Yet today's state does not reflect the early years of Mapai dominance. Since Menachem Begin's victory in 1977, the Israeli Knesset has increasingly reflected a true representation of Israeli society: multi-ethnic, diverse and fractured.

Yet despite the character of the Knesset and the diversity of Israeli citizens, all parties speak as if they are the sole representatives of what Israel should be, often leading to rancorous and angry debate. This debate has become increasingly aggressive in light of the 12th Knesset's adoption of Basic Law: Freedom of Occupation and Basic Law Human Dignity and Liberty. These laws reference the values of the state of Israel as a "Jewish and democratic state" and as a result, they have placed the central question of the Zionist enterprise into a normative legal framework. Some herald these Basic Laws as a constitutional revolution, entrenching core civil liberties into Israeli public life. Conversely, political scientist Dan Avnon argues that the "Jewish democracy" equation should not have been foisted on the courts; he notes the "deleterious effects of the Israeli legislature's decision to burden Israeli courts with the responsibility to grant positive meaning to the expression of Israel's values as a Jewish and democratic state."

The Knesset is where Israel's diversity often finds its most emphatic expression. Sitting shoulder to shoulder in the Knesset chamber last year were, left, Yossi Sarid (Meretz) and Eli Yishai (Shas).

Emboldened by the Basic Laws, parties can come before the court and speak of their "rights" in a democracy or their "rights" in a Jewish state. As Canadian historian Michael Ignatieff notes, "rights" talk places strain on social unity: "One of the ironies about rights is that people who win theirs don't necessarily want anyone else to have them." This is demonstrated by fractures in Israeli society anchored in the simultaneous suspicions that democracy requires an abandonment of the state's Jewish character and that Judaism requires the imposition of theocracy.

Although Avnon's analysis accurately describes the current level of debate in Israel, an angry one pitting democracy against Judaism couched in the assertion of "rights," his prescription is flawed. Israel should not abandon the constitutional revolution in favour of the political-backroom dealing that managed the secular-religious divide without addressing or solving any of the core existential issues facing the state. To the contrary, the revolution should continue, but the shrill rhetoric must be lowered through an appeal to democratic culture and responsible government, two criteria that are rarely exhibited in the current political atmosphere.

Democratic culture and civilized debate require that the parties necessarily step back and look to other nations in order to better understand democracy's nature and its ability to reflect the philosophical conception known as the "good life" – that is, the nature, values and character of a state. Much as like the Israeli Supreme Court has placed great emphasis on the Canadian Charter of Rights and Freedoms in its interpretation of Israel's Basic Laws, Canada's political philosophers can play an integral role in defining the need for civilized debate in democratic regimes.

Like Israel, Canada is constantly managing diversity. The Canadian political debate is premised upon vastly divergent views on the role of the federal state vis à vis multicultural communities and both the aboriginal and French-Canadian minorities. The enactment of the Canadian Charter of Rights sought to manage diversity through the creation of a pan-Canadian identity anchored in rights shared across the country. Not unlike Israel's Basic Laws, the Charter introduced a rights debate into Canadian political discourse, often exacerbating tensions between English Canada and the province of Quebec. Although the tone of the Canadian debate is not comparable to the level of abuse Israeli parliamentarians hurl at each other across the Knesset floor, the Charter and its aftermath has led many in Canada to articulate a commitment to deep diversity.

Deep diversity requires that citizens of a democracy recognize that a nation is composed of diverse groups who see, understand and conceptualize the role of the state in diverse ways. In effect, social unity does not lie in the "good life" shared by all citizens. To the contrary, social unity lies in a common respect for multiple approaches and positions on the good life. As philosopher Will Kymlicka notes, "For citizens to want to keep a multi-nation state together, they must value, not just deep diversity in general, but also the particular immigrant groups and national cultures with whom they share a country."

Although the challenges facing Israel are different than those facing Canada, Israel should take note of Kymlicka's argument. Citizens of a state cannot impose their views on others under the banner of social unity. The irony of the unity debate is that it requires Israelis to abandon rhetoric and begin speaking to each other as people who are products of diverse communities, education systems and levels of observance. Unity can only be attained through a recognition and appreciation of the rich array of Jewish and democratic values present within Israel's constituent communities. Anchoring the values of Israel as a "Jewish and democratic" state in the Basic Laws is a positive development as long as the country's citizens realize that these principles should not compete with each other but compliment one another.

The late Chief Rabbi of Israel, Rav Isaac Halevi Herzog, may have been unrealistic in his dream of an Israeli state deeply rooted in Jewish law, but he, rather than western academics, clearly articulated the role Judaism could play in informing the values of a democratic society. No legal brief or philosophical treatise captures the noble challenge of Jewish democracy as eloquently as Rav Herzog. The debate, then, must be guided by his instructive counsel: "Our state will be a democracy and must maintain its democratic nature. Our wish, our ambition, is that it be a democracy in the spirit of authentic Israel, in the spirit of 'and you shall love your neighbour as yourself.' And of 'justice, justice shall you pursue.'"

Unity in democratic Israel requires respect for a diversity of opinions and beliefs on the nature of Jewish values and their role in state life. It does not mandate that the secular Meretz party and the religious Shas party agree on the meaning of Judaism and Zionism, nor that the Likud and Labour parties agree on the future direction of the peace process. It requires respect for the primary values of principled democracy: a commitment to dialogue and the rule of law. Love your neighbour like yourself but do not force him to become yourself. This is what a commitment to Jewish democracy requires.

Ben Archibald is a law student at McGill University and a former judicial clerk on the Quebec Court of Appeal.

The Afghan puzzle

For a while, the media paid a great deal of attention to a campaign by Afghanistan's Taliban who were destroying huge statues of the Buddha because they saw them as idolatrous.

Rabbi Gunther Plaut in Toronto

Appeals came from all over the world trying to persuade them that such wanton destruction would destroy great artisitic and historical monuments. Surely, they claimed, in the 21st century there is no room for such a narrow view of religion.

The fact is that to the Muslim Taliban, in their superstrict interpretation of Islam, the statues are more than a gross symbol of idolatry. There are very few, if any, Buddhists in the country, and such destruction is primarily designed as a demonstration of power. The Taliban are fundamentalists who are bent on revolutionizing society. They consider the education of women dangerous and are banning television in all its forms. Cutting down huge statues under the guise of religious purity is to show that they are taking their drive to rule the country seriously, regardless of what "degenerate" Westerners and other opponents are saying. The Taliban remind their countrymen that Soviet Russia once occupied much of Afghanistan but had to retreat after years of bitter warfare.

Afghanistan has, in fact, been the scene of bitter wars for more than a quarter of a century. The nation holds the unenviable record of producing the single biggest and oldest refugee population in the world and, in addition, the country is now in the grip of a terrible drought that has left a trail of death and destruction in its wake. Crops have failed and rivers, dams and wells have dried up, seriously reducing the number of much needed cattle.

In addition, the approximate 4,500,000 Afghanis who fled back in the '80s when the Soviets invaded the country and are now trying to return are finding little besides poverty and civil war. Refugee camps are spread all over the land, but while formerly they were visited and served by aid workers and dignitaries from various lands, they are now sliding into the realm of total neglect, forgotten by the world. No wonder the infamous terrorist, Osama bin-Laden, can live there in splendid isolation.

Since 1948, most Afghan Jews have left for Israel, but we have little knowledge of who is left behind. Their land is a place of terrible strife, prejudice and misery. It is easy to get exercised over the destruction of monuments, but harder to take a real interest in alleviating the country's slide into total dysfunction. It is one of the tragedies for which the world has no time.

Only Israel decides on its capital

There they sit, words on a page, jumping out at the reader. In black and white, the sentences ooze with absurdity, straining one's faculty of reason. Recently, while perusing Israel's two English-language newspapers, I came across something that left me scratching my head in amazement.

Robert Sarner in Jerusalem

On the front page of the *Jerusalem Post*, the headline read: "Powell calls Jerusalem Israel's capital." On the same day, *Ha'aretz* ran a similar story; the lead sentence stated: "U.S. Secretary of State Colin Powell referred to Jerusalem as 'Israel's capital' during discussions in the foreign affairs committee of the House of Representatives."

Sitting in my home in the city in question, I didn't know what to think.

Topping the news of the day, a senior U.S. official had stated a simple, well-established fact – Jerusalem is the capital of Israel.

Now there's a revelation.

How does a comment like Powell's merit such prominent coverage? Is it really newsworthy that a member of the U.S. government points out something that has been true for more than half a century? Sadly, I suppose so.

The earth may still be flat for some people, but one fact is not going away: Drum roll, please for factoid 101. In December 1949, Israel's first prime minister David Ben-Gurion declared in the Knesset that Jerusalem is the capital of Israel. That's the way it's been for 51 years.

The Arabs may refuse to acknowledge it. The Palestinians may have their own designs on the city. Europe may be uncomfortable with it. The United States may keep its embassy in Tel Aviv as most countries do. The United Nations may repeatedly cite UN Resolution 181 calling for the internationalization of Jerusalem. Foreign media may sometimes refer to Tel Aviv instead of Jerusalem when speaking of Israel. But none of this changes the reality that Jerusalem is Israel's capital – whether the world likes it or not.

To be sure, the status of Jerusalem is a highly volatile and contentious issue. It is a major obstacle to improved relations between Israel and her Arab neighbours. The world's one billion Muslims consider Jerusalem's Temple Mount sacred to their faith and reject its being under Israeli control.

Although less demonstrative, much of the Christian world is ill-disposed to Israel's being in charge of Jerusalem, home to many sites that are holy to Christianity.

Still, like every country, Israel decides where its capital is regardless of how it plays abroad. And surely if any people has a strong, time-honoured claim to Jerusalem, it is the Jews.

Within days of taking office in January, U.S. President George W. Bush reaffirmed his election campaign pledge to move the American Embassy to Jerusalem from Tel Aviv. He said he's committed to ending a situation that is an insult to Israel's sovereign right to choose its own capital. He stated as much again in response to reporters' questions during his White House meeting with Prime Minister Ariel Sharon last month.

Welcomed words from Israel's supposed best friend. Just don't hold your breath. We've heard it all before. Bush said that once in office he "will begin the process of moving the U.S. Embassy to Jerusalem." He's clearly in no hurry.

Process is the operative word. It resurfaced again when Colin Powell told congressmen: "President Bush is committed to moving our embassy to Jerusalem. The process is ongoing." Such a process, of course, can be stretched out for years if Washington so chooses, as demonstrated by Bill Clinton. Such are the promises of politicians.

Canadians, too, know all about it. In 1979, Joe Clark promised voters that if he was elected prime minister, one of his first foreign policy initiatives would be to transfer the Canadian Embassy to Jerusalem from Tel Aviv. No sooner was Clark elected that his words turned to mush as he caved in to Arab pressure.

Lamentably, after all these years, Ottawa and Washington steadfastly refuse to move their embassies even to west Jerusalem, which, unlike the eastern part of the city, is not contested by the Arabs.

Today, only two countries continue to stand up to Arab threats and maintain their embassies in Israel's capital. Costa Rica and El Salvador may be small in size, but their courage, sense of decency and loyalty to Israel are enormous – and not sufficiently recognized.

Readers can contact Robert Sarner at rsarner@netvision.net.

Arafat: in Pharaoh's footsteps

At first glance, there would appear to be very little in common between the biblical portrayal of Pharaoh, the ruler of mighty Egypt, and Yasser Arafat, the head of the corrupt and decidedly unmighty Palestinian Authority. However, on closer examination, there is a striking similarity between Pharaoh's inability to change his pattern of behaviour in order to save his kingdom, as one plague followed another, and Arafat's unswerving march from one failure to the next.

Gerald Steinberg in Jerusalem

In the case of Pharaoh, the cost to Egypt, or rather to the leadership, during the first five plagues was high, but apparently not unbearable. While Pharaoh initially appeared to be willing to consider Moses' relatively minimal request to allow the Israelites to depart for three days to worship and sacrifice to God, when the individual plague ended, "he hardened his heart" and said no.

However, by the sixth plague, it was God who hardened Pharaoh's heart, indicating that the Egyptian ruler had lost the ability to control his own decisions. The cost of each plague then increased dramatically, leading to the climax in which the Israelites departed triumphantly, not for three days of worship, but to freedom and escape from the bondage of Egypt.

According to Jewish tradition, the "hardening of Pharaoh's heart" was a reflection of a pattern of behaviour that was so deeply ingrained it could not be halted. In the rational dimension, Pharaoh was fully aware of what was happening to his kingdom, and his advisors warned him to let the Jews go before Egypt was destroyed. Yet in his confrontation with Moses, he could not allow himself to back down, even in the most minor way. By the eighth or ninth plague, Pharaoh must have known that the end was near and inevitable, but like an addict, he could not bring himself to quit.

Similarly, Arafat has demonstrated, once again, that the terrorist that began his career in 1964 has not, and cannot, change. The diplomatic process that began in 1993 with the signing of the Oslo agreement on the White House lawn was a performance, designed to project an image of the "new" Arafat transformed from terrorist to statesman. In truth, the language, the uniform, the gun in the pocket, and the hatred have never changed. Like Pharaoh, going through plague after plague, Arafat repeats the same phrases ("the peace of the brave"), but continues to drive headfirst into full confrontation.

The cold-blooded murder of Shalhevet Pass in Hebron last week, was not an isolated act, but rather the continuation of Arafat's terrorism for its own sake. For over 70 years, the Palestinians have based their policies on violence, including the 1929 Hebron massacre, but they have few gains to show for thousands of murders. Jews have not been frightened into leaving; claims in the Land of Israel, including Hebron, have not been renounced or forgotten; and the return of the Jewish people has continued to accelerate. Like Pharaoh in Egypt, who in plague after plague, was psychologically unable to make the decisions necessary to cut his losses, Arafat is trapped in the self-perpetuating cycle of terrorism.

When the Israelites crossed the Red Sea and saw Pharaoh's army drown as the waters crashed upon their chariots, the links with Egypt were severed completely. Despite the close proximity and the periodic nostalgia for the watermelons and cucumbers of Egypt, the Jewish people were constantly reminded of their suffering and slavery. Many generations passed before "normal relations" could be resumed.

Similarly, as long as Arafat is the leader of the Palestinians, there will be no peace and no end to terrorism. The events of the past year demonstrate, without a doubt, that the search for formulae for "permanent status" and acceptance of a Palestinian state are irrelevant. Once Arafat and his generation depart, and a new leadership arises, it may be possible for Israel and the Palestinians to renew the attempts for mutual acceptance and accommodation. However, for now, Arafat's heart, like Pharaoh's, has been hardened.

The Kirshner File

Should Israel allow the PA to collapse?

In a turn of events rife with irony, the current intifadah has fragmented the Palestinian Authority and weakened the supreme authority of its president, Yasser Arafat.

Given these developments, one must wonder whether Arafat would have had the temerity of launching the second uprising, now edging into its seventh month, had he been fully aware of its possible consequences.

Sheldon Kirshner in Toronto

The intifadah has disrupted the ebb and flow of normal life in the West Bank and the Gaza Strip – curtailing social and educational services, halting development projects, paralyzing local industries, cutting off trade with Israel, depriving 1250,000 workers of a livelihood in Israel and deepening the abysmal level of poverty and misery.

As a result, the Palestinian economy hovers on the brink of insolvency and collapse, according to Martin Indyk, the United States ambassador to Israel.

The other unintended effect of the uprising is that it has diluted Arafat's standing – yet to what degree is difficult to ascertain. Amost certainly, Arafat is no longer in complete charge, as Egypt's president, Hosni Mubarak, suggested on April 1.

Maj.-Gen. Ya'akov Or, Israel's co-ordinator of government activities in the territories, claims that a state of semi-anarchy has enveloped the Palestinian autonomous areas. In Or's estimation, the PA has lost its grip over civilian institutions, and the vacuum has been filled by forces with their own agenda.

Arafat, who has been written off many times before in the past, remains the dominant political figure in the PA, established in 1994 under the 1993 Olso accords. But his inability to exert total control, Israeli security officials believe, has robbed him of the power to call all the shots in the PA's campaign of violence against Israeli soldiers and civilians in Israel and the territories.

If Arafat is not actually orchestrating the recent attacks, which have claimed the lives of over 70 Israelis, he has done precious little to prevent them from being carried out by armed PA groups like Fatah and Force 17 and by non-PA formations such as Hamas and Islamic Jihad.

At the very least, Arafat and his associates have incited violence by issuing inflammatory anti-Israel comments and by tolerating broadcasts and school texts that question Israel's existence and espouse and glorify armed struggle.

Gen. Amos Malka, head of Israeli military intelligence, has accused the PA of tacitly encouraging the present wave of terrorism engulfing Israel and the territories. Gen. Shaul Mofaz, the chief of staff, has taken this accusation one step further by noting that the PA is morphing into a "terror entity" by virtue of its cooperation with Hamas and Islamic Jihad in conceiving and planning terrorist operations. He claims that PA security forces, under Arafat's direction, have been responsible for 40 percent of Israeli fatalities since the eruption of the intifadah.

Emboldened by their low-grade war of attrition in the terrritories, Palestinian gunmen have begun to fire on settlements in Israel adjacent to Gaza.

Prime Minister Ariel Sharon, who was elected on a mandate to restore security, has blamed Arafat for the wave of violence, branded him as a terrorist and condemned the PA as a " terrorist body."

By way of responding to the terror, Sharon has adopted previously used but not necessarily successful methods: the imposition of external and internal closures on Palestinian towns, the withholding of custom duties and payroll taxes to the tune so far of $65 million, and the deployment of helicopter gunships to bomb PA offices and bases and to assassinate Palestinian militants.

Last week, Israel rocketed PA facilities and Arafat's house, and then killed an Islamic Jihad leader, in the first of a series of pinprick assaults aimed at Palestinians in the West Bank and Gaza directly involved in terrorism.

Sharon's policy, designed to forestall the PA from achieving political gains through violence, has had a devastating impact on the PA's economy.

The closures, originally introduced by Yitzhak Rabin in 1993 to squelch a previous outbreak of terrorism, have cut the West Bank and Gaza into isolated enclaves and brought the economy to a virtual standstill.

Since the autumn, the PA's gross national product and per capita annual income have fallen, while the unemployment rate has skyrocketed. By all accounts, the PA has lost upwards of $2 billion in income, some of it due to the closing of the Oasis Casino, shelled and damaged by Israel last November.

On March 29, Israel inflicted yet another blow to the PA's shaky economy, shutting down the Erez industrial zone on the border with Gaza and throwing 4,000 Palestinian workers out of jobs. The calamitous situation in the autonomous Palestinian areas is such that the PA has had trouble meeeting the payroll for 130,000 employees.

The parlous state of its economy, as well as the punishing closures, have forced banks to slap a ban on credit, rendered tax collection virtually impossible, halted the construction of a port in Gaza and a sewage system in Nablus, closed food and textile plants and markets near the Green Line frequented by Israelis, and destroyed the embryonic tourist industry.

Cognizant of these disasters, the recent Arab summit in Amman extended a helping hand, pledging to lend the PA $40 million per month for the next six months. Arab leaders, however, were conspicuously silent about the $1 billion in aid they promised the PA last November. Concerned by recurrent reports of corruption and mismanagement swirling around the PA, the Arab League has disbursed only a fraction of that amount. (By contrast, Iraq, struggling to establish a link between the Arab-Israeli dispute and the crisis in the Persian Gulf, has chanelled funds directly to Palestinian victims of the intifadah rather than to the PA).

Without a doubt, Israel's blockade of the West Bank and Gaza has embittered the Palestinians and reinforced rejectionist attitudes. As Terje Larsen, the United Nations' special envoy to the region, recently put it: "Hunger breeds hatred, hatred breeds violence, and violence breeds extremism."

Clearly, Israel's siege and occupation of the territories are radicalizing Palestinian public opinion, strengthening Islamic fundamentalism and marginalizing pragmatic Palestinians ready to coexist with Israel.

At the same time, Israelis of all political stripes have grown increasingly wary of and disillusioned with Arafat, who rejected Ehud Barak's unprecedented concessions at last July's Camp David summit, who failed to present a counter offer, and who still insists that a permanent agreement must include the return of Palestinian refugees to their former homes in what is now Israel.

The Israeli backlash against Arafat in particular and the PA in general is so widespread that Meretz party leader Yossi Sarid, a champion of Palestinian statehood, has warned Arafat that he will pay dearly for encouraging terrorism. "You are playing with fire," he said in a tough message last month. "You must understand that the negotiating table is the only place to resolve conflict."

Yossi Sarid

The resolution of the conflict does not depend on the Palestinians alone. Is Sharon, a hawk by inclination, prepared to conclude a final status settlement with the Palestinians? Not really. He prefers interim arrangements, which Arafat rejects, and he has publicly stated that he is in no mood to relinquish more land than has already been alloted to the PA.

If impressions count, Sharon believes that military measures can break the back of the intifadah, which Arafat has repeatedly vowed to continue. On this matter, Shimon Peres, the foreign minister, differs. As he observed recently, "You can't put out fire with fire."

Be that as it may, Israel has resigned itself to a lengthy rebellion. It will be recalled that the first intifadah lasted for almost six years.

Last week, the scope of the uprising widened ominously when Israeli commandos penetrated Area A, controlled by the PA, and arrested five members of Force 17.

It is debatable whether Arafat can call off the intifadah with a magic wand when some of his closest colleagues are opposed to its cessation until basic Palestinian demands are met.

In the meantime, as hopes for a peaceful resolution of Israel's conflict with the Palestinians dim, the PA appears to be crumbling. This leaves Israeli decision-makers with the awesome responsibility of deciding whether they should let it wither away and die.

The dissolution of the PA would not be in Israel's best interests. Its collapse would bring greater anarchy to the territories, create a dangerous vacuum that radicals would exploit, and spell finis to the promise of peace.

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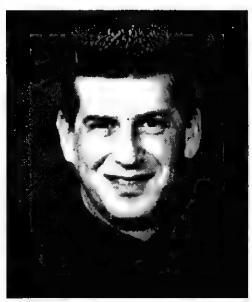

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CJC Plenary panel set to examine media's coverage of Jewish issues

TORONTO — Canadian Jewish Congress (CJC) has announced that Tom Rose, publisher and CEO of the *Jerusalem Post*, will join a panel of Canadian columnists to look at how and why Jewish issues are reported in the media at the upcoming CJC plenary assembly to be held at Inn on the Park in Toronto on May 6 and 7.

From Israel to Holocaust restitution, Jewish issues are featured in newspapers across the country. To what interests are editors and writers responding when these stories are covered and printed?

Why do statements made by Yves Michaud in Quebec or Ian Lumsden, the Beaverbrook Art Gallery director in Fredericton, N.B., get such wide coverage and interest? Why do even small-town newspapers in Canada place such an emphasis on events in Israel? Why was there so much incessant coverage of the violence in Israel at the beginning of the intifadah (almost 24 hours on CNN) and such little coverage now? Is it true that there is a difference in coverage of Israel by the electronic versus the print media, and why?

These are some of the questions the panellists will be asked to address in what promises to be a dynamic exchange of views that is both informative and entertaining.

Thomas Rose has headed the *Jerusalem Post* since 1998. He has multiplied its readership twentyfold and made it into the world's first newspaper to establish its own all-news English-language Internet radio station: www.jpostradio.com, the leading source of information on Israel news. Rose also regularly comments on events in Israel and the Middle East for the *Weekly Standard* magazine and the *Chicago Sun-Times*. He appears frequently on television and radio in North America and Israel.

Isabel Vincent is a *National Post* columnist, and as author of *Hitler's Silent Partners: Swiss Banks, Nazi Gold and the Pursuit of Justice*, has written extensively on issues of major concern to the Jewish community.

Marcus Gee is a *Globe and Mail* columnist and editorial writer on international and Middle East affairs, widely praised in the Jewish community for his recent articles highlighting the responsibility of Arafat and the Palestinian Authority for fomenting the current crisis.

Michel Auger is a political columnist who appears as a commentator on French and English national television and whose columns appear regularly in the Toronto Sun in English and in the *Journal de Montréal* in French.

Mordechai Ben Dat is the editor of *The Canadian Jewish News*, Canada's largest English-language Jewish newspaper. Ben-Dat has a unique view of the role of the Jewish newspaper, both as a record of Jewish history and as an instrument for creating a sense of peoplehood.

CORRECTION

In the story, "Zundel case considered to be a victory: CHRC" (*CJN*, April 5), Mark Freiman spoke about the Zundel case in his personal capacity and was not reflecting any position of the Ontario Attorney-General's Office. In addition, Freiman is quoted as referring to Zundel as a "criminal." In fact, what he did say was: "We believe this is the correct [approach] because the media give individuals [*not criminals, as stated in the story*] like Ernst Zundel proliferation of their views."

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JWI's Woman of the Year is a community activist

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Wanda MacNevin, community activist and author will be presented with the Woman of the Year award by Jewish Women International of Toronto at its Woman of the Year luncheon on April 29.

Author of the self-published book, *From the Edge: A Women's Evolution from Abuse to Activism*, MacNevin is being honoured for her work in the Jane-Finch community.

Greta Miller, Woman of the Year chair, said the committee chose MacNevin, "because of what she has made of her life. She came out of an abusive situation and became a pillar in her community. She has made the Jane Finch community a caring place."

MacNevin, 51, originally from Prince Edward Island, moved to Toronto as a young child, and was married at 18 to a man who became abusive on their wedding night. She wanted to leave the marriage for a long time "but I was afraid to leave. Abuse paralyzes women."

After a savage beating for which her husband spent two years in jail – he is now serving 23 years for another offence – she says she knew she had to get out of the marriage.

She moved into an apartment in the Jane-Finch community with her two children – she eventually had a third – "and it was the best thing that happened to me. I met some wonderful people and organizations in that building."

She became involved in the Jane Finch Community and Family Centre, she said, when a social worker "noticed I might have something to offer."

MacNevin, a grandmother of three, volunteered at the centre until a job opening came up in the child-parent program. She eventually moved on to become a program worker and then a child/parent co-ordinator.

She is now a community health worker at the Black Creek Community Health Centre where she has received funding for, and co-ordinates such programs as a teen mother support group, a teen violence prevention project and the Yorkwoods Safe Neighbourhood Project.

"In our neighbourhood many youth feel lost and alone, and a lot of girls end up getting pregnant. It is not our job to judge [the girls]; we have to try and help by giving them something constructive to do.

"One way the teens have helped is by developing skits that they have performed for other teens, and by producing a video about their own stories. These girls feel good about what they have contributed."

The premise she operates under, she said, "is that we have to believe in the capacity of people. Too often, we focus on their problems and miss the contributions they could be making.

Wanda MacNevin

"We can find out what people have to offer, she said, by taking the time to get to know them, by building relationships. In my case it was a social worker who invited me to a meeting. It changed my life."

After 25 years of working in the community, MacNevin said, "I feel confident in my skills and I feel lucky. I only went to school until Grade 11 and so I learned from the people I worked with. I was like a sponge."

Her book, which she began writing in the early '90s, "has been a long process. In it, I tell my story, and I talk about the spirit of the community.

"I eventually published 1,000 copies – to date I have sold 690 – which will not be in the bookstores because I do not want any profits going to the private sector. Proceeds are going to the Jane-Finch Community and Family Centre."

When people get involved in a community, said MacNevin, their self-esteem goes up, "whether they have been in an abusive situation, or if they feel isolated. All it takes is one phone call to an organization.

"I realize that people need a sense of self-confidence to make that initial call, and that is why it is important to have outreach workers in the community – to help them along the way."

MacNevin remarried in 1999 – "to a man who has a long history of community activism" – and has bought a house within the Jane Finch community. "We looked elsewhere, but ended up living here. It is where we are comfortable."

For information on MacNevin's book, call the Jane Finch Community and Family Centre at 416-663-2733 or write Picas and Points Publishing, Downsview P.O., P.O. Box 38, Downsview, Ontario M3M 3A3.

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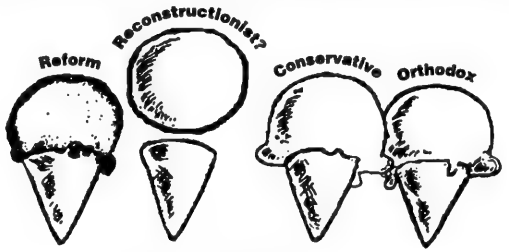

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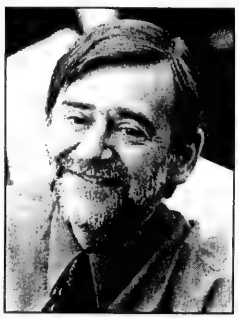
Freiman takes over as deputy attorney general

By RON CSILLAG
Staff Reporter

TORONTO — The top two job-holders at the office of the Ontario attorney general are Jewish.

In February, David Young, the MPP for Willowdale, was appointed attorney general, following in the footsteps of Charles Harnick, who held the post in the first Mike Harris government.

But as government watchers know, much of the power behind the minister in any department is the deputy minister, and in this case, it's Mark Freiman.


Mark Freiman

As Ontario's deputy attorney general, Freiman is the top bureaucrat in the AG's office, helping execute government policies. At the same time, he's in charge of a huge department that enforces hundreds of laws and statutes, and oversees the province's court system, with its 600 or so Crown attorneys.

It's a far cry from his job as an erstwhile English professor.

But Freiman is best known to the Jewish community in neither of those capacities. Rather, he made his mark as lead counsel to the Canadian Human Rights Commission in the matter of a hate-filled Internet site purportedly run and financed by pro-Nazi publisher Ernst Zundel.

Freiman can't stress enough that his work on the Zundel file is separate from his job as deputy attorney general, and that in pronouncing on it, he's not reflecting government policy. His involvement in the Zundel case preceded his government appointment, which was announced in late January, and he was cleared by a conflict of interest counsellor to carry on with the file.

The case began more than four years ago, when local Holocaust survivor Sabina Citron brought a complaint against the so-called Zundelsite, arguing it exposed Jews to hatred and contempt in violation of federal human rights codes. Citron was later joined by the Toronto Mayor's committee on community and race relations, with several Jewish groups participating as interveners.

Adding to the often strange twists and turns in the case – including potentially damaging evidence from Zundel's ex-wife – was news that Zundel had pulled up his longtime Toronto stakes and relocated with a new wife, supposedly to Tennessee.

The case finally wound up in February. Freiman says the remaining panel members will deliberate for the next few months. He calls the overlap between his first government appointment in July 1999 and his position as counsel to the commission "what I did on my summer vacation." He's only half-joking; he did use personal vacation time to wrap up the Zundel case.

Freiman is hopeful the commission will issue a cease and desist order against Zundel.

"That would make it impossible for anyone wanting to engage in this sort of activity to enjoy living in Canada," he says. "It would send a strong symbolic and educational message."

And if Zundel ignores the commission's order to stop funding, editing and contributing to the site, he would be charged with contempt if he ever returned to Canada. "If he disobeys, he could be subject to criminal prosecution," Freiman observes. "It's unlikely he can be extradited [from the United States], but he could never return."

Freiman knows well that Internet-based hatred is a big priority for the Jewish community, but he cannot divulge or even discuss government policy. "You can never shut down all hate sites," he says. Besides, it's the federal government, not Ontario, that has jurisdiction over telecommunications, he adds, stressing, again, that he's speaking in a private capacity.

But a victory for Freiman in the Zundel case would be especially sweet. He was born in Vienna in 1947 to Polish refugee parents who survived the war in hiding. Both were the only survivors of their families.

They came to Canada in 1952, and Freiman graduated from the first graduating class of what became Community Hebrew Academy of Toronto.

After studying English language and literature at the University of Toronto, he earned a PhD in modern thought and literature from Stanford University in California, focusing on the work of American naturalist writer and poet Stephen Crane.

That led to a teaching job at Trinity College in Hartford, Conn., and then back to U of T, where he taught English literature and popular culture.

"The more I taught pop culture, the more I delved into broadcast regulations. The more I did that, the more I realized I needed to understand the laws surrounding those regulations." So it was back to school, learning the law in the morning, and teaching in the afternoons.

He graduated in 1983 and clerked for Brian Dixon, a former chief justice of Canada's Supreme Court. In 1985, he joined the firm of McCarthy Tetrault, where he stayed until 1999, when he took a leave of absence to join the government as assistant deputy attorney general. He was named acting deputy minister a year later.

He's married to Kate Miriam Freiman, a writer of women's fiction (a genre once called romance). They have one son, Ben.

Asked what Jewish values he brings to his job, Freiman doesn't hesitate. "Tikkun olam (repair of the world). It's a general imperative for all Jews, and I also understand it as the pursuit of justice."

NCJW launches Think Pink! campaign

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — The National Council of Jewish Women Toronto section has developed the Lilac Project as the new fund-raising arm for its various charitable activities.

In the 2001 campaign, titled Think Pink!, NCJW has earmarked proceeds to go towards breast cancer research at Princess Margaret Hospital.

The purpose of the Lilac Project (Living is Learning and Caring), said Terry Winston, executive director of NCJW Toronto section, is to have a more directed fund-raising process. "In coming years, campaigns will be directed towards such areas as the food drive or elder abuse programs."

They chose Princess Margaret as its first partner in the new year-long campaign, she said, "because we wanted to be affiliated with a prominent organization that is leading a number of international research efforts integrating research into the prevention, causes and development of breast cancer with quality patient care."

The campaign, which took two years to develop, includes raising money through cause related marketing – proceeds of selected goods and services will go towards the campaign – presenting education forums, and handing out information on breast self-examination.

Its initial event was an evening with Dr. Jerri Nielsen, a doctor who discovered and treated her own breast cancer while working at the South Pole.

"The idea is that we think about breast cancer all year long and make breast self-examination part of our monthly health check. Education is one of our primary mandates," Winston said.

In the long range, said Sheila Mostyn, president NCJW Toronto section, the organization will change its focus in order to answer various needs.

"We're very excited about the Think Pink! campaign," Winston said. "It has opened the door [to many opportunities] and enables us to make a difference.

"With money raised we can provide funding for research, as well as raise public awareness. Breast cancer touches many people, and the scope of our campaign has to match the scope of how the disease touches people," Winston said.

Involved in the cause-related marketing, she said, are Mark Anthony Salons, whose products are carried in salons. "He is also challenging other salons to a cut-a-thon, and is offering a free makeover to a breast cancer survivor," she said.

As well, the Distillers Association and the Ontario Restaurant, Hotel and Motel Association have developed a pink cocktail which will be offered for sale in various hotels and restaurants. Cards on each table will explain that a portion of the drinks' proceeds will go towards the Think Pink! campaign.

A two-pound pareve chocolate brownie made by Cakes to Your Door.com, "will be delivered to your house for $22.95, 40 percent of which will go towards our campaign," said Winston.

Cases of brownies can also be ordered on the Think Pink! Web site, Think Pink Canada.com, she said.

"This Web site opens the door for inquiries from around the world. Wherever there is a need, we will answer it," said Winston.

Chair of the Think Pink! campaign is Toronto Mayor Mel Lastman. Official spokesperson is television personality Carla Collins.

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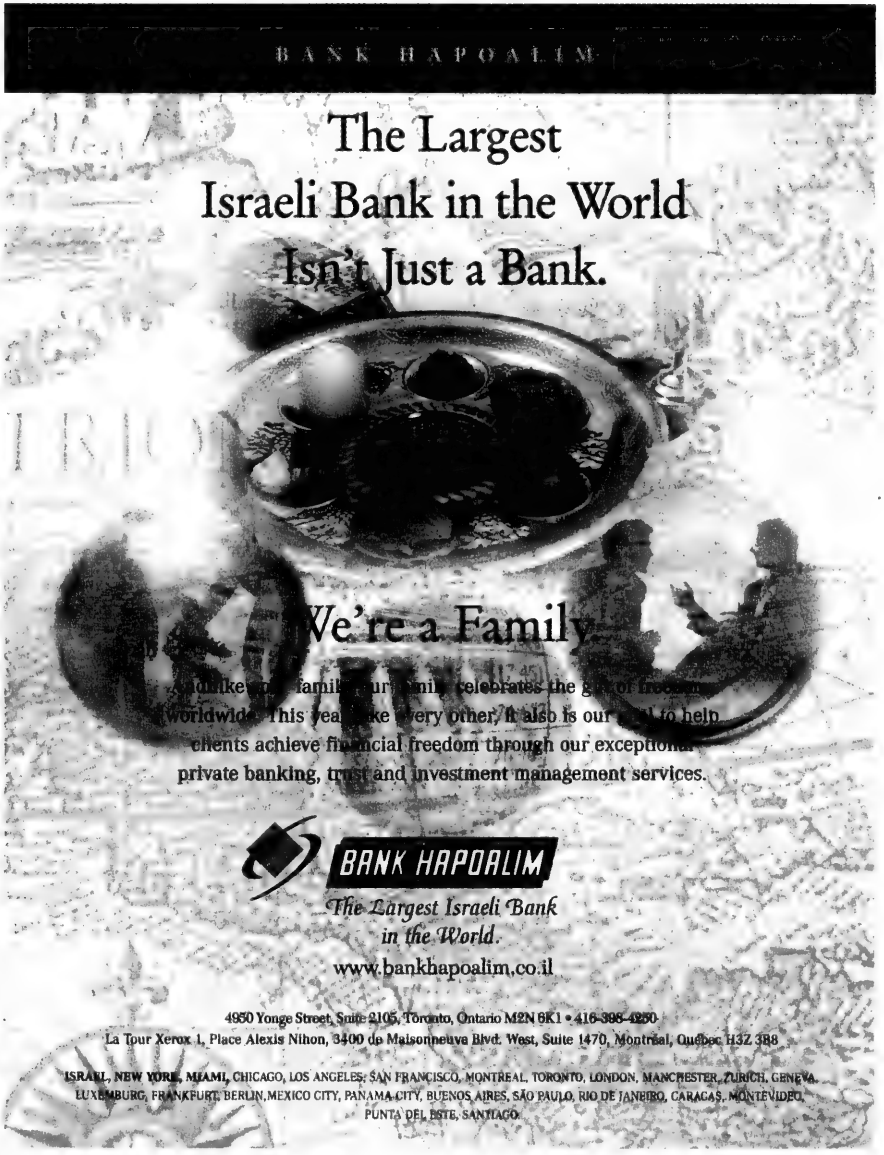
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Ten commandments of modern Orthodoxy

By MOSHE KAVEH

The Passover season compels Jews to do more than remember our deliverance from the pharaoh of Egypt. We must also ask God's help and do our part to gain freedom from modern pharaohs of the mind, heart and spirit. I believe this is especially important for the modern Orthodox community, of which I am a part.

As a bridge between modernity and tradition, the modern Orthodox have a special role to play in battling the pharaoh of intolerance, the pharaoh of ignorance, and the pharaoh of Jewish disunity. Our sages teach that Jewish unity – the Jews of Egypt remained united in their language, dress and culture – was the key to Jewish redemption.

While many Orthodox Jews these days are discussing what must be done to make tradition more relevant, I believe the more important challenge is to make tradition more valuable, more directly beneficial to individual Jews in their daily lives, as well as to the larger social order.

Modern Orthodoxy should take up this challenge. We must demonstrate with our own conduct and teachings that Halachah, Jewish law, has the potential to liberate Jews everywhere from our internal pharaohs. Here then, are ten challenges, or commandments, for modern Orthodoxy:

• **Emphasize human relations.** Modern Orthodoxy should vigorously espouse renewed devotion to the commandments governing human relations. Unfortunately, religious pride and self-confidence, themselves worthy and necessary values, often lead to condescension and arrogance. We need to teach, in an organized fashion and as a Torah priority, the centrality of humility ("Walk humbly before your God"), and the importance of love, respect, honour and peace – what the sages called *ahavat habriot*, or love for all creation.

• **Teach Judaism and democracy together.** Judaism and democracy are complementary, not contradictory, value systems. Jewish law obligates us to support a Jewish and democratic State of Israel, and a knowledgeable modern Orthodox, Torah Jew should be able to demonstrate this from biblical and Talmudic sources. We must teach this principle in all schools, religious and secular.

• **Promote the "community of Israel," klal Yisrael, as a religious concept.** Preserving the community of Israel supersedes all other values in our tradition, including the sanctity of life, and it certainly outweighs the winning of most organizational battles. At the very least, the importance of unity demands that we restrain our ideological passions and denominational dreams when these irreconcilably conflict with those of other committed Jews, including the Reform and Conservative.

• **Establish new religious parameters on relating to the secular.** Because tradition casts non-observance as an aberration, there are no formal halachic guidelines for relations with secular Jews. Today, however, secularism is an entrenched way of life. Observant Judaism cannot ignore this fact, and must find a way to halachically incorporate secular Jewish commitment within klal Yisrael. Non-observers can no longer be dismissed as lost Jews.

• **Pursue socio-economic justice.** Concern for the orphan and widow, the quest for justice and human rights, and the eradication of corruption and economic exploitation must be religious priorities. Our community cannot be silent about the growing, frightening income gap between rich and poor in Israel and North America, on the mistreatment of foreign workers, or other forms of injustice.

• **Recommit to Zionism.** For decades, modern Orthodoxy was synonymous with religious Zionism and was a great producer of olim. But even the modern Orthodox public increasingly is becoming "post-Zionist" and unmistakably materialistic. I say revamp educational curricula to re-ignite the spirit and values of classical Zionism, including aliyah, and to re-accentuate the centrality of the State of Israel.

• **Confront science and culture.** Despite the fact that our youth become doctors and accountants and go to movies, our schools have not yet confronted the ideological challenges that astronomy, physics, art, philosophy and modern sexual permissiveness pose to traditional dogma. Modern Orthodox youth have to be formally schooled in understanding the ideological choices they confront.

• **Modernize the study of Jewish law, especially Talmud.** Make Talmud study exciting and relevant using state-of-the-art teaching methodologies and reference to modern-day legal problems and precedents. Adopt strategies that teach Talmudic issues, not merely pages of Talmud. The sad truth is that Talmud is the most unpopular subject in many Orthodox schools.

• **Advance the status of women.** Great social change in the status of women is already underway within Orthodoxy. We must continue to develop Torah-study opportunities for women, support the assumption by women of leadership in rabbinical courts and in family law areas, and push harder to resolve problems faced by women in Judaism, such as the plight of agunot.

• **Produce more broadly educated rabbis.** Modern Orthodoxy is as good as its rabbis. None of the above developments will be possible without rabbis who possess the halachic erudition and the broad, worldly knowledge necessary to make religious law intellectually powerful and emotionally appealing. Can we produce such leaders?

Halachah is traditionally thought of as a "yoke" that observant Jews gladly accept. This Passover, it is time to start showing how Halachah can also help to set the Jewish people free.

Moshe Kaveh is the president of Bar-Ilan University.

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Mutz spent several years in intensive therapy at Beit Halochem, Tel Aviv and his journey to recovery is nothing less than heroic. He excelled in javelin and shotput. In 1975 Mutz travelled to England to participate in the World Events for the Handicapped and in 1976, he represented Israel at the Paralympics in Toronto.

Mutz has devoted his life assisting disabled veterans to become productive members of society. Elected as Head of the Herzliya City Council Welfare Department, he has successfully lobbied on behalf of the disabled for job placement and residential arrangements.

Mutz's journey has been a difficult one. The camaraderie and support he experienced at Beit Halochem is the source of his inspiration today. As National Chairman of Zahal Disabled Veterans Organization, Beit Halochem Israel, Mutz continues to fight for the rights of disabled veterans who are recuperating from their life-shattering experience.

Beit Halochem is filling a vital need in a country which has more than its share of paraplegics. With your support, Beit Halochem is there to help. Please ... give generously.

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Greater Toronto Area

Jewish teacher program awarded $150,000 grant

TORONTO — York University's Jewish Teacher Education Program in partnership with the Toronto Board of Jewish Education has been awarded a grant to establish a 'virtual' professional development centre for Jewish day school teachers across Canada.

York Prof. Alex Pomson, co-co-ordinator of the Jewish Teacher Education Program said the $150,000 grant by the L.A. Pincus Jewish Education Fund for the Diaspora will provide a unique opportunity to explore the effectiveness of the Internet in helping to meet the professional needs of teachers.

The grant will go towards developing three online courses during the two-year pilot phase of the project – Serving Special Needs Students in the Jewish Studies Classroom; Jewish Early Childhood Education; and Teaching Bible.

"This deepens the capacity of the Jewish Teacher Program to serve a national community of Jewish educators," said Pomson, who is also Koschitzky Professor of Jewish Education at York.

"Internet technology enables us to bridge the distances which make the professional enhancement of Jewish education so difficult in smaller communities. The project further diversifies our long-standing partnership with the Toronto Board of Jewish Education, our collaborators in this initiative."

Seymour Epstein, Director, UJA FEDERATION Board of Jewish Education, said the initiative will mark a turning point in efforts to enhance teaching and learning in Jewish schools.

"In the 21st century, the ability for teachers to grow at their own pace will be significantly advanced by the use of computer-based in-service training."

Since its first allocations in March 1977, the L.A. Pincus Fund has financially assisted more than 300 educational projects – totalling almost $38 million – in some 40 countries throughout the world. Projects have covered a wide spectrum of activities aimed at strengthening Jewish education in the Diaspora.

The founding partners which provided the fund's capital are the Jewish Agency for Israel, the World Zionist Organization, the American Jewish Joint Distribution Committee and the government of Israel.

York has the only Jewish teacher education program in Canada whose graduates are certified to teach both Jewish and general education studies. York's Jewish Teacher Education Program is a partnership between the Faculty of Education, the Centre for Jewish Studies and the Faculty of Arts, with the co-operation of the Toronto Board of Jewish Education.

PUBLIC SPEAKING: Bialik Hebrew Day School recently held its annual public speaking contest for students in grade 6-8. Seen above are the winners from grade 8 who presented speeches in Hebrew, French and Yiddish. Bottom row (from left) Daniel Newman, Chelsea Kaplansky, Stephanie Ladowsky, Toba Cooper; top row: Laine Newman, Michael Katchen, Rachel Bayefsky-Anand, Michael Bohnen and Elah Nadel.

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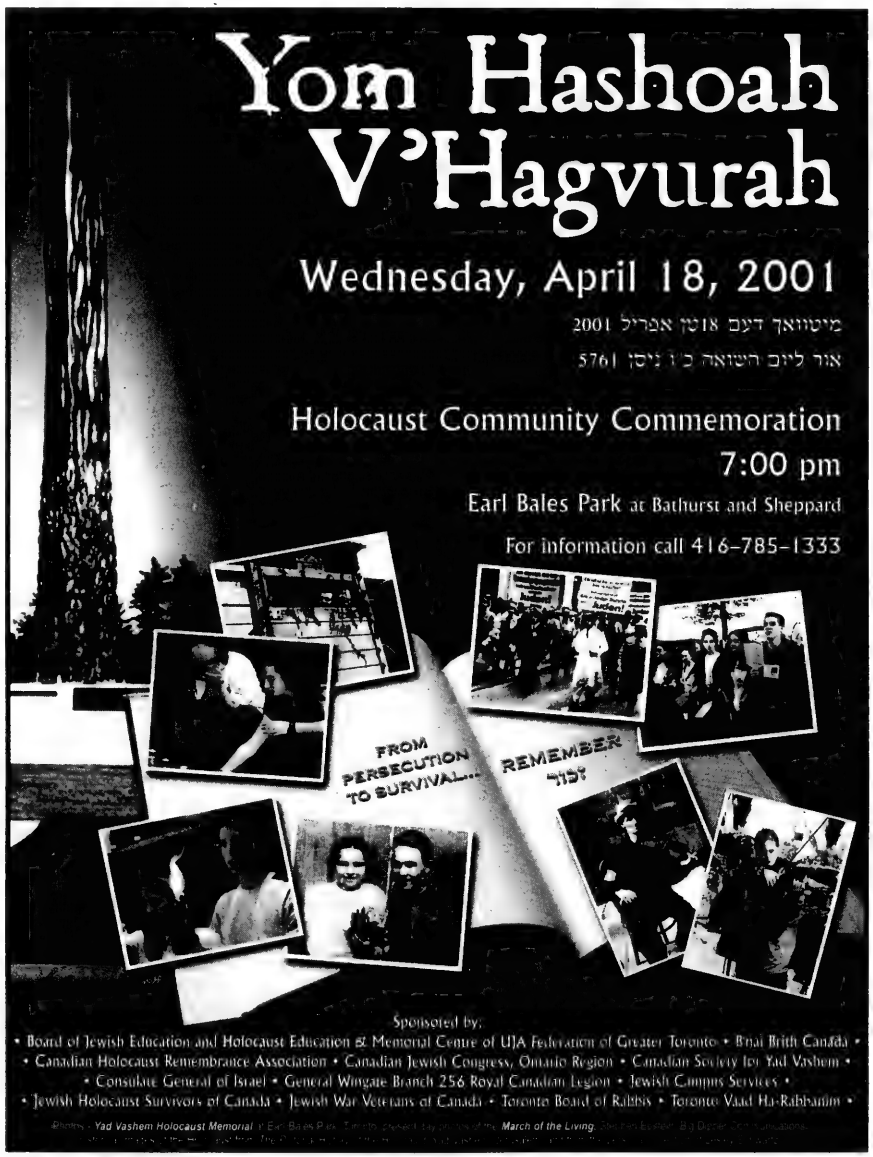
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Jewish Life

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***Exploring Jewish Tradition – A Transliterated Guide to Everyday Practice and Observance*, by Rabbi Abraham B. Witty and Rachel J. Witty, Random House, $44.95**

At first blush, this handsomely produced volume seems like many other introductory guidebooks to Judaism. But further examination reveals that *Exploring Jewish Tradition* is far more ambitious and successful than most. In 10 authoritative, but reader friendly chapters, the husband and wife team lead the reader step by step through the vocabulary, liturgy, life cycle and varied customs and observances of Jewish life.

Books
Bernard Baskin

The approach of the authors is undeviatingly Orthodox, and in the book's 540 pages there is no reference made to other forms of Judaism.

Under the heading What is Torah? the authors present a concise but thoughtful definition. "Judaism is more than a faith. It encompasses religious laws; sacred rituals and age-old customs; thousands of years of uninterrupted history; a spiritual, physical and political attachment to the Jewish homeland; a commitment to social justice and righteousness; a deep love of learning; a dedication to the perpetuation of the Hebrew language; and varied cultural expression in art, music, dance and the theatre."

It is impossible in a brief review to indicate more than disparate and incidental bits of information from the book. Here are some examples:

After the granting of a *get*, the husband may remarry immediately. The wife must wait 92 days, in order to determine that she was not pregnant at the time of the divorce, and to assure the paternity of any children born after her remarriage.

When a husband refuses to give his wife a *get*, she is called an agunah, an abandoned wife. This term also applies to a wife whose husband is missing – such as during war – and she cannot provide proof of his death. Such a woman is considered "chained." The tragic situation of the agunah seeks remedy and resolution within Jewish law – thus far without success.

In days gone by, the shadchan, the professional matchmaker, was engaged in a necessary and honourable profession. By the 12th century, as countless pogroms and persecutions forced Jews to flee, the function of the shadchan had become a matter of Jewish survival. The shadchan journeyed from shtetl to shtetl, sometimes risking danger in the little towns of Europe.

By the end of the 16th century, there was a general shift in attitude. Those who practised it became the object of humorous and insulting jibes.

Because a jealous glance was thought to bring evil, the expression *b'li ayin hara*, without an evil eye, was uttered whenever a complimentary remark was said.

Some people even resorted to wearing amulets to ward off the *ayin hara*. Called *k'miot*, these amulets were thought to have curative powers and were intended to protect the wearer from evil spirits and illness. Most rabbinic authorities opposed the use of all *k'miot*.

A strange and seldom practised ritual involves remedying a "bad dream." According to the Talmud, the troubled dreamer can choose three close friends to help him transform the dream from evil to good. In the ritual, the dreamer seven times intones the words, "I have seen a good dream." The trio all respond, "It is good and may it become good. May the merciful One transform it to good. May heaven decree upon it seven times that it become good and always will be good."

If the dream is especially troubling, fasting is permitted even on the Sabbath or on a festival.

This volume distils much of the age-old Jewish way of life in a lucid and thoughtful fashion. Who cannot learn from it?

Children make us whole

By ELLIOTT MALAMET

Have you ever been speaking to someone and you can see in their eyes that they're just waiting for you to finish talking so that they can get on with their point? Or somebody who, no matter what you tell them, replies "I know that?" That person is the wicked child of the Haggadah's "four sons."

JEWISH EDUCATION
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And yet I'm left with a distinct feeling that the dichotomies of the Haggadah – who is wise and who is wicked – don't quite apply in the same way anymore. For one thing, the wicked son has shown up at the table, and he's involved enough to be asking a question. One of the great mistakes in education is to interpret skeptical encounter as a disaster. Engagement is *never* a disaster. And when we transmit to people that we've given up on them, that's the cue they use to give up on their own spiritual life.

When the first chief rabbi of Palestine, Rabbi Abraham Isaac Kook, was asked how he could feel so connected to the secular Jews who violated much of the Torah law that he held so dear, he replied, "Better that I err in engaging in groundless love than in groundless hatred."

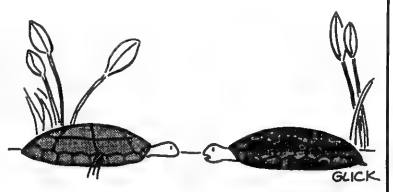
The same is true of the "the child who doesn't even know how to ask." The myth about this child is that he is "ignorant." But since when did lack of knowledge translate into muteness? Were I to attend a Zulu tribal ritual, I'd be filled with questions. What is more likely is that this child is embarrassed or angry. How did that last child become ashamed or just stunned into silence? From years of having been told that his or her opinions and questions did not have value, were hardly worth uttering.

Commentators on the Haggadah have speculated that the four children are really one child, a composite of all the various parts in a person. One of the goals of life is to weave the multiple fragments of the self into a unifying wholeness. We make our children whole in transmitting to them the infinite value of their questions.

But perhaps on the deepest level, however, it is our children who make us whole. Rabbi Shlomo Carlebach, in discussing *yachatz* (the seder ritual of breaking the middle matzah into two pieces), quotes the Koznitzer Maggid: "The world is so broken, but our children can make it whole again. We break the matzah; the small piece we keep, and the big piece – the bigger brokenness – our children take away. Then they bring it back to us whole, to serve as the afikoman at the end of the seder. Our children are taking brokenness away from us."

The Gemara in Ta'anit quotes the words of Rebbe Chanina, who makes the now well-known comment, "I have learned much from my teachers, and from my colleagues more than from my teachers, but from my students more than from them all." This is not just a nice sentiment. It isn't because younger people are inherently wiser or because one's teachers have little to say. It is because when one is forced to tell Torah over to others, to listen to their questions – fundamental inquiries, challenges, perplexities and even anguished rejections – that is when one learns the most.

SHMOOZIN



"After all the Passover preparations, I'm moving even slower than usual!"

Jewish Life

Sefirat HaOmer

By MARK MIETKIEWICZ

It's somewhat ironic that on the second night of Pesach, with the holiday barely under way, Jews are already beginning to prepare themselves for yet another festival. Sunday night marked day one of sefirat HaOmer, the counting of the Omer, which culminates seven weeks later with Shavuot. This period is a fascinating one, long associated with spiritual, even kabbalistic growth.

Just what is the "Omer?" According to the Torah, an offering consisting of an "omer" (a specific measure) of barley was brought to the Temple on the second day of Passover **[207.168.91.4/vjholidays/lagbaomer/omer.htm]**. Until that offering was made, no grain from the new year's crop was to be eaten. From that day on, it was necessary to count 49 days until Shavuot – the Feast of the Wheat Harvest (Leviticus 23:15) **[bible.ort.org/books/torahd5.asp?action=displaypage&book=3&chapter=23&verse=15&portion=31]**.

After the destruction of the Temple, the practice of bringing barley was discontinued, but Jews continued to count the omer period.

The Ohr Somayach site calls this period a spiritual journey of 49 Steps **[www.ohr.org.il/special/omer/index.htm]**. The Kabbalists' interpretation of the Omer was based on the various permutations (seven times seven) of the sefirot or mystical emanations. These sefirot denote the ascent from the 49 "gates" of impurity of the Egyptian bondage to the purity of the revelation at Sinai. Each day and week is given its own mystical attribute such as chesed (loving kindness), gevurah (restraint) and tiferes (beauty). You can read essays on the various permutations and how each of the 49 days has its own unique quality **[www.havienu.org/html/Praying/Omer]**.

The Omer season has also been associated with many national tragedies; so it has become the custom to refrain from holding public celebrations during this period. Eliezer Segal looks at the various tragic events that have occurred during Sefirat HaOmer and looks at related prohibitions such as wearing new clothes and getting married **[www.acs.ucalgary.ca/~elsegal/Shokel/Calendar_Index.html#Omer]**.

How do you keep your days straight throughout the 49 days of counting? Download a program to keep track of time for you. You can refer to the daily chart at the Orthodox Union site **[www.ou.org/chagim/sefira/datechart.htm]** or you can create a personalized calendar with the Omer count at the Havienu L'Shalom site **[www.havienu.org/html/Living/calendars.html]**. Mac users can even download Doron Shalmon's MacSefira shareware program **[www.ohavemeth.org/MacSefira/]**.

And in a case of old meets new, there is The Homer Calendar **[www.jvibe.com/homer/]**. Keeping track of the daily count can be confusing but if H'Omer Simpson can do it, so can you. There are articles about the reasons for counting the Omer, appropriate charts and illustrations of Homer and Bart. (Bonus: There's even a slide show about the Jewish denizens of Springfield.)

And if you still are worried about missing a day, you can register to have an e-mail reminder sent to you daily by Project Genesis **[www.torah.org/learning/yomtov/omer/sefira.html#subscribe]**. Just don't forget to turn on your computer.

Of course you may not be near your computer when night falls. But you can always count on your Palm Pilot **[www.penticon.com/products/omer.html]**. The Palm's free Omer program automatically displays the correct information for each day and can track the days that you have already counted. You can even set an alarm to automatically remind you daily. That way, you'll never forget about the Omer even when you're out for the count.

* * *

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@ home.com.

Yizkor allows us to shed holy tears

By RABBI LEIGH LERNER

The salt water of the seder plate returns to us on this conclusion of Pesach, not in the tears our ancestors shed, but in our own tears, as we remember with Yizkor those who have died. Yizkor gives us permission to shed tears of loss.

Tears were not invented in Egyptian slavery. Adam and Eve wept the first tears, and a legend explains that after they were banished from the Garden of Eden, God saw their penitence and sympathized.

God said, "You have been driven from the Garden, where you lived without care. Now you have entered a world of sorrow and trouble. Know, however, that My benevolence and My love for you will never end. Your tribulation may embitter your lives. For this reason, I give you a treasure, this priceless pearl, a tear. When grief overtakes you and your heart aches, then this pearl, this small tear will fall from your eyes. It will lighten your burden."

When Adam and Eve heard these words, sorrow overcame them. Tears welled up in their eyes, rolled down their cheeks and fell to the ground. Since then, whenever a human being's heart aches and his spirit is oppressed, the tears flow, and the gloom may be lifted.

In some instances, tears have the same function as prayer. When Hannah prayed for a child, nothing happened, but when she both prayed and wept because of her childlessness, God responded by giving her the child Samuel.

This is a reminder of a talmudic dictum. Rabbi Elazar said: "From the day the Temple was destroyed, the gates of prayer have been closed,[as it says, 'And when I shout and plead, He shuts out my prayer.' (Lamentations 3:8)] But even though the gates of prayer are closed, the gates of tears are opened, as it says, 'Hear my prayer, O Lord, give ear to my appeal; do not disregard my tears'" (Psalms 39:13). (Babylonian Talmud 32b)

As we think of those who shed their tears for us, and of those for whom we have shed our tears, let us consider those tears to be holy, each tear a prayer in and of itself.

The salt water of the seder plate goes hand in hand with the parsley. In our mind's eye, let us bring the springtime symbol of parsley to the salt water. Let us bring the hope of growth and renewal to the moment when our tears flow. Let us tell ourselves that, just as the days grow lighter in springtime, we not only hope that tears will lighten the burden, but we also pray that, like the plant world around us, we too may grow toward new light.

There is no true growth without tears, and there is no truer prayer than the drop of salt water that the eye sheds in sorrow or pain. May the gates of prayer open for us through our tears on the morning of Yizkor.

Rabbi Lerner is spiritual leader of Temple Emanu-El-Beth Sholom in Montreal.

JEWISH NATIONAL FUND OF TORONTO
Notice of
ANNUAL GENERAL MEETING

Take notice that a meeting of *Members of the Jewish National Fund of Toronto will be held at 7:00 p.m. on Thursday, June 14, 2001 at *The Inn on the Park Hotel, 1100 Eglinton Avenue East, Toronto, Ontario. "Park Ballroom"*

Sandy Posluns, *President, JNF Toronto*

**All contributors to Jewish National Fund are regarded as members.*

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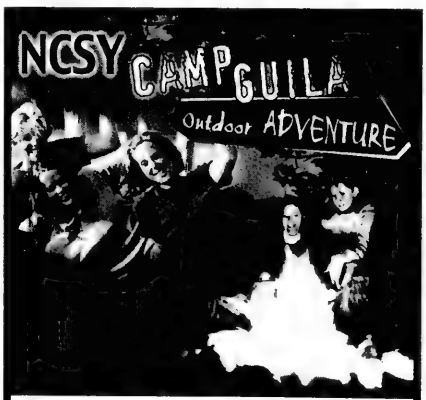

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Greater Toronto Area

The lowdown on lasers: 'spectacular' results

By FRANCES KRAFT
Staff Reporter

TORONTO — It may sound like hyperbole, but when Dr. Jeffrey Dover says that laser skin treatments can change people's lives, he has the stories and pictures to back his claim.

The Boston area dermatologist who grew up in Ottawa, spoke on Lasers: Revolutionizing the Treatment of Skin Diseases and the Aging Face at a Weizmann Women & Science program held at the home of Dorothy Shoichet.

The program was the last of three laser-and-medicine themed talks for the 2000-2001 year, coinciding with this year's fund-raising by the Canadian Society for the Weizmann Institute of Science, which is centred around lasers.

As recently as the 1980s, some of the commonly used laser treatments that Dover discussed were not available. Although their use dates back to the 1960s, it wasn't until the 1980s that the technology improved, and not until the late '80s through the mid-'90s that it was refined to further minimize damage such as bruising to surrounding tissue, said Dover, who was named one of the best cosmetic surgeons in the United States by *Town & Country* magazine.

> *'Procedures are very simple, almost pain-free'*

Among current uses of lasers are treatments for vascular lesions ("things that are red"), scars and pigmented lesions such as birthmarks and age spots, the former Harvard Medical School associate professor noted.

Treatment of small red blood vessels around the nose and on the face is done routinely, Dover said. "We couldn't treat this 15 years ago...The procedures are very simple, almost pain-free, and there's no downtime."

One pair of slides showed improvement in a facial scar. "After a few treatments it's not perfect but it's much, much better," he said. "You could cover it easily with make-up."

Dover also showed before and after shots of unsightly leg veins collapsed by laser with treatment perfected only about a year ago.

Among the doctor's favourite cases are babies with disfiguring bluish gray spots, usually on the cheek or forehead. About one percent of Asians are affected, he noted. In the 1980s, there was no effective treatment, Dover said, but now, 90 to 100 percent clear totally after six treatments.

The procedure can be done in the mother's arms, using protective goggles – "with no cuts, no scalpel, no bleeding and no anesthesia."

Likewise, bright red hemangiomas (growth of blood vessels) are "totally gone" after treatment, with no scarring – a routine procedure that wasn't possible 10 years ago, he remarked.

Similar treatment can remove tattoos and even "road tattoos," as he demonstrated with slides of a patient who'd fallen from a motorcycle and had dark "spots tattooed" into his face from contact with the road.

It's laser resurfacing, however, that "brought lasers onto the map nine years ago." The procedure uses a specially designed laser to remove a thin layer of skin, and can be used as an alternative to a facelift.

Although it can take a decade or more off a patient's appearance, laser resurfacing is not for everybody, cautioned Dover. It's for "people who don't have a lot of sagging but have lots of sun damage." There are three to four days of "feeling really crummy" and two weeks of "looking dreadful" before the "spectacular" results are apparent, he added.

Dover has even seen a lessening of the incidence of precancerous cells after resurfacing.

The newest use of lasers, photorejuvenation, uses very gentle layers of light, creating new collagen under the skin to make old skin look younger. In fact, an Israeli company has come up with a product – "not a true laser" – for this purpose, he noted.

It's important to be very cautious about choosing a doctor for laser treatments, Dover warned. "Go to your dermatologist and [ask] who's the best laser surgeon in Toronto – who would you send your wife to?"

When it comes to protecting skin from being damaged in the first place, Dover is a firm believer in protection against the sun. He advises patients to wear sunscreen – with both UVA and UVA protection and an SPF of 15 or higher – every day of the year. "It has been shown conclusively that UVA penetrates through window glass [even] on a gray day."

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All proceeds from this event will support funding of a Rotman Research Fellowship, which is an essential element of ongoing research into Alzheimer's Disease.

שיאר נינו

גידי קורן וחברים

אלימות בבתי הספר

מחקרים של השנה האחרונה מציבים את בתי הספר בישראל כאלימים ביותר בעולם. זהו תואר מפוקפק ביותר לעם הקשה, ובקוראי את הדברים שאלתי את עצמי איפה בדיוק מדורגת ארצות חברית, שבה כזכור אחת לכמה חדשים יורה ילד בחבריו ובחבר המורים. על כן החלטתי לבדוק קצת יותר לעומק על מה מתבסס המחקר הזה. הממצאים האלה התפרסמו לפני כתשעה חדשים בידי האו"נון הבינלאומי להשוואת הישגים בחינוך. כרבע מתלמידי כיתות ח' בארץ דווחו שהיו קורבן לפגיעות פיזיות מידי בני בית ספרם. ארה"ב דורגה במקום הרביעי. שלושים ושמונה מדינות ו 5700 בתי ספר השתתפו במחקר. מה שאולי לא יפתיע את מי שהיה תלמיד בבית ספר ישראלי- רק 18% מתלמידי ישראל שנשאלו סברו שלחטוף מכות זו בעייה רצינית...

ישראל תופסת גם מקום כבוד באלימות מילולית של מורים כלפי ילדים: מקום רביעי. באותו רצף, ישראל נמצאת במקום שני תמכובד של ומדליום כלפי רכוש, ובמקום רביעי בגניבות של תלמיד מתלמיד אחר.

עד כאן הנתונים חיבשים. מעבר לשוק הראשוני, לא ממש צריך להתפלא. הכוחנות, האלימות, הן המילולית והן המעשית מאפיינת את כל מגזרי החברה הישראלית, מחשוק ועד הכנסת, מיצחק מרדכי ועד המשטרה. לא צריך להתפלא שילדים מפנימים את ההתנהגות הזו ומביאים אותה לבית הספר. כמו שאי אפשר להתפלא מכך שחמורים מפעילים אלימות מילולית כלפי תלמידיהם. כולם באותו סיר, הכל מחובר ומשפיע הדדית. אבל שישאר בינינו.

פינת שמחה

בחור משלנו מרים את ראשו לשמיים ומבקש מחשוכן במרומים שימלא , פעם אחת בחיים בקשה שלו: " תראה, ריבונו של עולם, אני נורא פוחד לטוס ולכן לא הייתי בישראל כבר שלושים שנה. רציתי לבקש ממך שתסלול אוטוסטראדה על האוקיאנוס, שאוכל לבקר את המשפחה בפסח." פתאום עונה לו בת קול: " בקשתך היא בלתי אפשרית. המחיר וכוח האדם הם כל כך גדולים שכדאי שתחשוב על משאלה אחרת יותר צנועה". חשב האיש וחשב ובסוף אמר: "תראה, ריבונו, אשתי שתחיה לא חייכה אלי כבר חמש עשרה שנה, וכל דבר זה ריב גדול ויכוחים נצחיים. אתה חושב שהיית יכול לסדר לי לפסח איזה שבוע של נחת וחיוכים?" השתרר שקט גדול, ואחרי איזה עשר דקות נשמעה בת קול מהשמיים: " כמה מסלולים אמרת שאתה רוצה באוטוסטראדה?..."

אין עשן בלי אש

עם התחדשות עבודת הכנסת, החליטה ועדת חבריאות להעביר חוק למניעת עישון במקומות ציבוריים, כולל בתי חולים, מולים ומסעדות. זהו חוק מאוד אמביציוזי למדינה שבה עשרים וחמישה אחוז מהאוכלוסיה מעשנים. יודעי דבר אומרים שתחוק חמוצע הוא אחד מחחמורים בעולם. השאלה הגדולה היא איך יצליחו לאכוף אותו. יש לי הרגשה שחספורט הלאומי יהיה לא איך לאכוף את החוק, אלא איך לעקוף אותו. אולי כדאי היה לחביא חוק פחות קיצוני שאפשר לצפות שיקיימו, אבל ימים יגידו, ושישאר בינינו.

בוש וישראל

הנשיא בוש הספיק להרגיז כבר את העולם החפשי. החלטתו לבטל את תמיכת אמריקה בתכנית להקטנת חשימוש בדלק כדי לחגן על הסביבה, מעוררת רעידת אדמה רצינית. אותו לא כל כך מעניינת רווחת חברווזים, חטבע והסביבה. הוא מעוניין רק ברווחת האורחים שבחרו אותו. אין לו שאיפות להיות מנחיג העולם החפשי. הוא עדיין במנטאליות של מושל טקסס, רק שטקסס היא עכשיו כל אמריקה. לגבי ישראל, מאחר ואין לו יומרות להתערב בסכסוך שמתנהל אלפי קילומטרים מטקסס, הוא לא צריך להיות דיפלומאטי. לכן הוא ראה בעראפת את מה שחוא: טרוריסט שהתחפש למנחיג רחוף שלום, קיבל פרס נובל ועכשיו הוא מסיר את התחפושת. מידי יום ויומו טורח בוש להזכיר לעראפת להפסיק את הטרור, וזה בחחלט מתאים לנו. חילופי ברק בשרון ממש ממש מתאימים לחילופי קלינטון בבוש. אבל שישאר בינינו.

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What's New

By Miriam Herman

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DEADLINE REMINDER

What's New and About People deadlines: Monday, April 16, is deadline for April 26 issue and Monday, April 23, is deadline for May 3. I receive calls and sort my mail on deadline days only. Phone 391-1836, fax 391-0829.

Monday, April 16

BOOK REVIEW

Prof. Frank Bialystok reviews *Delayed Impact – The Holocaust and the Canadian Jewish Community,* 8 p.m., Holy Blossom Temple.

Tuesday, April 17

THE HUMAN GENOME

Beth Tzedec Congregation and Canadian Society for the Weizmann Institute of Science present a lecture, The Human Genome: Mapping the Medical and Moral Implications with **Prof. Michel Revel** of the Weizmann Institute of Science, Rehovot, Israel, 7:30 p.m. at Beth Tzedec. 416-781-3511.

MOMENTOUS CENTURIES

Two Momentous Centuries, a survey of Jewish life from 1800 to the present in three sessions with writer/journalist **Hanoch Borden,** starts off with Enlightenment and Emancipation: 1800 to 1870. Sponsored by Beach Hebrew Institute (Beach Synagogue), 109 Kenilworth Ave. 7:30 p.m.

CHUG TENACH

Chug Tenach meets at Beth David B'nai Israel Synagogue at 8 p.m. to study Jeremiah, Chapters 39-40. Presenter is **Rabbi P. Brumer.**

DECORATE WITH THE PROS

National Council of Jewish Women of Canada features specialists demonstrating the latest decorating trends and techniques, 7:30 p.m., Council House, 4700 Bathurst St. 416-633-5100.

Wednesday, April 18

YOM HASHOAH

Marking the beginning of Yom Hashoah, the annual Holocaust Remembrance Day, the Toronto Jewish community joins together to commemorate the date at 7 p.m. at Earl Bales Park. 416-785-1333.

Thursday, April 19

YOM HASHOAH WINDSOR

Painful Memories of Yesterday-Priceless Lessons for Today, an Interfaith Commemoration of the Holocaust,7 p.m., Shaar Hashomayim Synagogue, 115 Giles Blvd., E., Windsor, Ont. Keynote address by **Sam Offen.** Holocaust survivor, speaker Holocaust Memorial Centre, West Bloomfield, Michigan.

THE DANISH RESCUE

Yom Hashoah program at Beth Tzedec Congregation, The Danish Rescue, 5:30 p.m. Guest speaker, a representative of the Danish Lutheran Church of Toronto and a former member of the Resistance, speaks about his experiences during the war, helping get Jews from Denmark to Sweden.

REMEMBRANCE PROGRAM

Beth Tikvah Synagogue is showing the film *The Lost Children of Berlin,* narrated by **Anthony Hopkins.** The story revolves around the reunion of 50 survivors from the last Jewish school in Berlin. Memorial service 7:30 p.m., film 8 p.m.

WHERE WAS GOD?

Where Was God During the Holocaust? with **Rabbi Yossi Michalowitz,** 8 p.m., the Village Shul, 1072 Eglinton Ave. W. 416-785-1107.

BOOK CLUB

Holy Blossom Temple Library Book Club, led by **Prof. Henry Auster** discusses **Philip Roth's** book, *The Counterlife,* 2 p.m., **Anne** 416-789-3291, ext. 235.

And What Else Is New

SYMPHONY TO BROADWAY

Beth Sholom Synagogue's Yom Ha'atzmaut Gala: **Michael Burgess,**

Continued on page 23

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What's New

Continued from page 22

full Symphony Orchestra directed by **Boris Brott**, **Cantor Eric Moses, Cantor Alberto Mizrahi** from Chicago and **Amy Goldstein** from New York, Thursday, April 26, 7:30 p.m. at the synagogue. Tickets/information 416-783-6103.

LACHAN CHOIR

Toronto's "cross-country" choral group presents an Oneg Shabbat program of Hebrew music at this year's Musical Legacy Concert at Temple Sinai Friday, April 20. **Cantor Benjamin Maissner**, conductor and founder of the group, directs. Services at 8: 15 p.m.

FAMILY LIFE SERIES

Beth Tzedec Congregation with Jewish Family & Child Service, Bereavement Support Group for those living with spousal loss. A JF&CS professional helps you explore your grief. 6 sessions Tuesdays at 3 p.m. April 17-May 22. Register. **Marlene** 416-781-3514, ext. 34.

JEWS IN THE LOTUS

Solel Congregation of Mississauga presents Jews in the Lotus with **Rabbi Michael Skobac** of Jews for Judaism. With his journey to India as a backdrop, Rabbi Skobac explores the fear of a spiritual crisis within our community as increasing numbers seek enlightenment outside of Judaism. Sunday, April 22, 9:45 a.m. Breakfast included. RSVP Solel, 905-820-5915.

ART CLASSES

Spring and summer art classes at Beth Sholom Synagogue Thursdays 1-3:30 p.m., April 19- June 14, and Thursdays 1-4 p.m. July 5-26. Call **Terri Sugar-Keyfitz**, instructor, 416-487-7244.

STRETCH MIND & BODY

A Volunteer Education Workshop with **Dr. Angela Troyer** (Memory Tips); **Rosalie Moscoe** (Power Foods for Productivity); **Temmy Ungerman** (Stretch Yoga), Tuesday, April 24, 9 a.m. to 3 p.m. at Council House, 4700 Bathurst St. Kosher lunch included. Information/registration **Sandra Kingstone** at Circle of Care 416-635-2860.

SUPPORT GROUP

Bereavement Support Group for individuals experiencing grief at the loss of a loved one, 8 sessions beginning Wednesday, April 18, 10:30 a.m. to noon, Circle of Care, 530 Wilson Ave. **Anne Baillargeon** 416-635-2860, ext. 471.

LONDON NEWS

The London Jewish Federation honours the memory of those who perished in the Holocaust, Sunday, April 22, 11 a.m. at Or Shalom Synagogue, 534 Huron St. The theme is Music Within the Holocaust: From Vienna to Auschwitz, the Story of Alma Rose. **Miriam Berk** 519-673-3310.

MEMORIAL TILES

Tiles are available in the Hall of Memories at the Holocaust Education & Memorial Centre in memory of family or friends who perished in the Holocaust. 416-635-2883, ext. 153.

TRADITIONAL MINYAN

Shomer Israel Congregation traditional heimish minyan welcomes all non-affiliated. No dues. Shabbat 9 a.m. Shabbat Minchah study class with **Rabbi Sheldon Schwartz**. Sunday morning minyan 8:30 a.m. 60 Rockford Rd. (behind Rockford Road Public School) **David** 416-256-1600.

FOR SENIORS

Cranbrooke Friendship Club presents An Afternoon of International Songs and Dances, featuring singer/dancer **Tanya Granovski** accompanied by **Valeri Abranov**, Monday, April 16, 12:30 p.m., Winchevsky Centre, 585 Cranbrooke Ave. Light lunch. 416-789-5502.

Earl Bales Seniors' Club: Casino Rama, April 25, May 2, 23; Dances April 29, May 6, 20; Thousand Island trip, May 7-10; *West Side Story* at Stage West May 16; Day trip to Phantom Hosiery May 22; Casino Niagara June 21; Social dancing with an instructor begins after Passover. 416-395-7881.

LZA Seniors theatre outings: Stage West Dinner Theatre to see *West Side Story* June 28 and Stratford to see *Sound of Music* Oct. 4. **Libby** 416-782-2959 or the office 416-630-9444. Seniors Cultural Group meets Tuesdays at 10 a.m. at the Borochov Cultural Centre, 272 Codsell Ave.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building).April 19, Israeli movie; April 26, Independence Day party, 7 p.m., music, light supper, wine. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Understanding Art series with **Edith Altschuler** starts off with Great Art Galleries of the World, Tuesday, April 17, 10-11:30 a.m.

More Opera, videos, music, story-line, composers with **Morton Silverstone** Wednesday, April 18, 7:30-9:30 p.m. Tickets at Information Desk.

Fun with Yiddish, anecdotes, stories, jokes in Yiddish and Yinglish, video/music.Thursday, April 19, 1 p.m. and every 2 weeks.

Spring Into Spring dance, Sunday, April 22, 7:30 p.m.

Israel Club Etrog for Hebrew speaking persons meets Tuesdays at 7 p.m. for movies, lectures, dances, sing-alongs, bingo. April 17, sing-along; April 24, Yom Hazikaron; Wednesday, April 25, Yom Ha'atzmaut. **Anna** ext. 110.

WAGMAN CENTRE

Wagman Centre, 55 Ameer Ave. 416-785-2500

Next Fitness session begins Monday, April 23. Registration Tuesday, April 17 and Wednesday, April 18. in the lobby, 9 a.m. to noon and 1-3 p.m.

Registration for all computer courses Wednesday, April 18, 9 a.m., Service Desk. For information **Mara** ext. 2275.

April 23, lecture, Who They Are and What They Do, **Syrelle Bernstein** director, Volunteer Services at Baycrest.

Registration for Bridge for Beginners Monday, April 23 with first class 10 a.m. Information, **Mara.**

Lunch & Learn Tuesday, April 24, **Rabbi Michal Shekel**. Reserve at Service Desk. Details **Mara**.

Creative Writing class Mondays 10 a.m. to noon. Register April 23 just prior to first session.

Marking International Year of the Volunteer, a yoga demonstration by **Keely Sherman**, Tuesday, April 24, 2-3 p.m. Register with Volunteer Services Department, ext. 2572.

Yom Ha'atzmaut Celebration, Thursday, April 26, 7-8 p.m. Register at Service Desk. For details, **Mara.**

Lunch Time Concerts at Roy Thomson Hall Friday, April 20, Davenport Ensemble and on the 27th, students from Royal Conservatory of Music. Register at Service Desk. Bring lunch. For information, **Mara** ext. 2275.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Tom's Place Spring Warehouse Sale, a designer clothing fundraising event, Wednesday, April 18 through Sunday, April 22 at Bloor JCC.

Bloor JCC is looking for vendors and volunteers for Festival on Bloor, organized by Bloor JCC. Sunday, June 10, noon to 6 p.m. A highlight of the Festival is the arts and crafts sale with displays by Ontario innovative artists.

Seniors program co-ordinator is **Arlene Smith**.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Monday, April 16, Women's lecture series: Chronic Fatigue Syndrome-Fibromyalgia, 11:30 a.m. to 12:30 p.m. Pre-register. **Nadine** ext. 363.

Tuesday, April 17, Spring Luncheon, sing-along, dance, lunch, 12:30-2 p.m. Tickets at Desk. Information, **Janet** ext.259.

Wednesday, April 18, Casinorama, Tickets at Information Desk. Information, **Janet**.

Sunday, April 22, National Lifeguard service re-certification. **Graham** ext. 252.

Sunday, April 22, free bus tour to North York art galleries.1-5 p.m. Reserve. 416-736-5169.

Sunday, April 22,Yom Ha'atzmaut event at Children's Museum. For information, ext. 456.

KOFFLER CENTRE

Koffler Centre School of Dance at the Bathurst JCC offers a special 6-week spring course in Ballroom (couple dancing). Register now. 416-636-1880, ext. 273. Phone registrations accepted with credit card.

ABOUT PEOPLE

PRESTIGIOUS AWARD.

The Centre for Industrial Relations at the University of Toronto has awarded Alan Levy the prestigious Morley Gunderson Prize for outstanding achievement in the field of human resources and labour relations. Levy is manager of industrial relations and employee relations at educational broadcaster TV Ontario. Levy, a native of Winnipeg, has served on the executive of the Canadian Industrial Relations Association since 1996 and with the Toronto Area Industrial Relations Association since 1994.

Alan Levy

SINGLES EVENTS CAN BE FOUND ON PAGE 24

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The CJN encourages readers to direct any queries they may have on an upcoming event to the event's organizers.

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Coast to Coast

Young leaders gather for UIA conference

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Connect@Ottawa, UIA Federation Canada's fourth national young leadership conference, held here recently, was its largest ever.

About 250 young Canadian Jewish community leaders, as well as a group from Israel, gathered for a weekend of education and entertainment.

Planning the conference was a year-long project by a committee who met mostly by telephone and e-mail, with only the co-chairs, Jonathan Baker and Jacquie Manchevsky, based in Ottawa.

"We had to design a conference so that the most observant person could feel comfortable," said Baker.

Most of the conference took place during Shabbat. "In terms of Halachah," said Baker, "we didn't overlook even the most minute detail."

The keynote address following Shabbat dinner was delivered by Prof. Shulamit Reinharz, the only woman to hold the rank of full professor of sociology at Brandeis University.

Her topic, Leadership, set the tone for the weekend of leadership training.

Rabbi Moshe Shur, the "Rockin Renaissance Rabbi," director of the Queens College Hillel Foundation in New York, led participants in spirited song and storytelling.

Throughout the day on Saturday, participants were able to choose from a variety of worship services and workshops. There was also an optional visit to the National Gallery of Canada.

Conference participants were able to meet political personalities and get an inside glimpse into the news behind the headlines.

Jason Moscovitz, CBC chief political correspondent, gave a lunchtime address.

This was followed by a panel presentation on political activism and advocacy with Haim Divon, Ambassador of Israel to Canada; Ezra Levant, communications director for Stockwell Day; and Rob Ritter, executive director of the Canada-Israel Committee.

At Sunday's awards luncheon, awards for outstanding leadership were presented to Heather Adelson Zipkin and Jeffrey Berkowitz of Montreal; Lori Lerner of Vancouver; Stephen Kleiman and Aviva Orenstein Kalin (who was unable to attend) of London; Megan Zybutz of Calgary; Wendy Schneider of Hamilton; and Elana Carr, Lynn Kirshin, Lesley Arbus, Leslie Erlich and Eli Rubenstein of Toronto.

"It took a lot of energy to be a participant in this conference because it was packed with activity and there was not a minute to rest. I think people walked away with a lot more than they expected," said Baker.

Manchevsky said, "People left saying that this has taken their commitment to a higher level, especially people from the smaller communities."

Jewish values constant, says rabbi

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — While the structures and rituals are constantly changing and evolving with the times, the underlying values of Judaism remain the same, said Rabbi Niles Goldstein, at UIA Federations Canada's Fourth National Young Leadership Conference, Connect@ Ottawa, held here recently.

Rabbi Goldstein, founding rabbi of The New Shul, an innovative and multi-denominational congregation in Greenwich Village, N.Y., is also well known as the voice behind Ask the Rabbi on the Microsoft Network.

"Many Jews in our time have turned away from the Judaism of their parents and grandparents," he said."The goals are the same; only the means are beginning to change."

People today want active, participatory Judaism, said Rabbi Goldstein.

"Home Depot is successful because people want to get their hands dirty. It invites participation among people who go there."

Rabbi Goldstein has come up with a number of ways to attract young Jews to Judaism. The co-founder and educational director of Jewish Adventure Travel, he has led a number of Outward Bound trips.

"Jews flock to these programs in incredible numbers," he said."Jews have to experience Judaism in a way that they are receptive to; it has to affect their souls and not just their minds."

Retreat centres which create a comprehensive, total Jewish environment, are also effective, he said.

"They could last a weekend or a week, but can be powerful enough to change lives."

Although Rabbi Goldstein considered his Ask the Rabbi adventure in cyberspace to be rewarding and successful – "While you can't do a [brit milah] online, that lack of ritual itself is an enticement for many people attracted by spirituality" – he cautioned that technology presents a mixed benefit.

"The paradox of technology is that it draws people in at the same time that it distances them… It is a new pathway, but also a fairly problematic one."

On the positive side, technology is a great outreach tool. "You never have to look for extra chairs; you can reach people from all around the world; the anonymity often allows people to speak more candidly," said Rabbi Goldstein.

On the other hand, he said, "contact is not communication. It has become easy to rely on technology, but because of that, many people find themselves lonely and starved for relationships. No telephone conversation or e-mail can substitute for a face-to-face encounter," he said.

Whether the relationship is with God or with another human being, he said, it is important to get over our fears, to find new pathways and to reach out."A Judaism that is not relevant to our times and our needs will quickly become irrelevant to our times and to our lives," said Rabbi Goldstein.

He can be reached at Ask Rabbi Goldstein at www.ifaith.com and www.generationj.com.

Learning lessons of mass protest

On more than one occasion, I have used this space to explore the individual and collective responsibilities we have to the preservation and health of democratic principles in Canada.

That these responsibilities entail something larger than the periodic casting of an election ballot is a self-evident truth. A question arises, however, when we consider the flip side of the proposition. In offering our contribution to the political process, is it possible to overstep our appropriate bounds during the legitimate engagement in the exercise of democracy?

The issue is central to a development that has been brewing since the World Trade Organization meetings in Seattle a couple of years back were rocked by the massive demonstrations organized by a loose coalition of so-called anti-globalization activists.

Although the media have been seized with the 'existential' business of "l'affaire Grand Mère," you may have taken notice of the upcoming summit in Quebec City concerning the extension of NAFTA to all countries in Central and South America (with the exception of Cuba). Parallel to the organizing efforts for the summit has been a frenetic but determined effort to mobilize a colossal manifestation in opposition to the free trade agreement of the Americas.

To aid that effort, universities have rescheduled exams, certain MPs have arranged on Parliament Hill for instruction in " aggressive civil actions" and a trial protest run was undertaken at a Toronto meeting of finance ministers from the countries involved in the negotiation. In short, a campaign of huge proportions to disrupt the Quebec summit is unfolding – in no small way facilitated by those very institutions that are meant to foster and protect democracy.

Scene in Ottawa
By G.K. SIMCOE

Now, your instinctive reaction to all this is reasonable. Individuals and groups surely have the right, perhaps even the duty, to express opposition to those developments with which they disagree or which they view as a threat to important values and principles. Indeed, it is a most important responsibility.

However, when we examine the composition of the core groups co-ordinating the effort, we discover – as in Seattle – that many of them share nothing in common save an interest in undermining the credibility of the event. It is almost as if groups are wandering around looking for a vulnerable target and then coalesce into a pack once they identify a prey.

It would serve the Jewish community well to explore and understand this dynamic as it struggles to cope with the condemnation against Israel as Israel, in turn, struggles to cope with the violence unleashed by the Palestinians over the last seven months.

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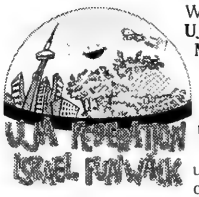
Tales from the FUNWALK



With spring, come thoughts of the **UJA FEDERATION ISRAEL FUNWALK 2001** on **MONDAY, MAY 21ST.**

How about spending this year's **Victoria Day weekend** - and **Yom Yerushalayim** - showing YOUR **solidarity** and **support for Israel** - and the magnificent capital of Jerusalem.

The **FUNWALK**, which customarily brings out up to 10,000 participants, includes four great checkpoints along the route - all of them stocked with wonderful refreshments and entertainment.

They are: the TD Centre, Alexandra Park, Trinity Bellwoods Park, and the ultimate destination, CNE & Ontario Place.

Of course, the action kicks off at Nathan Phillips Square which features the JF&CS Just-A-Second Clothing Drive, Mandell Entertainment and Yidden on Wheels.

The Alexandra Park checkpoint includes participants from *birthright israel*, and the Jordan Klapman Klezmer Band.

Trinity Bellwoods Park offers the Roots Boombox, Blinky the Police Car, Yogen Fruz, and much more.

Ontario Place is the site of the **FUNWALK Festival**.

The food was so popular at last year's **Festival** that hungry participants consumed 3,500 hot dogs, 5,000 bags of potato chips, and almost 3,500 cans of pop!

This year, for the first time, participants can register online at: ***www.jewishtoronto.net/funwalk2001.*** Registration on **FUNWALK** day, **May 21st**, is from 9:15 - 10:15 am at Nathan Phillips Square. The **FUNWALK** starts at 10:30 am. sharp! If you're 18+ and want a "run for your money," join the **7k FUNRUN** beginning at 10:25 a.m.

Rain or shine, the **ISRAEL FUNWALK 2001** promises to be another tremendous success. For more information call **416-631-5700** and be part of the exciting sights, sounds and tastes of Jewish Toronto's most popular annual event.

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THE 9TH ANNUAL Toronto Jewish Film Festival — FESTIVAL AT A GLANCE

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The 9th Annual Toronto Jewish Film Festival April 26 -- May 3, 2001

All programs take place at The Bloor Cinema, 506 Bloor Street West (@ Bathurst)

Tickets and Passes:

In advance: TJFF Box Office, April 2 - April 25. Call 416.324.9121 for further info

During the Festival: Bloor Cinema Box Office, April 26 - May 3

$15 Opening Night - The Travellers: This Land Is Your Land

$15 Comedy On Wry: What's So Funny About Being Jewish!
(Panel with David Steinberg, Michael Wex, Gail Singer, Mark Breslin, Diane Flacks and more!)

$125 Pass / $9 General Admission / $5 Seniors & Students / $5 Weekday matinees

Film Festival Web site: www.tjff.com

The Festival is generously supported by our Platinum Donors:
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Thursday, April 26

8:00 pm - **OPENING NIGHT**
(Festivities begin 7:15 pm)

THE TRAVELLERS:
THIS LAND IS YOUR LAND
World Premiere
Canada 2001 95 min. Director: Robert Cohen

The true story of The Travellers, the legendary Canadian folk music group and the first Canadian band to achieve international fame. Eventually, tensions between the group's members saw most of the original Travellers go their own ways. Director Robert Cohen, co-producers Shari Cohen and Karen King, and Jerry Gray and the New Travellers will be in attendance.

Friday, April 27

1:00 pm - **THE PRODUCERS**
USA 1968 90 min.
Director: Mel Brooks
Stars: Zero Mostel, Gene Wilder

In conjunction with its debut as a new Broadway production with Nathan Lane and Matthew Broderick, the TJFF is proud to present a rare theatrical revival of Mel Brooks' classic film comedy. The daring movie that launched Brooks' film career has to be seen to be disbelieved. Don't miss it!

3:00 pm - **THE BOURGEOISIE**
Israel 2000 92 min.
Director: Eytan Zur
Hebrew with English subtitles

Three episodes of the hit Israeli comedy-drama TV series which punctures the pretensions of the country's yuppified middle class that has it all - the best apartments, jobs, relationships and friendships - but is still not satisfied. If you liked Florentene, The Bourgeoisie is for you.

5:00 pm - **THE JAZZMAN FROM THE GULAG**
France/Netherlands 1999 58 min.
Director: Pierre-Henry Salfati
English / Russian with English subtitles

A thrilling true-life story of a forgotten talent. Polish - born Eddie Rosner was a classically-trained musician-turned-jazz artist, who once placed second only to the great Louis Armstrong in a trumpet contest. He was also briefly a member of Weintraubs Syncopators. Fleeing to the Soviet Union from the Nazis, he became one of Stalin's favourite musicians, but just as quickly wound up in a Siberian labour camp. A stunning hard luck saga.

With some rare jazz shorts featuring Benny Goodman and Artie Shaw, from the collection of Murray Glass (16 min. approx.)

Saturday, April 28

9:15 pm - **SIMON MAGUS**
United Kingdom 1999 102 min.
Director: Ben Hopkins
Stars Noah Taylor, Ian Holm, Rutger Hauer.

In a decaying shteti, with barely enough men around to form a minyan, the promise of a railway station holds out hope for prosperity. But who will benefit, the village's Jews or its Gentiles? A dark mixture of horror, fantasy and romance reminiscent of the work of Tim Burton and Terry Gilliam. Finely acted and hauntingly atmospheric.

With the short film THE SIGNATURE (LA FIRMA) (14 min.)

Midnight - **DAD ON THE RUN (COURS TOUJOURS)**
France 1999 92 min.
Director: Dante Desarthe
French with English subtitles

Can Bris be love? A lost foreskin, a nervous Jewish father and a Catholic woman dying to meet the Pope are just some of the elements in this uproarious French comedy farce about tradition, lust and love.

Sunday, April 29

9:00 am – **BAGEL BREAKFAST WITH AARON LANSKY**

10:00 am - **J.B. SALSBERG MEMORIAL LECTURE**

To celebrate A Thousand Years of Yiddish, the Toronto Jewish Film Festival and The Committee for Yiddish, of UJA Federation, are bringing Aaron Lansky, founder and Executive Director of the National Yiddish Book Center in Amherst, Massachusetts, to give the J.B. Salsberg Memorial Lecture. Prior to the lecture, you can meet Mr. Lansky at the theatre for a "Bagels with Aaron" breakfast. The lecture is made possible through the generosity of the Salsberg family. Ticketed free event.

Noon - **LOVE AND SACRIFICE (LIBE UN LAYDNSHAFT)**
USA 1936 75 min.
Director: George Roland
Yiddish with English subtitles

We are pleased to present the newly-restored (by the National Center for Jewish Film) version of producer Josef Selden's melodramatic classic, based on the novel by Isidore Zolatarefsky. Rose is a middle-class Yiddishe mama who, in order to protect her children, goes to prison for killing the man who compromised her. Daniella HarPaz Mechnikov, who did the subtitles on the restoration of Love And Sacrifice, will be in attendance.

With the short film THE ANGEL'S FOOT CAKE (Der Fus Tort) (6 min.)
Director Sharon Katz (The Angel's Foot Cake (Der Fus Tort)) will be in attendance.

2:30 pm - **PANEL DISCUSSION: COMEDY ON WRY: WHAT'S SO FUNNY ABOUT BEING JEWISH! (90 min.)**

Join David Steinberg (TV's Big Sound), Mark Breslin (Yuk Yuk's comedy clubs), Gail Singer (Wisecracks), Diane Flacks (TV's P.R.), writer/performer Michael Wex as moderator, and other auspicious panelists for an entertaining discussion on Jewish humour and just what makes Jewish comedy "Jewish". Preceded by clips from Sid Caesar's Your Show of Shows.

5:00 pm - **WEINTRAUBS SYNCOPATORS: TO THE OTHER END OF THE WORLD**
Germany 2000 83 min.
Directors: Jorg Sussenbach, Klaus Sander
English voice-over, German with English subtitles

One of the most popular groups in Germany in the 20s, the Jewish Weintraubs Syncopators mixed traditional jazz with Victor Borge-like comedy. But their fame as the "Harlem Globetrotters of Jazz" did not protect them when the Nazis came to power.

With some rare jazz shorts featuring Benny Goodman and Artie Shaw, from the collection of Murray Glass, (16 min. approx.)

7:00 pm - **SLEEPING WITH THE ENEMY: AN ISRAELI-PALESTINIAN JOURNEY TO JAPAN**
Israel 2000 52 min.
Director: Dov Gil-Har
English / Japanese / Hebrew / Arabic, with English subtitles

In recent years, the Japanese government, in an attempt to help the Israeli-Palestinian peace process, has sponsored mixed groups of Israelis and Palestinians on trips to Japan. The plan was for the two sides to get to know and understand each other better. Dov Gil-Har followed one such group, as they slept, ate, and argued together, while interacting with their delighted hosts who may have known little about Jews or Arabs. Director Dov Gil-Har will be in attendance.

With the short film HUMMUS FOR TWO (30 min.)

9:15 pm - **LES FANTÔMES DE LOUBA France 2001 (107 min.)**
Director: Martine Dugowson
Stars Elsa Zylberstein, Camille Japy, Jean-Philippe Ecoffey
French with English subtitles

The captivating Elsa Zylberstein stars as Louba, tortured and haunted, the daughter of Holocaust survivors. Abandoned by her father as a child and betrayed as a woman both by her lover and her friend, Jeanie, Louba seeks revenge when her past catches up to her.

With the short film PASSENGERS (15 min.) Director Francine Zuckerman (Passengers) will be in attendance.

THE 9TH ANNUAL Toronto Jewish Film Festival

FESTIVAL AT A GLANCE

Monday, April 30

1:00 pm - **THE KOMEDIANT**
Co-presented with the Hot Docs Canadian International Documentary Festival
Israel 1999 82 min.
Director: Arnon Goldfinger
English / Hebrew / Yiddish, with English subtitles

The late Pesach'ke Burstein was one of the most acclaimed Yiddish theatre actors of his day. But his drive to succeed, supported by his actress wife Lillian Lux, adversely affected his family. Pesach'ke's children, Susan Burstein-Rot and Mike Burstyn, widow Lillian Lux and actor Fyvush Finkel (TV's Boston Public, Picket Fences) are interviewed in this fascinating documentary.

3:00 pm - **EMMA GOLDMAN: THE ANARCHIST GUEST**
Canada 2000 42 min.
Director: Coleman Romalis

Toronto filmmaker Coleman Romalis shines a probing spotlight on Emma Goldman, the renowned American feminist and anarchist who was exiled from the U.S. on charges of treason in 1926. Intriguingly, "Red Emma" spent much of the last fourteen years of her life in Toronto. Friends, historians and journalists reminisce about this remarkable woman, who never achieved the happiness she sought. Director Coleman Romalis will be in attendance.

With the short film THE INTERNATIONALE (31 min.)

5:00 pm - **LAUGHTER ON THE 23RD FLOOR**
USA 2000 103 min.
Director: Richard Benjamin
Stars: Nathan Lane, Saul Rubinek, Mark Linn-Baker, Dan Castellaneta

Neil Simon's tribute, shot in Toronto, to Sid Caesar's classic Your Show of Shows and its writers is brought to the screen in a loving, fictionalised re-creation of the early days of television. A special presentation in collaboration with Showtime Networks Inc. Ticketed free screening.

7:15 pm - **SHTICK, SCHMALTZ AND SHTEREOTYPES II**
USA various years 120 min. approx.
Curator: Murray Glass

Another edition of Shtick, Schmaltz and Shtereotypes (TJFF 1999), returns this year, featuring the best in Jewish humour through the years. Early classics such as Cohen on the Telephone and more recent routines such as Lenny Bruce's animated Thank You, Mask Man, are on the bill along with such popular performers as Sid Caesar, the Marx Brothers, Danny Kaye, The Three Stooges and Burns and Allen. Enjoy! Curator Murray Glass will be in attendance.

9:45 pm - **KIPPUR**
France / Israel 2000 118 min.
Director: Amos Gitai
Hebrew with English subtitles

Based on Amos Gital's experiences as a young soldier, Kippur delivers an unromantic view of war via a focus on two men who, as the film opens, are trying desperately to connect with their army unit. They end up simply retrieving the wounded from the battlefields for medical treatment.

Tuesday, May 1

12:30 pm - **STUDENT PROGRAM (53 min.)**
With FINBAR LEBOWITZ , NOMI'S BAT MITZVAH and UNTITLED
Director Jessica Sharzer (Nomi's Bat Mitzvah) will be in attendance.

3:00 pm - **A TRIAL IN PRAGUE**
USA 2000 83 min.
Director: Zuzana Justman

During the Cold War, 14 very powerful men (11 of them Jewish) were tried in Czechoslovakia on charges of spying for the West. Completely innocent, they were, nonetheless, forced to confess and all but three were executed. Ironically, many of them had previously participated in fabricating charges against others, who were convicted in the same kind of "show" trials. A powerful indictment of the Communist party, and a timely and powerful reminder of a horrific past. Filmed previously by Costa-Gavras as a feature, The Confession. Director Zuzana Justman will be in attendance.

5:15 pm - **SHORTS ON THE EDGE (86 min.)**

With IN THE BLOOD, STILL (STILLE), KING OF THE JEWS and THE WALNUT TREE
Director Wendy Oberlander (Still (Stille)) will be in attendance.

7:30 pm - **VULCAN JUNCTION**
Israel 1999 102 min.
Director: Eran Rikiis
Hebrew with English subtitles

In the week before the 1973 Yom Kippur War, in Haifa, a rock group prepares to hit the big time – or so they hope. When a promoter offers a contract to the singer and lead guitarist, if he dumps the band, the group's future is in jeopardy. With a pounding soundtrack, including hits from Deep Purple, The Hollies, King Crimson and Jethro Tull, Vulcan Junction is a vivid re-creation of a more innocent time in Israel.

With the short film **COCK FIGHT (14 min.)**

10:00 pm - **LENNY BRUCE: SWEAR TO TELL THE TRUTH**
USA 1999 94 min.
Director: Robert B. Weide

Stand-up comedian Lenny Bruce's path to stardom was not easy: He was routinely busted for obscenity, he was a Jew who offended the Jewish establishment, and he was a heroin addict with legal troubles. However, Bruce influenced everyone from Richard Pryor to Robin Williams. A powerful Emmy Award winning and Oscar nominated documentary.

Wednesday, May 2

1:00 pm - **ISRAELI SHORTS (99 min.)**
Hebrew with English subtitles
With OPERATION YY, THIS AIN'T SAN FRANCISCO, BICYCLE, COHEN'S WIFE and A PURE PRAYER. From The Sam Spiegel Film & Television School, Jerusalem, Jerusalem's Ma'ale School of Communications and Tel Aviv's Camera Obscura School of Arts.

3:00 pm - **SUGIHARA: CONSPIRACY OF KINDNESS**
USA 2000 102 min.
Director: Robert Kirk
English / Hebrew / Japanese with English subtitles

In 1942, Chiune Sugihara, the Japanese Consul-General in Kaunas, Lithuania, began issuing passports to Jews trying to flee Hitler. By the time of his recall to Berlin, he had saved the lives of thousands of refugees. This surprising and engrossing documentary unveils the life and acts of that rare figure who did what was right simply because he felt he had to. Producer Diane Estelle Vicari will be in attendance.

5:30 pm - **KAPO**
Israel 1999 55 min.
Directors: Dan Setton, Tor Ben Mayor
English / Hebrew, with English subtitles

At the time of the 1961 trial of Adolf Eichmann, there were forty other war crimes trials taking place simultaneously in Israel. Surprisingly, the defendants in those cases were Jews - "Kapos" - who had been installed by the Nazis to keep their religious compatriots in line and were often compelled, they claimed, to aid in their murders. A painful, hidden part of the Holocaust is sensitively handled by Israeli directors Setton and Ben Mayor.

With short films WIERZBNIK: IMPRESSIONS OF A TOWN THAT WAS (17 min.) and ECHO (14 min.)
Director David Stein (Wierzbnik: Impressions of a Town That Was) will be in attendance.

8:00 pm - **THE SWEETEST SOUND**
USA 2001 58 min.
Director: Alan Berliner

Obsessed with the thought that there might be more than one person with the same name as him, Alan Berliner set out to investigate. Eight hundred letters later, he found twelve namesakes from all over the globe and promptly invited them all to dinner. A witty exploration, the documentary is an inspired work from multi-talented Berliner. Director Alan Berliner will be in attendance.

9:45 pm - **TOTAL LOVE (TLV)**
Israel 2000 83 min.
Director: Gur Bentwich
English / Hebrew, with English subtitles

A drug that makes people fall instantly in love leads to a romantic entanglement involving three men and a woman named Renana, whom the trio want to rescue from jail. A wild, eccentric ride.

Thursday, May 3

1:00 pm - **ALL MY LOVED ONES**
Czech Republic 1999 94 min.
Director: Jiri Hubac
Czech with English subtitles

A sweeping drama about the Silberstein family and what happens when the Nazis take over Czechoslovakia. Inexorably, German racial laws begin to impact on the Silbersteins, particularly affecting Sam, a renowned concert violinist who wants to marry a non-Jew. Only the British effort to bring Jewish children to safety in England holds any hope for the youngest member of the family. A powerful melding of fact and fiction.

3:00 pm - **WANDERINGS: POSTCARDS FROM THE DIASPORA**
Canada 2001 48 min.
Director: Nikila Cole

Vancouver filmmaker Nikila Cole, and her 12-year-old daughter, commemorated the latter's bat mitzvah by searching for signs of Jewish life in the unlikeliest of places. What they found in countries such as South Korea, Jamaica and the Philippines, was moving and astounding, and constitutes a special look at Jews from distant lands. Director Nikila Cole and her daughter, Sarah, will be in attendance. Former Torontonian Howard Elias, Director of the Hong Kong Jewish Film Festival, will introduce the films.

With the short film THE LAST JEWISH TOWN (37 min.)

5:30 pm - **COMEDY SHORTS (56.5 min.)**
With FINBAR LEBOWITZ, ALLERD FISHBEIN'S IN LOVE, OBSESSED WITH JEWS and GEM

Neil Keller (star of Obsessed With Jews) will be in attendance.

8:00 pm - **CLOSING NIGHT**

LISA
France 2000 108 min.
Director: Pierre Grimblat
Stars: Benoit Magimel, Sagamore Stévenin, Jeanne Moreau
French with English subtitles

A young documentary filmmaker sets out to discover what happened to a budding young actor who disappeared nearly sixty years before, during the German occupation of France. He tracks down Lisa, who met and fell in love with the actor, while she was recuperating from tuberculosis in a sanitarium when they were young. As the filmmaker begins uncovering the mystery, his own familial past and its secrets come to light. A gorgeous, luminous tale of star-crossed lovers.

With the Oscar-nominated short film ONE DAY CROSSING (25 min.)

****Schedule subject to change****

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Virtuosi di Toronto ~ Fabio Mastrangelo

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7:30 p.m.
Toronto Centre for the Arts
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Tickets $50 and $36

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Wednesday, April 25, 2001 – 7:00 PM
Shaarei Shomayim Synagogue, 470 Glencairn Avenue

Yom Ha'Zikaron • Yom Ha'Atzmaut

Design: Mitchell Shore Creative Services Inc. (416) 635-8776

Coast to Coast

Winnipeg CJA campaign exceeds goal

By MYRON LOVE
Prairies Correspondent

WINNIPEG — For the second year in a row, the Combined Jewish Appeal campaign has exceeded its goal.

In 1999, the campaign took in $3.4 million, four percent over the target and almost $400,000 more than the year before.

In 2000, the campaign finished at about $3,541,000, again surpassing the target set.

"The principal reason for our success in 2000 was that so many people at all levels increased the size of their gifts," says Gerry Koffman, CJA executive director.

"It was a community effort rather than [a result of] one, two or three individuals giving a lot more. What makes it even more incredible is that we started $112,000 in the hole because of the deaths of several donors who contributed in the 1999 campaign."

The Women's Campaign also exceeded its goal. The Women's Campaign, Koffman says, finished with $755,000, as compared to the $742,000 that campaign organizers expected.

In total, Koffman says, there were about 3,800 gifts, including 156 brand new gifts. Over 1,000 people contributed more than they had previously.

Winnipeg is the only jurisdiction with a two-line card that allows donors to choose how much of their contribution to direct to local needs and how much to donate to Israel or other Jewish communities overseas.

The breakdown this year was similar to last year's, with 72 percent staying in the community and the rest going abroad.

Last November, Koffman says, the Winnipeg CJA's accomplishments were recognized with a Pinhas Sapir Award at a gathering in Chicago.

The award is named after a longtime former Israeli finance minister and recognizes such factors as campaign excellence, new initiatives and overall community involvement.

Last year, five Sapir Awards were presented. Winnipeg was the only Canadian community to receive one.

One of the new areas that the CJA is looking at is developing initiatives related to bequests and endowments, Koffman says.

He reports that the target for the 2001 campaign is $3.75 million and that the new campaign team is already at work. Last year's co-chairs Marcia Cowan and Sandra Secter will again lead the campaign. Mira Buchwald and Bev Goldberg will be the new chairs of the Women's Campaign.

Secter is a past chair of the CJA Women's Campaign and board member of numerous Jewish organizations including the Jewish Federation of Winnipeg. Cowan is immediate past president of the Jewish Foundation of Manitoba and also very active in the community.

Buchwald has been a CJA canvasser for 40 years, and her father, Ralph Hamovich, is a past executive director of the CJA.

"I grew up in a Zionist household where helping others was a way of life," Buchwald says.

Goldberg grew up in the same type of committed household. The elementary school French teacher has been a CJA canvasser since she was in high school, and was co-vice-chair of the Women's Campaign for the past two years. She received the Max Nathanson Young Leadership Award winner five years ago.

Reunion to mark school's 90th jubilee

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Wheels have been put been in motion for a comprehensive I.L. Peretz Folk School reunion to celebrate the school's 90th jubilee.

A meeting was held in November which was attended by 36 former students – and chaired by Laurie Mainster – to begin planning the event for the summer of 2003.

The Peretz School was established in 1914 to teach Yiddish to the children of the Jewish immigrants who had flocked to this city in the years just prior to World War I.

For the first half and more of the 20th century, Winnipeg's Jewish community was a strongly Yiddishist community and the Peretz School thrived. Because of increased operating costs in the 1970s, the school was amalgamated in 1981 with the Talmud Torah under a newly formed Board of Jewish Education.

Following the sale of the last Peretz School building, the monies were deposited with the Jewish Foundation of Manitoba and the I.L. Peretz School Trust Fund was established to create a lasting legacy in the school's name. The fund is administered by a Board of Governors consisting of all the school's living past presidents (including Mainster) and monies are applied to operating costs in perpetuity.

There have been a series of successful class reunions over the past couple of years and Mainster noted that the last Peretz School reunion was held in 1964 to commemorate the school's 50th anniversary.

A recent poll of former students in Winnipeg determined that there is widespread support for another such major reunion.

Start-up funding for the project – a sum of $5,000 – has been approved by the Board of Governors and a bank account dedicated to the program has been set up. A part-time secretary has been hired to look after correspondence, meeting reports and other needs that will come up.

Over the next three months, organizers are focusing on building up a databank of names of former students. A phone line has been established at the home of Peretz School graduate Mindy Zabenskie (204-582-2003), as well as an e-mail address – peretzschoolreunion@hotmail.com. So far there are 400 names in the databank.

To further publicize the reunion, a message has been included on the Yiddish Web site, Mendele, and there will be ads inserted in the major Canadian Jewish newspapers.

Coast to Coast

CJC calls for deportation of Nazi in B.C.

By MARLANE PRESS
Pacific Correspondent

VANCOUVER — Canadian Jewish Congress (CJC) is stepping up its efforts to have the federal War Crimes Unit deport a former Nazi guard convicted in Italy of murdering Jewish civilians.

Deportation and denaturalization procedures for East Vancouver resident Michael Seifert are moving more slowly than CJC would like.

In a similar case, a Federal Court judge last month ordered the deportation of an Ottawa man, 76-year-old Wasyl Odynsky, for knowingly concealing his role as a guard at forced labour and concentration camps between 1943 and 1944.

Seifert, a Ukrainian member of the Nazi SS, also lied about his Nazi past when he applied to enter into Canada in 1951, said Jack Silverstone, executive vice-president of CJC. Now Silverstone wants to see the government take appropriate action.

"We have communicated with the Italian Embassy on this issue, but we have not yet been favoured with a reply," Silverstone said. "Nor is the War Crimes Unit releasing any information at all as to whether they are proceeding by way of an extradition. Nor are they indicating whether they are planning to proceed without waiting for any possible extradition request.

"The fact that he's living here in this country now is offensive."

In November 2000, a military tribunal in Italy found Seifert guilty on nine charges involving the torture and murder of 11 Jewish civilians in an Italian concentration during World War II.

Seifert, a retired sawmill worker, did not attend the trial but was ordered imprisoned for life. He was also ordered to pay $70,000 compensation to groups representing his victims. Seifert's camp commander was sentenced to 30 years imprisonment in 1946.

"The War Crimes Unit had an observer at the trial, so they are very familiar with this case," Silverstone said. "We'd like things to move quickly and see the denaturalization proceed commence immediately."

The Italian court heard witnesses testify that Seifert was a guard at the Bolzano concentration camp. They said he terrorized and killed civilian prisoners in 1944 and 1945. One charge referred to an incident in which Seifert tied a male prisoner to a fence and beat him to death while forcing other inmates to watch. Another charge involved the rape of a pregnant woman who was tortured using cold water and left in isolation to starve death.

"This individual was not a suspected member of a party and was not coerced," Silverstone said. "He was convicted by a western democratic country of mass murder, so there's no grey area here. We fully expect that the government will take the appropriate actions. We certainly intend to continue in our efforts by making this an international issue and we have raised this with our American colleagues on an international level."

The Italian court was told that last year Seifert transferred half his interest in his East Vancouver home to the name of his wife, Christine.

MATZAH COVERS: Students from Hamilton's Jewish Community Day School with the matzah covers that they made.

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The diplomas are appropriate for scholars in Jewish history, texts, social sciences, and other areas; teachers in Jewish schools; community workers; and anyone else with a serious interest in Jewish Studies.

Some scholarships are available for graduate research in Jewish Studies and for study in Israel.

For further information and applications, contact Professor Michael Brown, Director, Centre for Jewish Studies.

Email: michaelb@yorku.ca; Tel: 416-736-5823; Fax: 416-736-5344

Beth Jacob V'Anshe Dridz Congregation (BYAD) and
Toronto Area Study Institute of Jewish Medical Ethics
are pleased to invite the entire community to a

Conference on Jewish Medical Ethics

Sunday April 22nd , 2001

9:30 a.m. – 4:00 p.m.
to be held at BYAD Congregation, 147 Overbrook Place

9:30 a.m.
The Halachic Response to Scientific Discovery Throughout the Ages
Rabbi Dr. Eddie Reichman
Attending Physician Montefiore Medical Center, N.Y.; Assistant Professor, Albert Einstein College of Medicine

10:45 a.m.
Human Experimentation – Halacha and History
Dr. Beni Gesundheit
Research Fellow in Hematology Oncology at the Hospital for Sick Children; Ph.D. Candidate Jewish Medical Ethics, University of Toronto

12:00 noon – Lunch & Learn
Recent Advances in Biotechnology: Concurrence & Conflict: A Torah Perspective
Rabbi Dr. M.D. Tendler
Professor of Biology and Professor of Talmud, Yeshiva University; Chairman Medical Ethics Task Force, UJA-Federation of Greater New York; Spiritual leader, Community Synagogue of Monsey

1:30 p.m.
Live Organ Donors and the Frontiers of Organ Transplantation
Rabbi Dr. Eddie Reichman

2:15 p.m.
Critical Care Medicine: When Curing Becomes Caring
Rabbi Dr. M.D. Tendler

3:00 p.m.
A Time to Live and a Time to Die – A Clinical Case Presentation and Group Discussion
Dr. Warren Goldstein
B.Sc. M.D. F.R.C.P.C Neurologist, York Central Hospital and Sunnybrook Health Sciences Centre; Member Physicians Advisory Board International Institute of Jewish Medical Ethics.

Lunch included. Fee $20 / Students $10 / Physicians $36 *(with accreditation certificate)*

This event is an accredited group learning activity as defined by the Maintenance of Certification Program of the Royal College of Physicians and Surgeons of Canada.

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Benjamin's Farm explores farm life in Ontario

By MOURA WOLPERT
CJN Correspondent

Ezra Perlman is "Benjamin."

HAMILTON — What's it like to live on a farm?

For most people who grew up in the city like documentary filmmaker Jennifer Howe, answering that question is difficult.

But after Howe married her high-school sweetheart, Benjamin Loewith, and went to live with him on his family farm, she had all the answers she needed to put together a documentary for children about farm life.

The documentary, *Benjamin's Farm*, is airing this month on TVOntario for a few minutes each morning.

The farm, in Lynden, Ont., has a rich history. Benjamin's late grandfather, Joe Loewith, and grandmother, Minna, Jewish refugees from Czechoslovakia, began to work the land over 50 years ago when they came to Canada in 1938, an opportunity that was their ticket to safety.

While many of the children and grandchildren of Jewish farmers left the land to pursue other endeavours, Benjamin's dad, Carl, and uncle, David, chose to stay, becoming award-winning dairy farmers in the process.

After graduating from Ryerson University's radio and television arts program in 1998, Howe and fellow student Rakah Shah, former host of the TVO's children's program *The Nook*, formed their own company, August Productions. Howe had already made several videos for agricultural companies, and the two began to discuss the idea of a film for children about life on a farm.

Benjamin's Farm depicts many aspects of farm life in Ontario, including the milking barn, the goat barn, the chicken hatchery, the apiary, corn and wheat fields and other farming crops. It was filmed primarily on the Loewith farm, as well as on neighbouring land. The real Benjamin, Carl, David and David's wife, Bonnie, a family physician, appear in the film.

"I shot 40 hours of footage," said Howe. She then edited that down to 155 minutes. Unused footage, she explained, can be used for other documentaries. The Ontario ministry of agriculture has already selected several segments of the documentary to be shown in schools.

The part of Benjamin is played by five-year-old actor Ezra Perlman of Toronto. Howe said she chose Perlman because of all the children she auditioned, he was the only one who produced a realistic cow sound. "All the others just said 'moo,'" Howe quipped.

Howe raves about the young star. "He's very intelligent," she said. "We took our cue from his mom [Masha Bueller] and used only an adult vocabulary. He was fun to work with."

Howe is now working on a French version of *Benjamin's Farm*, which is to be shown on TVO's French channel, TFO, in September.

ישראל

The Consulate General of Israel, Toronto

The community is invited to attend a

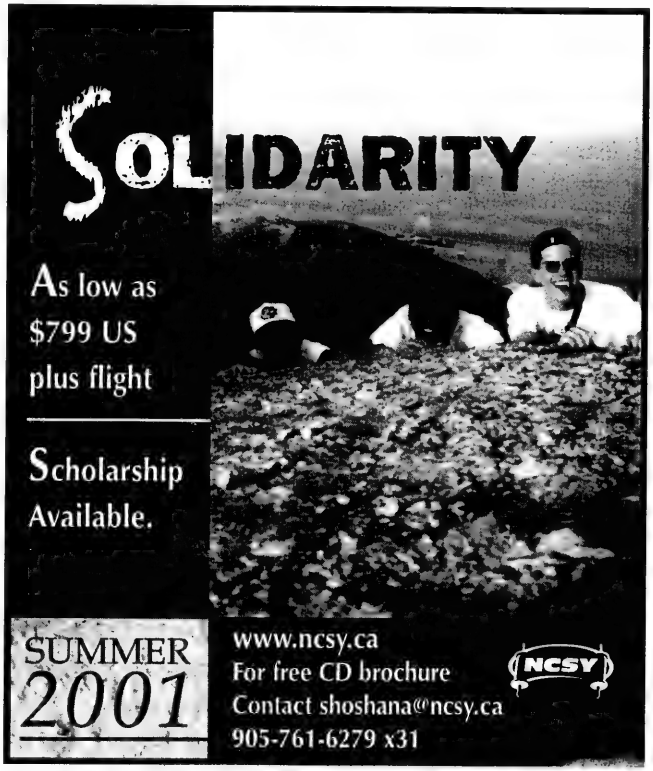
YOM HAZIKARON ASSEMBLY

in memory of Israel's fallen

Tuesday, April 24, 2001, 7:30 p.m.

א' באייר תשס"א

Beth Emeth Bais Yehuda Synagogue
100 Elder Street (parking lot on Wilmington)



On Campus

Anti-Israel resolution adopted

By JANICE ARNOLD
Staff Reporter

MONTREAL — Concordia University students have just voted in favour of an anti-Israel resolution in a referendum open to more than 20,000 undergraduates.

The resolution, made in the name of all students, urges the Canadian government to cut diplomatic and economic ties, if necessary, "to pressure the state of Israel to grant the Palestinians an economically viable state and the right of return of all Palestinian refugees to their homeland."

The resolution also says Canada should force Israel "to respect all international laws, in particular, UN Security Council resolutions and the fourth Geneva Convention on human rights."

The resolution, headlined "Palestinian Human Rights," was included on the ballot with the elections for Concordia Student Union (CSU) leaders. Thirteen other resolutions were also put to a referendum, but this was the only foreign issue on the ballot.

The fact that the vote was relatively narrow (774-647) and the turnout so low provided members of the Hillel Jewish student association with some consolation, says co-president Avi Finegold.

"It's really a pyrrhic victory," Finegold says. "I think the Canadian government will be intelligent enough to realize that the number of students who voted for this resolution represent a very small minority. It's sort of ludicrous, almost meaningless, that 774 people can set official policy for 20,000 students. I'm comfortable that the majority do not actually support this sort of thing."

Hillel campaigned against the resolution and stepped up efforts to present Israel's case. Finegold says he is heartened that 647 students bothered to vote against the resolution given the apathy with which most view the CSU elections.

There are believed to be less than 1,000 Jewish students at Concordia, and over 4,000 Arab students. In total, only 1,855 voted at all in the CSU elections.

Finegold notes that the winning CSU slate, headed by president Sabrina Stea, is known for its Palestinian sympathies and was supported by Solidarity for Palestinian Human Rights (SPHR) and the Muslim Students Association.

The inclusion of this resolution on the student-election ballot did not generate the vitriolic rhetoric that rocked Concordia's downtown campus last fall when violence between Palestinians and Israelis was at its height. At that time, Hillel and SPHR, a mainly Arab student group that has conducted an aggressive anti-Israel campaign, were bitter opponents. Jewish students complained that they felt besieged and even physically intimidated by the pervasiveness and hostility of SPHR propaganda.

The situation escalated when the CSU called a general assembly in November to vote on a shorter anti-Israel resolution, saying its bylaws required it to call the assembly because over 100 students had signed a petition to do so.

That resolution called on Canada to pressure Israel to abide by UN resolutions 242 and 336 adopted by the Security Council in 1967 and 1973 and demanding Israel's withdrawal from the West Bank and Gaza, or else cut ties with the state.

Hillel urged students to boycott the assembly, which drew over 400 students, below the quorum of 525. Those present voted to include the resolution in the CSU elections and to make it more explicit.

In an opinion piece published in the student newspaper *The Link*, Farah Weizerman writes that the vote "merely represents the wishes of a calculating group within the school," and not the student body.

Weizerman writes that Concordia is no place for debating "outside political issues" because it is so ethnically diverse. Votes like this one "isolate" minority groups and jeopardize their safety, she says, pointing out that Hillel members have been "harassed, threatened or subjected to racial slurs" because of their support for Israel.

Finegold agrees. The anti-Israel resolution sets a precedent that could lead to other ethnic groups finding themselves out of favour on campus because they are seen to be on the wrong side of a political issue, he says.

Concordia rector Frederick Lowy replies to concerns about the tensions between Jewish and Arab students in the latest issue of the *Concordia University Magazine*.

Lowy writes that the "vigorous and, at times, acrimonious debates" have not been unusual at a university that has what he believes to be the largest number of students of Middle East origin of any Canadian university. What has been unusual is "the extent and depth of the confrontation" between the two sides.

"Many alumni and representatives of Jewish and Muslim institutions and organizations have complained of what they perceived to be biased or overly permissive attitudes on the part of Concordia's administration, while others have complained that the administration has been too strict, and has interfered with free speech and the expression of justifiable anger," he writes.

Yet, he says, any instance of harassment, intimidation, threats or violence will be "dealt with promptly, in accordance with Concordia's Code of Rights and Responsibilities."

It is "unacceptable" that some Jewish students have felt so intimidated by angry Arab students that they feel they have to remove kippot, he writes. But he also writes that "some Muslim students, who already experience general North American attitudes as hostile and stereotypical, have felt even more isolated."

In his article, Lowy says he is satisfied that the mediation helped contain "some of the excess zeal of the more militant students," but Finegold feels Lowy has painted an overly rosy picture of the outcome of the mediation effort.

"Nothing really came out of it. Things fell apart very quickly. The Palestinians kept pushing the envelope on what they can do on campus...Lowy's hands are tied. Concordia has a large number of Jewish backers, but he has to uphold free speech, and Concordia sees itself as a liberal university."

Yet, Finegold says, relations this semester between Hillel and the SPHR were calmer, more a "war of words and less a direct confrontation."

Yom Hashoah יום השואה
Community Holocaust Remembrance
at Beth Radom Congregation
18 Reiner Road
(opposite Earl Bales Park)
Thurs., April 19, 2001, 7:30 p.m.

Officiated by:
RABBI CANTOR DAVID BAGLEY
Spiritual Leader, Beth Radom Congregation
RABBI PHILLIP SCHEIM
Beth David B'nai Israel Beth Am Congregation

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The Adult Centre for Liberal Jewish Learning

Incorrect use of power of attorney can lead to abuse

By BEN ROSE
Special to CJN

TORONTO — Giving a power of attorney to the wrong person can lead to abusive situations for a dependent person, says the director of the Centre for Advocacy for the Elderly.

Quoting one case, Judith A. Wahl said an elderly Jewish father learned too late that he had given power of attorney to a son who withdrew $10,000 from the father's bank account to put towards a new car and to use for himself.

"We handle many cases in which Jewish elderly would be the victims if they are not careful about giving control of their property to the wrong person," Wahl said.

The centre sends people to visit many senior Jewish groups, including one at the Bernard Betel Centre.

It is not generally known that a power of attorney can be restricted to certain expenditures, Wahl said. For example, if a woman has valuable heirlooms or jewelry and wants certain people to get them, she can say so in the document.

Another example was a personal one. "My mother gives me a narrow power of attorney to pay her bills while she is in Florida, but it would not allow me to take money from her account," Wahl said.

Wahl usually shows groups a video, based on actual cases handled by the advocacy centre; it shows one daughter berating her mother for a number of reasons and threatening to take control of her finances, while another daughter treats her in an understanding, kindly way. The latter explains what the power of attorney will enable her to do, and it is to this daughter that the mother entrusts her property.

Wahl said the centre often helps elderly people who are being discharged from hospital and given no choices, but are sent to the first long-term care nursing home that becomes available.

"I know a lot of hospitals are doing this, but they have no right to do it under the law, as long as the person being discharged is reasonable about the situation. We have helped people who were threatened with going to a nursing home 200 kilometres away."

Her first case involved a 72-year-old woman charged with a driving offence. The centre was able to help the woman win her case in court, Wahl said.

Wahl said the centre often acts for residents of nursing homes and retirement homes in cases of complaints over food or use of physical restraints. "We are working to make things better for the elderly in nursing homes," she said.

It is not generally known that the legislation on nursing homes allows people whose only income is their government pensions to pay less than the basic rate for their accommodations, she said. This would apply to people whose income is less than $14,000 a year. Assets, such as ownership of a home, are not considered as part of income.

"We don't do a lot of powers of attorney, except for people who have a very low income, but we are certainly willing to give advice."

Wahl, a lawyer who first entered practice in 1979, said the Centre (416 598-2656) has five lawyers and three support workers on staff.

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Yiddish group comes to BJCC

By BEN ROSE
Special to The CJN

TORONTO — Evelyn Yuditsky, 83, leads a Fun With Yiddish group at Bernard Betel Centre for Creative Living and hopes to do the same at the Bathurst Jewish Community Centre (BJCC).

"My dream is to keep Yiddish alive," says Yuditsky. "My mission in life is to find out who I am and what my roots are."

Asked if she is winning her dream, she replies: "Maybe in a small way I am."

Yuditsky, who handed out election pamphlets at the age of four, was steeped in Yiddish in her Montreal home. She came to Toronto 12 years ago.

She started Fun With Yiddish at Bernard Betel without a budget or grants – about 50 people now participate twice a month. Eventually she received a budget at Betel and now sometimes invites guest lecturers to talk about their experiences. The BJCC started the group, with Yuditsky as facilitator, on a trial basis April 11.

"My secret is that I tell jokes in Yiddish or Yinglish and let people tell their own stories. They can say anything, in Yiddish if they can, or whatever," Yuditsky says. "Most of the group are people who were born in Canada but haven't had a chance to hear Yiddish spoken since their parents spoke it when they were young. But I have a few Holocaust survivors as well who want to hear Yiddish."

She tells a story about a young man who sent his mother a talking parrot for her birthday, only to discover that she cooked the bird for her dinner. "How could you do that?" her son asked. "Well, if he's such a smart bird why didn't he say something?" the mother replied.

Another of Yuditsky's favourite stories is about a woman who went from person to person asking if they spoke Yiddish, and then, in English, asked for the right time.

Yuditsky was recently married for the second time. On her first date with Ed Yuditsky, 81, she says she threw away her cane, which she was using after a hip replacement, so he would not think she was disabled. Both are executive members at Betel and the BJCC.

On that first date, "I asked Ed to hold my hand, as it was a long walk from the car to the McMichael Gallery," she says.

Her first husband, Jack Rabkin, a butcher, died three years ago in Toronto, where they had moved in 1988. She says their first years in Toronto were hard, as they had few friends.

Some time after Rabkin's sudden death, she met Yuditsky, a widower and former Hebrew teacher in Winnipeg for 30 years, at Betel Centre. He leads the junior congregation at Beth David Synagogue.

Yuditsky's parents, Rebecca and Benny Usden, who were married for 62 years, came to Montreal from Vilna, Poland, in 1909. Her mother, an early feminist, organized garment workers who were being exploited in sweat shops. Her father, who was given the name Benny by an immigration officer who couldn't get his tongue around his real name of Pinchus, was an operator, working long hours.

"He could fix anything," Yuditsky says. "He fixed our flooded basement after engineers said they couldn't do anything, by digging a trench outside the house and lining it with cement. He repaired a hole in a woman's basement pipes so well that the pipes were still holding up when the house was sold many years later."

Continued on page 33

Yuditsky brings Yiddish group to BJCC

Continued from page 32

Her mother didn't like to have her age given in public "because it made my mother older." But she has good genes, she says; her parents lived to their 90s.

Yuditsky attended Fairmont Public School and Baron Byng High School, where she met Mordecai Richler, and she was amazed when the boy she knew as a "snot-nosed brat" became a famous writer. The Usdens lived across the road from the Richlers.

"We were one of the few houses in Montreal, in those days of a dollar down and a dollar a week, that had a piano, because my mother insisted on it. As a young person, I raised money for lunches at the Folkshule by selling tickets for a dollar to people at synagogues and churches."

Later she was a counsellor at the Jewish Vocational Service in Montreal and ran a clothing store there.

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Mazel tov to Sharon & Michael on your engagement, with love from your families Roy, Maureen, Jared and Deborah Arluck and Alio, Marilena and Debbie Fishman.

Happy first birthday to Samuel David Lipman. Love forever, Mommy & Daddy and the gantze mishpachah. We all love you.

Miriam Malka and Yona Sara of Teaneck, N.J., celebrated their 11th and seventh birthdays together. Mazel tov. Your loving Bubbie Ann and Zayde Abraham Szedlecki.

Joanne, Michael, Jay, Kara and Rozie, with much love, wish their son and brother Adam Vogler a healthy and prosperous life as he becomes a bar mitzvah.

Benjamin Taylor Levy was born March 14 making parents Adam & Lynn Levy, and grandparents Howard & Carol Segal and Howard & Mari Levy, ecstatic.

Happy third birthday Cole, son of Sean & Dena Rosenbloom. Love, grandparents Mel & Louise Rosenbloom, Frank & Sharon Passero; great-grandmothers Helen Rosenbloom, Helen Santi and Yetta Leuchter.

Mazel tov to our parents Jasmine & Clement Cohen on their 50th anniversary. Michael, Jennifer, Noah, Nicole, Jacob, Brandon, Jason, Eric, Michelle, Savannah, Scarlett, Ethan.

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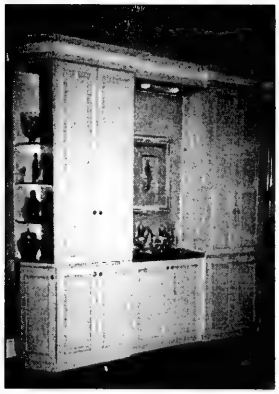

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Study looks at chronic pain

By LEILA SPEISMAN
Staff Reporter

TORONTO — Researchers doing a three-year study called the Chronic Pain Self-Management Program, hope to evaluate the effect of a low-cost educational program on those living with chronic pain.

The study, which is being supported by a grant from the Medical Research Council of Canada, is a joint project of nursing researchers from Memorial University in Newfoundland and the University of Toronto, said project co-ordinator Marjorie Hammond.

Principal investigators are Sandra Lefort of the faculty of nursing, Memorial University, and Judy Watt-Wilson, of the University of Toronto faculty of nursing. Those participating must be 19 years of age or older; they must have had pain for six months or longer; and must speak and read English.

Hammond explained that the study is for those with muscular-skeletal pain, caused by an accident, or fibromyalgia, as opposed to from an illness such as arthritis or cancer.

The program runs for six weeks, with a two-hour session each week. A specially trained Victorian Order of Nurses (VON) facilitator will lead the sessions, which will deal with such subjects as pain management strategies; relaxation techniques; exercise; nutrition; dealing with emotions and fatigue; pacing strategies; medications; communication and setting realistic goals.

Participants will receive a 150-page workbook, an audio relaxation tape and other information. There is no charge.

For purposes of the study, Hammond said, a computer will divide the participants randomly into two groups. One group will start the program a week or two after they are accepted into the program, and the second will start 12 weeks later.

Both groups complete initial questionnaires, and then after 12 weeks, six months, and 12 months.

An economic evaluation will be carried out by Peter Coyte, a health-care economist at the University of Toronto.

"The financial strain caused by suffering from chronic pain can be devastating," said Hammond.

People have to contend with "lost wages, caregiver issues, a housekeeper, assistive devices, medication, and the time off work or school by the spouse and children."

Researchers will also examine if a short training program will enable any qualified nurse to successfully manage such a project.

Hammond said that the study will include those in areas where there are no services for this kind of problem.

Groups will be held in St. John's, Gander and Corner Brook in Newfoundland; Oakville, Ont.; two sites in Toronto – one at Bathurst and Steeles, and one at Yonge and Eglinton; and through the Wascana Rehabilitation Centre in Regina, Sask.

'Financial strain can be devastating'

Sessions began in September 2000 in Ontario and in spring 2000 in Newfoundland. The last groups will begin in September of this year, and the researchers expect to publish the results in about two years.

The preliminary study, in 1995 and 1996, was developed by LeFort for her doctoral work at McGill University in 1994. It involved 110 people from the St. John's area. Results, which were published in the journal *Pain* in 1998, indicated that, after three months, there was "a positive impact on every day functioning and quality of life" on the participants, according to a covering letter sent to those who might be interested in referring patients.

Those interested in participating or in referring someone else can call Marjorie Hammond, 416-946-5799; Jodi Durdle, at Memorial University, 709-777-8313; or Kelly, at the Wascana Rehabilitation Centre in Regina, 306-766-5269.

Cardiac surgeon to be honoured

TORONTO — One of the world's leading cardiac surgeons, Dr. Tirone David, will be honoured in September at a tribute dinner co-sponsored by The Canadian Shaare Zedek Hospital Foundation and the Toronto General & Western Hospital Foundation.

Proceeds of the dinner, to be held at SkyDome, will benefit cardiac programs in both hospitals.

David, holder of the Melanie Munk chair in Cardio-Vascular Surgery at Toronto General Hospital, is being recognized for his innovative work in heart surgery.

"We are delighted… to pay homage to Dr. David, an outstanding physician and human being, who brings honour to our city," said Kurt Rothschild, Canadian Shaare Zedek's executive chair.

David joined the academic staff of the University of Toronto and The Toronto Hospital in 1978. He was born in Brazil and educated in his native country as well as in Europe, the United States and Canada.

David's work at the Toronto General reflects the hospital's reputation. Nearly 60 percent of all cardiac surgery in Metro Toronto is performed there and the hospital trains more cardiologists and cardiovascular surgeons than anywhere else in Canada.

David has participated in international cardiology conferences at Shaare Zedek Medical Center in Jerusalem, where he has lectured and demonstrated numerous operative procedures for patients with heart disease.

Hundreds of heart surgeons from around the globe visit David's operating theatre every year. He also travels widely demonstrating his techniques.

"Despite lifestyle changes and a significant decline in the prevalence of heart attacks, heart disease is still the No. 1 enemy of human health," said Prof. Jonathan Halevy, director general of Shaare Zedek in Jerusalem.

Eight years ago, Shaare Zedek embarked on the construction of the largest comprehensive heart centre in Israel. The facility opened in 1994 and is now one of the busiest of its kind in the world, Halevy said.

After a set of healthy quadruplets was born in Shaare Zedek to a Palestinian couple from Jerusalem's Arab suburb of Abu Tur, Halevy said he was asked how he could help bring potential rock throwers into the world.

"At Shaare Zedek politics stops at the door," Halevy said. "There are no Jews or Arabs at Shaare Zedek, just human beings."

After the signing of the Oslo accords, Halevy said, "we thought we'd get many more patients from neighbouring countries." That hasn't happened yet, he added, but until the early '90s, "seriously ill or injured Palestinians were routinely sent to Shaare Zedek."

Honorary co-chairs of the dinner include Peter and Melanie Munk and Joseph and Sandy Rotman.

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U.S. report blasts PA security, but stops short of blaming Arafat

By MATTHEW E. BERGER
Jewish Telegraphic Agency

WASHINGTON — A U.S. State Department report has found the Palestinian Authority security forces "instigated and participated in anti-Israeli violence," but said it was not clear whether they acted on orders from PA Chairman Yasser Arafat.

The report has sparked renewed calls by American Jewish groups to downgrade the relationship between the U.S. and the PA, and to place some elements of the PLO and PA security apparatus on the state department's terrorism list.

The report, entitled the PLO Commitments Compliance Report, which analyzed events from June 16 to Dec. 15, 2000, also found that the Palestinian leadership has not tried to stop the current violence with Israel.

The Tanzim, the militia arm of Arafat's Fatah faction of the PLO, was particularly criticized.

"In addition to participating and encouraging demonstrations, stone throwing and shootings, Tanzim leaders incited violence, calling on Palestinians to escalate the intifadah [and]... take it into every street and every Jewish settlement, despite the PLO's agreement at the Sharm al-Sheikh summit to take steps to end it," the report said.

The report does not draw conclusions about possible sanctions against the PA or the PLO.

American Jewish groups believe the findings should lead the Bush administration to review the PA's status in Washington. Suggestions have included downgrading the status of the PLO's local office, not allowing Arafat and other Palestinian leaders to travel freely in the U.S. and classifying the PA and the PLO as terrorist organizations.

"The report makes it abundantly clear that elements of the Palestinian Authority have been actively engaged in acts of terrorism and violence against Israeli citizens," said Kenneth Bricker, a spokesman for the American Israel Public Affairs Committee. "The appropriate response by the U.S. government at this point is to immediately place Tanzim and Force 17 on the U.S. terrorist list."

Force 17 is Arafat's elite presidential guard. The state department fingered both Force 17 and the Tanzim for instigating attacks against Israelis.

However, citing conflicting reports from Israeli security services, the report said that "it is not clear if Chairman Arafat or other high level PA officials sanctioned such actions."

Morton Klein, president of the Zionist Organization of America, blasted the report as a "whitewash."

"It only encourages Arafat to believe he will never be held responsible for murder against Jews," Klein said. "It's a political mistake to absolve what is publicly known."

Some Jewish groups are opposed to adding Arafat and the PA to the terrorism list because it could sever the U.S. relationship with the PA. A more measured approach, they believe, would be to place just Tanzim and Force 17 on the list, sending a warning to the PA.

"You never want to take the extreme measure first," said one Jewish organization source.

But some left-leaning groups say any break in ties with the PA would be detrimental.

"There are many other options that those interested in diplomacy should be considering other than trying to isolate and humiliate the PA and the PLO," said Geoffrey Aronson, director of the Foundation for Middle East Peace.

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Jews and the Kremlin are in uneasy relationship

Continued from page 1

At the same time, Putin has become closely involved in struggles within the Jewish community.

However, Jewish organizations in the west are especially alarmed at signs the Russian government is beginning to resume totalitarian methods traditionally linked to a hostile attitude toward Jews. An ominous expression of this trend was a news report last month that was given little publicity, but announced that Russia's secret police have resumed the investigation of complaints from anonymous informers – a tactic that was abandoned when perestroika was introduced in 1988.

The signs of a return to the methods of the former Communist regime have renewed bitter memories among Russian Jews. Whether by coincidence or not, three anti-Semitic rallies were held recently in Moscow. At one – which was organized by three movements closely associated with the Russian Orthodox Church – Boris Mironov, a leader of an extremist nationalist group and a former cabinet minister for media affairs, accused "Russia's enemies, most of whom are Jews, of having destroyed the Russian national tradition."

At a second demonstration, which was sponsored by the People's Communist Movement, the speakers urged that "all Yids" and all people of Caucasian origin be banished from Moscow.

The next day, at another rally of movements associated with the Russian Orthodox Church, the speakers called for action against the "Freemasons" – used as a code-name for Jews during the Soviet period.

Although Russian law forbids racial incitement, the police did not intervene in any of these gatherings.

Last month, two reports appeared about the increase in anti-Semitic incidents in Russia. The Union of Councils for Soviet Jews (UCSJ), an American organization that has retained this name coined during the Soviet regime, reported that Putin's "authoritarian instincts are contributing to anti-Semitism in Russia." The UCSJ report noted that Putin has earned considerable public support in the wake of his tough measures against the country's tycoons, who are despised and who, for the most part, are Jews.

The report states that "Putin's heavy reliance on the FSB [formerly the KGB] in his appointments, and his apparent lack of respect for democracy and a free press, may create new problems for Russia's Jews, who will never be saved until a democratic civil society develops."

The granting of carte blanche to Russian security agencies with a tradition of anti-Semitism constitutes an ever-present threat for Russia's Jews, says the report, a copy of which has been submitted to U.S. Secretary of State Colin Powell.

The second report appears in the latest edition of *Perspectives*, a bimonthly published by the Boston-based Institute for the Study of Conflict, Ideology and Policy. This report describes Putin's "inconsistent" attitude toward Russian Jews. The Kremlin has done nothing to prevent the outbreak of anti-Semitic incidents throughout the country. The Putin regime has also allowed the dissemination of anti-Semitic publications and lecture tours by foreign anti-Semitic rabble-rousers. Yet, in an unprecedented move, Putin has appeared at three specifically Jewish events, and even personally instructed the Kremlin's kitchen to make special preparations for Israeli President Moshe Katsav's visit to the Russian capital.

This paradox can be partially explained by the fact that Putin is waging a bitter war against the owner of Russia's last remaining independent television network, press tycoon Vladimir Gusinsky. The network has filed some toughly worded reports on actions carried out by the government, especially in Chechnya, and on what is currently happening in the Russian army.

Gusinsky, who escaped to Spain, was forced two weeks ago to resign his post as president of the Russian Jewish Congress (RJC), which, because of Putin's war against its leader, became a target for persecution by the Russian authorities.

In this context, the Kremlin has decided to recognize the leader of the Chabad Lubavitch chassidic movement, Rabbi Berel Lazar, as chief rabbi of Russia. Rabbi Lazar, whose rival for this position was the incumbent chief rabbi, Adolf Shayevich, was elected chief rabbi by synagogues affiliated with the Chabad movement. Rabbi Shayevich, who is identified with the RJC, had held the post for many years.

Furthermore, in an act that has been interpreted in Russia as the most flagrant example of official government intervention in the internal affairs of the Russian Jewish community, Putin recently appointed Rabbi Lazar, instead of Rabbi Shayevich, as the Jewish representative in the council that serves as liaison between the country's various ethnic communities and the Kremlin.

The UCSJ sums up the present situation with this statement: "Putin wants it both ways: By nurturing good ties with Israel and making personal gestures to Russia's Jews, he creates the impression of being a tolerant leader, eager to separate himself from the Kremlin's ugly history of anti-Jewish policies. At the same time, though, his government does little to uphold laws against the incitement of racial hatred, while he fails to condemn vicious anti-Semitic demagoguery by provincial and even national political leaders who appear to be his allies in the Duma."

UCSJ national director Micah H. Naftalin summarizes the attitude of western Jews: "By replacing one Jewish leader with another, the Kremlin is deliberately provoking divisions within the Jewish community."

Stronger Jordanian role on Temple Mount urged

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The High Court of Justice sided with police last week and rejected a right-wing group's bid to open the Temple Mount to Jewish prayer.

Hours after the ruling, Prime Minister Ariel Sharon asked the security services to find an appropriate way for non-Muslims to visit the site.

The court decision came less than a day after a commission appointed by former prime minister Ehud Barak recommended the government work "secretly" to reinforce Jordan's role on the Temple Mount.

The commission's report also recommended that the government should use sanctions and pressure to force the Israel Islamic Association to cease financing Wakf construction work on the site, to restrict Muslim visits to the site, and to force the Palestinian Authority to cease its support for construction work that the report says is causing archeological damage.

The three-justice High Court panel was unanimous in ruling against the Faithful of the Temple Mount's request to be allowed to visit the Mount during the Pesach holiday. The justices cited police concerns that allowing Jewish prayer visits to the site at that time "could set a blaze across Jerusalem and the entire land that will be uncontrollable."

Except for some isolated visits by security officials, no non-Muslims have been allowed on the site in the heart of Jerusalem's Old City since the late September visit to the Temple Mount by Sharon.

The Wakf Muslim religious trust, under Palestinian Authority (PA) control, has cut off contact with Israeli authorities, including the Antiquities Authority with which it had worked in the past to safeguard the archeological integrity of the site.

The commission appointed by Barak was headed by Ami Gluska and included representatives from several agencies, ranging from the Shin Bet to the Antiquities Authority. Its recommendations to the government included a strong stand against a full-fledged conflict with the Wakf, noting that a proper working relationship with the Wakf is critical for day-to-day law enforcement on the Temple Mount.

The Gluska Commission defined Israel's four main goals at the Temple Mount site as:

- preserving the status quo and preventing any construction or digging, other than maintenance or reconstruction monitored by the Antiquities Authority;
- cessation of PA violations of agreements regarding the Temple Mount, including removal of the PA security apparatus now stationed there;
- opening the Mount to non-Muslim visitors; and
- an end to "incitement" in sermons preached by Muslim religious leaders on the Mount.

Gluska told the Committee on Jerusalem Security that one of the main conclusions of the commission he headed was that a secret channel of communication with Jordan should be opened to help Amman regain influence over the Wakf, which, since the Oslo agreements of 1993, has been under the influence of the PA.

Sanctions recommended by the commission – if necessary – to reach the four goals it cited as Israel's top interests on the Mount, included:

- putting pressure on Umm al Fahm Mayor Riad Salah, who heads the Israel Islamic Movement, the main organizer of the construction work conducted on the mount in recent years;
- limiting Muslim access to the Temple Mount, notably barring access to Muslims from the PA areas, until the PA moderates or totally halts its activities on the Mount that violate signed agreements with Israel;
- preventing any construction material or heavy equipment from entering the Temple Mount area, except in co-ordination with the appropriate Israeli authorities;
- imposing personal sanctions against PA VIPs and officials, including denying them access to Jerusalem, if the PA continues its activities on the mount; and
- taking legal action against private contractors hired by the Wakf to conduct construction work on the Mount.

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April 2

• Shimon Tal, Israel's water commissioner said the nation's first desalination plant will begin partial operations in two years. The plant will be built in Ashkelon, Tal said. A second plant might also be built in either Ashdod or Hadera.

• Reservist Staff-Sgt. Yaacov Krenchel, 23, was killed during a firefight with Palestinian gunmen near an army outpost in the West Bank.

April 3

• IDF soldier Danny Darai, 19, was killed by a Palestinian sniper at Rachel's Tomb.

• Fifteen-month-old Ariel Yered and two other people were hurt in a Palestinian mortar attack on Atzmona, a community in the Gaza Strip.

April 4

• Angelica Yosepov, the Jewish girlfriend of a Palestinian arrested for a bomb attack in northern Israel that killed one person in early March, was said by police to be suspected of being the terrorist's accomplice.

April 5

• Five IDF soldiers died in an accident when their armoured vehicle toppled over.

• West Bank Islamic Jihad leader Iyad Hardan was killed when a device exploded as he spoke on his usual pay phone, just outside the Palestinian jail where he was being held in "defensive arrest," meaning, in effect, he could come and go as he pleased.

April 6

• A survey conducted by Tel Aviv's Tami Steinmetz Centre found that 72 percent of Israeli Jews believe more military force should be used against the Palestinians; 72 percent also said the Palestinians still have not accepted Israel's right to exist.

Files from JTA and Ha'aretz

Israel seeks 'strategic ally' status with U.S.

By SHELDON KIRSHNER

Ariel Sharon did not raise the issue with George W. Bush during his first official visit to Washington as prime minister last month, but he did discuss it with administration officials and congressional leaders.

The topic, Israel's pivotal strategic relationship with the United States, is a perennial one. Israel has close ties with the United States, but hopes to upgrade them.

Mideast Analysis

For the past few years, Israel has enjoyed the status of a "major non-North Atlantic Treaty Organization [NATO] ally." Israel, however, wants to be classified as a "strategic ally." This would put it on par with Canada and Britain, the United States's closest friends.

If Washington should ever accede to its request, Israel would become militarily and politically stronger, though infinitely more beholden to the United States.

Here's why:

• Israel's defence and satellite intelligence gathering co-operation with the United States would take a quantum leap.

• Israel would be given access to the technology behind the array of sophisticated weapons – principally missiles and aircraft – it currently purchases from the United States.

• Israel might be permitted to buy the latest state-of-the-art American weaponry, notably the Tomahawk cruise missile, which was used to devastating effect in the 1991 Gulf War, and the next generation fighter jet, the F-22, which is not yet operational.

• Israel could expect to receive even greater political support from the United States, the last remaining superpower since the close of the Cold War in the early 1990s.

Given these variables, a succession of Israeli prime ministers have exerted special efforts to upgrade Israel's strategic relations with Washington.

Sharon's immediate predecessor, Ehud Barak, wrung a promise out of Bill Clinton to upgrade ties. Clinton's pledge, made in July 1999, came at a particularly opportune moment. Israel and the Palestinian Authority (PA) had begun serious negotiations. Syria entered the picture at the end of that year after virtually boycotting talks with Israel since 1996. Israel was also contemplating a withdrawal from southern Lebanon, a unilateral one if necessary.

The argument Barak put to Clinton in the summer of 1999 was essentially: If Israel is prepared to take immense territorial risks to attain peace with its Arab neighbours, and thus contribute in no small measure to the stabilization of the Mideast, then Israel is surely entitled to full strategic partnership.

Hoping to broker Israeli peace treaties with the Palestinians and Syria, and mindful of Israel's desire to pull out of the quagmire in southern Lebanon, Clinton decided that talks about upgrading strategic links with Israel could be useful.

Meetings were held, but progress was glacial. Clinton concluded that an upgrade would further exacerbate the United States's strained relations with the Arab world and thus undermine its status as an honest broker in Israel's ongoing discussions with the PA and Syria.

As well, the outbreak of the second Palestinian uprising last September dampened American enthusiasm.

Due to these factors, Clinton backpedalled. By December of 2000, with less than a month left in his eight-year term, he had adopted a lukewarm attitude to the prospect of substantially upgrading strategic relations with Israel.

Barak left office in March without having achieved the strategic upgrade, but the subject remains on the front burner.

Prior to his recent visit to Washington, Sharon discussed it with U.S. Secretary of State Colin Powell in Jerusalem. In the meantime, Israel's ambassador in Washington, David Ivry, has taken up the matter with members of congress.

It is debatable whether the new Bush administration, with its emphasis on containing Iraq and possibly Iran, is really interested in enhancing strategic relations with Israel at this juncture.

But Bush, like Clinton before him, will doubtless agree to help Israel perfect the Arrow anti-missile shield.

Israel joins the media war

For better or for worse, we are living in a culture that relies increasingly on images to convey news stories. The readership of such reports, so we are told, is on the decline, and photographs are often left to convey information which, uncontextualized, may be misleading.

While photos themselves do not lie, they can be exploited for crass propaganda purposes and to create an inaccurate, emotionally-laden impression. Last October, in the opening of his address to a special session of the General Assembly called to criticize Israel, Paul Heinbecker, Canadian ambassador to the United Nations, observed that "Television is full of images which repulse decent people everywhere."

On September 30, 2000, near the start of the Palestinian uprising, the photo of the tragic death of 12-year-old Muhammad al-Durrah caught in a crossfire between Palestinian gunmen and Israeli soldiers became an iconic image of Palestinian "victimization." It is still being displayed throughout the Arab world as a reminder of how Israel has become an "oppressive Goliath." Nearly two weeks later, the images from Ramallah of the horrific lynching of two Israeli reservists momentarily tipped the "image battle" in Israel's favour.

Until now, Israel has been unwilling to participate in this kind of battle, perhaps out of reluctance to exploit the death and injury of its own citizens for propaganda purposes, as the Palestinians have. Indeed, when several children were maimed in a roadside bombing of an Israeli school bus, officials refused their mothers' requests to allow the media to view the mangled bodies.

Many in the Jewish community have wondered why Israel isn't getting its own images out. Even Shmuel Sisso, former Israeli Consul-General in New York, complained in a December letter to the *New York Times* that "most of the pictures... [play] down Israeli suffering. Israelis are human beings, too: we cry, bleed and mourn our dead just like our Palestinian neighbours."

Sisso's poignant argument counters Larry Towell's four-page photo spread in the *Globe and Mail* in November where he deliberately avoided depicting Israeli victims of the recent conflict. Instead, he showed only Palestinian victims, explaining, "That's where people are people." And in early April, a four-page spread in the *Toronto Star* accompanying an article by Sandro Contenta mirrored Towell's approach.

In late March, after the sniper murder of 10-month-old Shalhevet Pass, the Israeli government finally made the decision to join the media war by circulating pictures of the dead infant. Given the realities of our image-driven media, does Israel have any choice, even within the scope of Jewish values, but to join in this fray?

Prepared by Paul Michaels of the Canada-Israel Committee.

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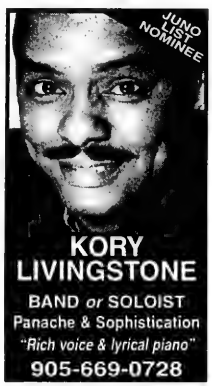

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L'Chaim's team of health care and social service professionals include **Lorraine Sherkin**, well-known for her 30 years of devoted service at the Baycrest Centre for Geriatric Care, and **Dr. Suzanna Gross**, a family physician with an affinity for the elderly.

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Assuming that Israel never existed

Ha'aretz Daily Newspaper Ltd.

Opinion

The tiny Jewish community of Greece, which today numbers less than 5,000, is currently in a crisis.

Greece, where nationality and religion are not separate (very much like the situation in Israel), used to require that religion be indicated in both the population register and individual identity cards. The European Union demanded that the country stop this practice – which is what Israel should do with regard to the registration of nationality – and the Greek parliament repealed the requirement for the registration of religious affiliation.

By AMNON RUBINSTEIN

The Greek Orthodox Church – which has a long-standing dispute with the government over the payment of taxes on its immense real estate holdings – declared war, calling on hundreds of thousands of Greeks to demonstrate against the repeal of the registration procedure.

The head of the country's Orthodox Church, Archbishop Christodoulos, raised a storm of controversy when he proclaimed that "the Jews" (invariably with the definite article) were responsible for the cancellation of the registration requirement.

The Jews? They were the ones who pressured the EU in Brussels? In Strasbourg? Anti-Semites never allow facts to confuse them, and the assigning of immense influence to "the Jews" has always been a hallmark of anti-Semitism, whether Christian or Arab-Muslim.

It must be said, to the Greek government's credit, that it strongly protested this accusation. However, the Archbishop's words and the arrest of a Jewish member of Greece's business community on a charge of having artificially inflated the prices of stock market shares – a charge that is certainly not widespread in Greece – have generated considerable concern among the shrinking Greek Jewish community, which was magnificent before most were murdered in Nazi death camps.

This affair should interest Israelis for two reasons. First, because it has once more been proven that anti-Semitism is a strange beast: Even when you think it has become a corpse, it has the capacity to resurrect itself. Israel's new historians, in their formulation of an alternative world-view to the Zionist one, ignore the fact of anti-Jewish hatred, pretending that it never really existed.

It should be noted here, parenthetically, that Israelis are not deeply concerned with the fate of Greek Jewry. Greek anti-Semitism has never generated pogroms nor is there any cause for assuming that the lives of Greek Jews today are in jeopardy, although the reason why such an assumption does not apply is because they can always seek refuge in Israel.

The second reason for taking a deep interest in this affair is more important. Many Israelis have developed a very pessimistic outlook, believing that the lives of Jews are in danger only in Israel, whereas Diaspora Jewish communities are thriving. The proponents of this outlook argue that Jews live securely in both the West and the East, whereas in their own homeland, they are sitting ducks for murderous terrorists. The conclusion that these people draw could have far-reaching implications.

The truth is that the Diaspora today should be compared with a hypothetical situation in which (the very thought is frightening) Israel does not exist as a Jewish State. To understand Israel's importance, imagine what things would be like if the millions of Jews who have immigrated to Israel had been forced to remain in their countries of origin: The hundreds of thousands of Polish Jews after World War II, another million Jews in the former Soviet Union, and – worst of all – the millions of Jews who would have remained in Arab and Muslim countries in a period of ever-increasing Muslim fanaticism, which has led to genocide in Sudan, to the murder of Christians in Indonesia, to the extreme distress currently suffered by the Coptic community and the remnants of other Christian communities in Egypt, and so forth.

The Jews of the Diaspora can lead secure lives because the countries where Jews would be in jeopardy have few, if any, Jews in their midst – since most of the Jews live here, in Israel.

Even those who are familiar with Western Diaspora communities know that, despite their state of tranquillity and prosperity, the members of those communities always harbour the fear that the ancient spectre of anti-Semitism could come to life once more. This is the only explanation for American Jewry's silence while Jonathan Pollard faces ongoing injustice, and this is the only explanation for the deep concern that is expressed from time to time for the fate of the Jewish State even by Jews living in the very heart of a tolerant Western culture.

Jewish journalist Barbara Amiel, the wife of Conrad Black, publisher of *The Daily Telegraph* and *The Jerusalem Post*, expressed such anxiety recently. In an article called "Without Israel, Judaism is pointless" (*Jerusalem Post*, Feb. 23), she writes: "While organized anti-Semitism has been eliminated in the world today, the situation of the Jews hasn't fundamentally changed. Notwithstanding the moderating forces of liberalism and the fact that we can live peacefully anywhere, the same forces that turned Germany into Nazi Germany still exist. Any people such as the Jews, who do not have a country of their own, may forever be at the mercy of any virus that takes hold. We might live peacefully for the next five generations without Israel. After all, about five generations of Jews managed quite well from the time of the Hapsburg Joseph II until the end of the Weimar Republic..."

She ends her article with a statement that should reverberate in any place where the subject of Israel is discussed: "The Israelis will make their decision whether to carry on the draining struggle for a Jewish State, but all Jews, even the anti-Israel Jewish journalists in the West, may yet bear the consequences of that decision."

Zimbabwe's Jewish chief justice steps down

By SUZANNE BELLING
Jewish Telegraphic Agency

JOHANNESBURG — The Jewish chief justice of Zimbabwe agreed recently to step down, giving in to the government of President Robert Mugabe in a standoff over enforcing the nation's laws.

Anthony Gubbay, 68, agreed to go on immediate vacation until his retirement at the end of June, and will not preside over any more cases.

The conflict between the judiciary and Mugabe's government erupted last year after white farmers challenged the invasion of their land by black "veterans" of the Zimbabwean war of independence in the 1970s.

The "veterans" – only some of whom actually fought in the independence war – claimed that land reform instituted after Zimbabwe became independent in 1980 had not proceeded fast enough.

Many regarded the land reform campaign as nothing more than an exercise by Mugabe to avoid defeat in last year's elections, the first time since Mugabe took power in 1980 that he faced a serious challenge.

The country's highest court then heard two major cases that got Gubbay into trouble with the government.

The first, brought by dispossessed white farmers, asked the court to order the eviction of the invaders, despite government measures to protect them.

The second was an application by the narrowly defeated opposition party to order a recount in many key constituencies, following allegations of irregularities. Before the second application was heard, the government passed a law prohibiting any investigation of the irregularities and any vote recounts.

Gubbay – born in Manchester, England – presided in both cases. In both cases, the court ruled against the government.

Shortly after the judgments, the government verbally attacked "white and Asian judges" over the land issue. Analysts pointed out that the judges' independence had proved inconvenient to Mugabe, who ignored the court orders.

Johannesburg Rabbi Ben Isaacson, who served as a rabbi in Zimbabwe for 12 years from 1987 on and knows Gubbay, described him as a "gentleman."

"He is a legal authority of international renown, a human being of great integrity and a man who does not sacrifice his principles on the altar of expediency," Isaacson said.

Isaacson described Mugabe's actions as "thuggery," but pointed out that Mugabe does not target people because of their religion.

"Judge Gubbay's religion, and that of his colleagues, has nothing to do with it," Isaacson stressed. "The removal of judges who rule against the lawlessly rampant regime resembles what the Nazis did in the 1930s."

At the end of November, militants with the ruling Zanu party "invaded" the Supreme Court in the Zimbabwean capital, Harare, while police stood by. Though they did little damage, the militants disrupted court proceedings and sent a message of intimidation to the judiciary.

In February, Gubbay asked Justice Minister Pâtrick Chinamasa to ensure the safety of the judges, indicating that otherwise they could not continue to serve. Chinamasa, a Mugabe ally, said he could not do so.

An arrangement was made soon afterward for Gubbay to take early retirement, but later in February, Gubbay's office said Chinamasa had not honoured the arrangements and Gubbay would not resign.

He defied a ministerial order to vacate his office until another arrangement was reached on March 2.

Zimbabwe's Jewish community is small, with only some 750 Jews remaining of the 6,000 who lived there two decades ago.

Tony Leon, a Jew who heads South Africa's opposition Democratic party, criticized the Zimbabwe government's conduct after a recent visit to South Africa's northern neighbour.

"If the culture of impunity continues during the next 18 months to the general election, there will be very little to save in that country, and the effect on us will be great," Leon said. Instability in Zimbabwe can scare investors away from its southern neighbour, South Africa.

To date, South Africa has preferred to use quiet diplomacy to influence the situation in Zimbabwe, though a more forceful diplomatic approach appears to be in the cards. While recognizing the need for land redistribution in both countries, few South Africans appear to support Mugabe's methods.

Unusually, leaders of the South African judiciary have broken their silence on political issues to talk about developments in Zimbabwe.

In a joint statement, the country's two top judges – Constitutional Court President Arthur Chaskalson, who is Jewish, and Acting Chief Justice Joos Hefer – said that "unless judges are allowed to fulfill their constitutional function independently" and "without interference from the government, their judgments will lose credibility and the rule of law will be irreversibly compromised."

In a recent lecture, Chaskalson quoted American jurist Louis Brandeis.

"If the government becomes a lawbreaker, it breeds contempt for the law, it invites every man to become a law unto himself, it invites anarchy," he warned.

"The issue at stake is the thuggery of Mugabe, who, like Saddam Hussein and the other thugs of the world, will target anybody they feel like," Isaacson added.

Arts & Travel

Toronto-born songwriter propelled Sinatra to stardom

By BILL GLADSTONE
Special to The CJN

TORONTO — Twenty years after her death, Toronto-born songwriter Ruth Lowe was recently remembered in an hour-long documentary celebrating her life and achievements.

A gifted pianist, Lowe wrote a song to express her grief after her young husband, Harold Cohen, died suddenly in 1939, only two years after their marriage.

The song was *I'll Never Smile Again*. The Tommy Dorsey band recorded it in 1940 with a then-unknown young singer, Frank Sinatra. The recording became a hit and Sinatra was propelled to stardom.

Although she was given an honorary Grammy award and inducted into the American Music Hall of Fame a year after her death, Lowe's accomplishments have not been suitably recognized in Canada, says Tom Sandler, the younger of Lowe's two sons by her second husband, stockbroker Nat Sandler.

Lowe went on to write *Put Your Dreams Away*, which became Sinatra's theme song for over 20 years. She also penned innumerable lesser-known songs, including the quirky instrumental number *Funny Little Pedro*, which the Dorsey band recorded, and *The Night You Called It A Day*, co-written with comedian Milton Berle.

But it was *I'll Never Smile Again* that established Lowe as a major songwriter. To many, the song conveyed a popular sentiment of the war era, especially for family members of those killed overseas. Tom Sandler, who was named after his godfather Tommy Dorsey, says that his mother sat down at the piano and wrote the song in 10 minutes.

Ruth Lowe's accomplishments have not been suitably recognized in Canada, says her son Tom Sandler.

Ultimately, it went on to earn about a quarter-million dollars in royalties.

Lowe's accomplishments were celebrated in a memorable way in 1955 when she was the focus of an episode of the popular television show, *This Is Your Life*. Lured to Hollywood and into a television studio on a journalistic pretext, she was brought on stage before a live audience and her story retold.

Lowe handled the sudden spotlight with enormous grace, dabbing her eyes occasionally as her story was retold, and warmly greeting people who had helped shape her career whom she had not seen in years. The show had also secretly brought her sister, Mickey Cohen, and sons to California to be presented to her on national television.

As host Ralph Edwards told her, "Yours is a life that has known gaiety, love and grief, and in your despair you struck chords that found echoes in the hearts of America."

The television show marks the first time that Lowe's story has had an equivalent airing in Canada.

"I think the documentary has made people aware of who she was and what she did," says Tom Sandler, a Toronto photographer. "I had a lot of calls after the show and the comment I kept hearing was, 'I had no idea who your Mom was and what she did.'

"She wasn't a well-known person because she wasn't a performer. She was a behind-the-scenes composer in the 1940s."

"It was a wonderful documentary," adds Cohen, who contributed many memories of her sister to the show.

Although their father had been a butcher, Cohen says that there was a lot of musical talent in their household. "It was in the family, there's no doubt about it, and most of it went to Ruthie," she says.

The documentary aired in Canada on the History Channel.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 51.

1 M	2 O	3 M	4 A	■	5 L	6 O	7 S	8 S	■	9 T	10 A	11 M	12 P	13 S
14 I	R	A	Q	■	15 E	M	E	T	■	16 E	L	I	O	T
17 E	C	R	U	■	18 T	A	L	E	■	19 N	I	L	L	Y
20 N	A	T	A	21 N	S	H	A	R	22 A	N	S	K	Y	■
■	■	■	■	23 A	A	A	■	■	24 N	I	T	■	■	■
25 A	26 S	27 L	28 A	N	T	■	29 J	30 O	G	S	■	31 P	32 S	33 S
34 S	T	E	I	N	■	35 J	E	L	L	■	36 A	S	H	E
37 H	E	N	R	Y	38 M	O	R	G	E	39 N	T	H	A	U
40 E	V	A	S	■	41 O	K	R	A	■	42 O	R	A	L	S
43 R	E	S	■	44 T	H	E	Y	■	45 B	R	A	W	L	S
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56 H	A	I	F	A	■	57 L	A	C	K	■	58 R	O	V	E
59 A	R	L	E	N	■	60 U	R	A	L	■	61 I	V	A	N
62 S	P	O	R	T	■	63 L	I	R	E	■	64 S	E	N	T

Vishniac photos on show in Chicago

By RUTH WEINSTOCK
Special to The CJN

A compelling exhibition of photographs by Roman Vishniac are on display for the first time in Chicago's Spertus Museum until Aug 31, 2001.

The exhibit focuses on Jewish children playing, studying and working in the shtetlach of Eastern Europe from 1935 to 1938. Evocative recordings of Yiddish children's songs, poems and rhymes that were once an integral part of the rhythm and vitality of everyday Jewish life, accompany these poignant black and white images.

The 50 photographs on the museum's second-floor Lebeson Gallery, show children in the villages of Poland, Hungary, Russia and Romania, as shy eyes meet the viewer's gaze. There are students in their classes, youngsters sitting on a stoop in the sunshine, and boys and girls playing in the marketplaces.

It is remarkable that these gentle moments captured on film survived the Holocaust, as many of the children were shipped off and murdered.

Roman Vishniac's exhibition runs until Aug. 31, 2001.

Of the 16,000 images that Vishniac originally took, only 2,000 survived the war. He attached few notes to his photos, so exact dates and locations remain largely unknown.

Vishniac, who died in 1990, was hired in the '30s by the American Joint Distribution Committee to galvanize worldwide attention to the plight of these endangered innocents.

In order to create pictorial evidence of a way of life he and others feared would soon be erased from memory, Vishniac had to conceal his camera. He shot through the buttonhole of his coat.

Vishniac managed to preserve his photos by sending the negatives to his friend Walter Bierer, a member of the French Foreign Legion, just days prior to his arrest and internment in France. Bierer was instructed to smuggle them to Marseilles and from there to the U.S.

Continued on page 44

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Eye on Arts

by Bill Gladstone

WATCH FOR THESE TWO BY SHOPSOWITZ

By coincidence, two Canadian television networks are broadcasting documentaries directed by Toronto filmmaker **Karen Shopsowitz** next month.

On May 9 at 10 p.m., TVOntario is airing the North American premiere of *My Father's Camera*, an hour-long NFB production and the following day, May 10 at 9 p.m., Vision TV is airing *I Am a Rose: A Father's Journey*, an hour-long documentary.

In *My Father's Camera*, Shopsowitz explores the world of home movies from the early days of the 1920s through to the amateur explosion of the modern video camera. Central to her film are the home movies made by her father, Israel Shopsowitz, who began shooting Super 8s in the 1930s when he was a Toronto high school student.

Intrigued by how "history makes its way into the frame," Shopsowitz encounters white supremacist graffiti from the Canadian West in the 1940s and wounded WWII soldiers convalescing at a Muskoka cottage.

As she makes full use of her father's films, Shopsowitz emphasizes their personal worth and fashions a fresh reflection on the enduring cultural value of home movies.

Presented as part of the series *The View From Here*, which offers documentaries from indepedent Canadian filmmakers, *My Father's Camera* is scheduled for repeat broadcast on May 13 at midnight.

For Vision TV, Shopsowitz made *I Am a Rose: A Father's Journey*, which followed Torontonian **Ned Levitt**, a year after his daughter **Stacey's** death in a car accident, as he climbs a mountain in Mexico that she had started to climb, and leaves a memorial to her on the summit.

The film tells the story of Stacey's life and death, and her father's struggle to come to terms with his grief.

Shopsowitz has directed and edited several award-winning documentaries, including *My Grandparents Had a Hotel* and the short film *Angel Light*.

* * *

Song and Dance: The Cranbrooke Friendship Club, a seniors' social group, presents singer-dancer **Tanya Granovski**, accompanied by **Valeri Abranov**, in an Afternoon of International Songs and Dances. Winchevsky Centre, 585 Cranbrooke Ave. $6 admission includes lunch. Monday April 16, 12:30 p.m. 416-789-5502.

* * *

Theatre Notes

• *Cabaret* returns to Toronto for two weeks only, April 18 to 28. The Roundabout production features **Andrea McArdle** and **John Peterson**. Pantages Theatre. 416-870-8000. www.ticketmaster.ca

• The Civic Light Opera Co. presents *Something's Afoot*, a musical murder mystery. May 24 to June 3, Fairview Library Theatre. 416-203-7839.

* * *

At the Galleries

• The exhibit, **Lawren Stewart Harris:** A Painter's Progress, focuses on the paintings of the Brantford-born Group of Seven painter who died in 1970. April 14 to June 17. McMichael Gallery, 10365 Islington Ave., Kleinburg, Ont.

• Elders of the Anishinabek Nation, an exhibition of photographs by Toronto photographer **Lorne Fromer**, is on view at the Native Canadian Centre, 16 Spadina Rd., May 3 to 31. Opening reception, May 3, 5 to 8 p.m. 416-923-8941.

• Burr House Gallery presents watercolour landscapes by **Howard Kleiman**. Until May 30. 530 Carrville Rd., Richmond Hill. 905-884-0327.

• **Kathleen Finlay** Polaroids are on view at Gallery One, 121 Scollard St., May 5 thru 23. 416-929-3103.

* * *

The Spirit of the Shtetl: Early reviews are praising *Simon Magus*, a British film set in a 19th century Polish shtetl. The film has been called "a tale from a vanished world." According to the *Associated Press*, it "captures the spirit of ancient Judaic mysticism, a world of visions, apparitions, omens and maledictions."

Immigration of Jewish orphans is subject of heartfelt documentary

By SHELDON KIRSHNER
Staff Reporter

The S.S. Aquitania slid into Halifax on Sept. 15, 1947, bearing 850 immigrants from war-torn Europe.

Twenty Jewish boys and girls, aged 11 to 18, were among the passengers, the first of 1,123 Jewish orphans who would be allowed into Canada in the next year and a half.

The story of their arrival and reception in Canada is the subject of Jack Kuper's heartfelt two-hour documentary, *Children of the Storm*, airing on Vision TV on Tuesday, April 17 at 9 p.m, two days before Holocaust Remembrance Day.

A Toronto filmmaker and author, Kuper knows a thing or two about the topic, as he's one of the Holocaust survivors who found a new life in this country

Children of the Storm unfolds largely through the memories of the war orphans themselves, the foster parents, and the social workers and volunteers who tried to ease their adjustment to Canada.

As York University historian Irving Abella points out, they reached these shores at a moment when anti-Semitism here was at its apex.

Canada, whose immigration policy had been decidedly anti-Semitic from the 1930s onward, had, in 1942, agreed to accept a limited number of Jewish orphans.

But due to opposition from its own immigration department, the federal government reneged on its promise, dooming the children.

After the war, probably out of guilt, Sweden and France accepted a handful of Jewish orphans. Seizing on this development, the Canadian Jewish Congress, with Samuel Bronfman at its head, asked Canada to make good on its wartime pledge.

Succumbing to this pressure, the government enacted Privy Council Order 1647, on condition that the Canadian Jewish community bore the cost of absorbing the children.

Congress hired four people to search for them in displaced persons camps in Germany, where tens of thousands of survivors had been washed up in the wake of the war.

Although the children were desperate to leave Germany, Congress faced at least two major obstacles in moving them from Europe to Canada.

First, few of the Christian foster parents who had hidden Jewish children during the Holocaust showed any desire to give them up.

Second, Zionist organizations claimed these children, wishing to resettle them in what would be Israel.

Despite these hurdles, Congress succeeded in bringing slightly over 1,000 of the orphans to Canada.

In smaller Canadian centres, they were immediately placed in Jewish homes. In Montreal and Toronto, they were temporarily lodged at the Herzl dispensary and at the former Jewish library pending further arrangements.

For the children, it was not an easy transition.

Well-meaning foster parents, in the words of one psychiatrist, often did not realize they were "emotionally damaged." As a result, some foster parents could not cope.

In a few cases, the orphans felt unwanted and left out. In other instances, they were given the distinct impression that their horrific stories should be shelved and forgotten.

Although several of the youngsters were institutionalized after being unable to adjust, they were a remarkably capable and focused group, eager to normalize and Canadianize themselves.

Indeed, some of them enjoyed exceedingly successful careers in fields ranging from the theatre to business.

Even today, they are grateful to Canada and Congress for having let them begin their lives anew.

This, finally, is the message that informs *Children of the Storm*.

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Arts & Travel

New translation of Lithuanian Jewish history

By BILL GLADSTONE
Special to The CJN

On the brink of the Second World War, Lithuanian Jews were "a poor tribe," notes Israeli professor Dov Levin in his book, *The Litvaks: A Short History of the Jews of Lithuania.*

Numbering some 155,000 on the eve of the Holocaust, Lithuania's Jews served as the country's millers, bakers, tailors, plasterers, glaziers, blacksmiths, wagoners and porters. Relatively few became wealthy.

By and large, Levin contends, their riches were contained in the Beit Midrash, their study halls, in which they fashioned a characteristic "intellectual-rational" approach to the Torah.

A full and elaborate history of the Jews of Lithuania cannot be contained in an ordinary-sized book, Levin notes in the introduction of this large hardcover book of nearly 300 pages.

A scholar who survived the Nazi bloodbath of his homeland, he admits being haunted by a fear that no one will be left to remember the Litvak communities he knew before their devastation.

The book is a chronological outline of four centuries of Jewish communal growth, from Lithuania's union with Poland in 1569 to German occupation and the tragedy of the Holocaust, in which almost 90 percent of the Jewish population was wiped out.

The earliest Jews in Lithuania date from the 12th century, Levin notes briefly. They built numerous impressive wooden synagogues that, although fortress-like, were too often and too easily torched. He describes the fearsome pogroms led by the great Ukrainian Cossack Bogdan Chmielnicki, known as "Chmiel the Wicked," a counterpart to the Haman of Purim lore if ever there was one.

The crisis erupted in 1648 in territories to the east, and sent thousands of Jewish refugees streaming into Lithuania. The local communities had withdrawn from the famous Va'ad or Council of the Four Lands at the end of the 16th century, so it was the Lithuanian Jewish Council that established "an official fast day in commemoration of the victims of the massacres and the synagogues that had been destroyed, and forbade Jews to wear fine clothes and jewelry for a period of three years."

The central communities were Vilna, Kovno, Volkomir, Shavli, Birzai and other cities. Levin utilizes extant statistics from the 1765 census (which itself has been lost) to provide demographic breakdowns by city and district.

Levin touches upon such illustrious sages as the legendary Vilna Gaon, whose death in 1797 sparked another major fissure between the Chassidim and their opponents, the Mitnagdim. Throughout the 19th century, yeshivot flourished all over Lithuania. But it was a time for new thinking as well. Lithuania was fertile ground for the Maskilim, followers of the Jewish Enlightenment.

The cheders, the national movements, the political activity, the mass migrations and the deportations to the Russian interior -- Levin touches upon all of these things. He conveys the lively cultural flavour of Jewish civilization in an independent Lithuania in the interwar years. The book's last section chronicles that civilization's tragic demise.

Yad Vashem originally published this book in Hebrew under the title *Pinkas Hakehillot Lita*. By publishing Adam Teller's English translation, Yad Vashem makes the work accessible to many readers for the first time. New material includes a rousing epilogue by Yehoshua Trigor, who helped fund the republication. Also included is an index of hundreds of Jewish communities, listed by their Lithuanian and Yiddish names. Many photographs illustrate the text.

Also of note: Harry Gordon's memoir of wartime persecution in Kovno. A Holocaust survivor, Gordon tells his story in *The Shadow of Death: The Holocaust in Lithuania*, a book published by the University Press of Kentucky.

Exhibit focuses on kids

Continued from page 42

Vishniac's life was saved by his wife, who was sent to safety in Sweden and later Portugal. In November, 1940, she succeeded in obtaining a visa, ultimately allowing passage to America.

Knowing the children were in imminent danger, once in the U.S. Vishniac made every effort to publicize his photos. Despite his efforts to alert President Roosevelt, he was met with polite indifference.

The photographs in the Spertus exhibit are based on a new book of Vishniac's work called *Roman Vishniac: Children of a Vanished World.*

Dedicated to the photographer's haunting historical record, the book is published by the University of California and co-edited by his daughter, Mara Vishniac Kohn.

The Spertus Museum hosts 78,000 visitors annually. Its programs and exhibits are dedicated to preserving Jewish history, religion, art and culture.

The ArtiFact Center is another of the museum's attractions. There, visitors young and old excavate ancient artifacts, watch craftspeople at work and experience an open marketplace and ancient theatre.

The museum is located at 618 South Michigan Avenue in Chicago, Illinois. For information phone (312) 322-1747. The Web site is http://www.spertus.edu.

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TRAVEL TALK

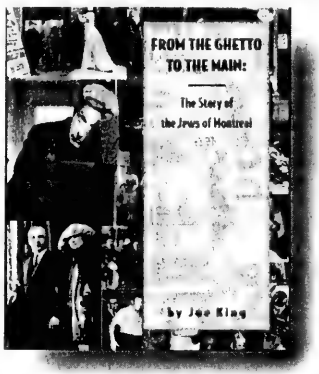
BY BILL GLADSTONE

TWO BOOKS FOCUS ON THE JEWS OF MONTREAL

For a born-and-bred Torontonian like myself, books about Montreal qualify as travel literature, and so I have chosen this forum to briefly pay homage to two recent, wonderful additions to our literature on the Jews of Montreal.

* * *

From the Ghetto to the Main: The Story of the Jews of Montreal, by Joe King, is a masterly treatment of more than 2½ centuries of Jewish history in what was once the largest Jewish community in the Dominion of Canada.



King sets the stage for his subject in five chapters that sketch the early history of Jews in New France and early Quebec. The first known Jewish subject to set foot in this territory was Esther Brandeau, who posed as a man and who refused to convert when discovered.

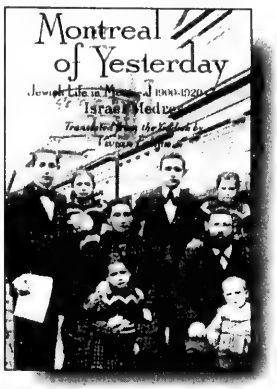
Eventually narrowing his focus to the Montreal community, King discusses early landowners such as Lazarus and Phoebe David, whose son David David became the first Jew born in the city (about 1764).

As it approaches the modern era, the narrative touches upon multifold aspects and themes and weaves a rich and colourful story. King excels at presenting the contours, aromas and flavours of the modern community in chapters such as *The Shmata Business*, *Briskets and Bagels* and *From Rags to Great Riches: The Bronfman Story*. The text is enlivened by many illustrations and sidebars.

The final chapters (including the expressively titled *Exodus 401*) deliver a denouement reflective of Quebec's politically troubled times. While the Montreal Jewish community has slipped demographically, King's highly impressive opus shows that the community remains vibrant and as unique as the city itself. (Published by the Montreal Jewish Publication Society.)

* * *

As a staff writer for the *Kanader Adler*, Montreal's Yiddish-language newspaper from the early years of the last century, Israel Medres penned innumerable short, informative essays on various aspects of Montreal Jewish life. These he collected and published in Yiddish in 1947, under the heading *Montreal fun Nekhtn*.



Recently Medres's granddaughter, Vivian Felsen of Toronto, translated them into English for publication as *Montreal of Yesterday: Jewish Life in Montreal, 1900-1920* (Vehicule Press).

Medres wrote about the problems of immigrants, religious differences, sick benefit societies, the Workmen's Circle, the burgeoning Zionist movement, Yiddish vaudeville and theatre, the Jewish press, and the relative merits and demerits of working as a peddler, journalist, tailor or cloakmaker.

He gives a gripping thumbnail account of the trial of the anti-Semites Leduc and Plamondon, who were sued after making vile accusations against the Jews and the Talmud, and whose claims were eventually demolished in the courts.

Medres's essays bring Yiddish Montreal to life. His description of a Jewish wedding rings with a simple comic truth, and his recollection of the tiny details of life lend richness to our mental picture of this generation of Yiddish-speaking immigrants.

Medres's prose sometimes reads like a story by Sholom Aleichem or, alternately, like something only I.B. Singer could have dreamed up. For instance, he describes what happened when a Montreal man was recognized in the *Gallery of Missing Husbands* published by the *Forward* newspaper of New York as a public service.

"When the identification was made, there was a great deal of excitement. The person could be a factory worker, a small businessman, a salesman, or a clerk in a store. Mr. Kaplansky of the Legal Aid Department at the Baron de Hirsch Institute, who was in charge of such matters, was notified at once... [and] took immediate steps to contact the alleged culprit."

The identification, once proven, would cause a sensation. "The news spread to all the sweatshops in the city. Everyone talked about the man who had been recognized from the Gallery, about how respectable, decent and honourable he appeared to people who had known him. No one would have suspected him of abandoning a wife and children for another woman.

"The man, of course, was quickly arrested and sent back to the city whence he had come."

Montreal of Yesterday is an impressive memorial for Medres, who died in 1964. This lively collection is recommended reading for anyone interested in the history of Jewish Montreal.

Understated film one of the best at last year's Jewish Film Fest

By LARRY ANKLEWICZ
Special to The CJN

Voyages, one of the best and one of the most understated films shown at last year's Toronto Jewish Film Festival, has just been released on video by Mongrel Media.

Written and directed by Emmanuel Finkiel, this French film focuses on three women. Each one is from a different area of the world, yet each is in some way interconnected, if only by the shadow of the Holocaust.

Rivka, the first woman we see, is an Israeli on a bus travelling from Warsaw to Auschwitz, to revisit the horrors of her past. The bus breaks down en route and Rivka and her husband have a vociferous argument that threatens to break up their marriage.

In Paris, Regine, the second woman, receives a call from an elderly man who claims to be her father. Regine had always believed that her father had perished during the Holocaust. She is hesitant to act on the call because she is not certain this is truly her father.

And then we follow Vera, the third woman, through the streets of Tel Aviv as she searches for her cousin. An elderly woman who has just arrived from Russia, and who speaks no Hebrew, Vera, has difficulty navigating through the hustle and bustle of a strange city.

In the end, the stories of all of these women have a connection, but the search for this common thread provides an excellent story and a superior film.

You can find *Voyages* at those stores that usually carry videos from Mongrel Media.

***

In The Beginning is a television miniseries that was telecast in the United States a few months ago and dramatizes the biblical stories from Abraham through Moses.

It's been done before, but this retelling has an excellent cast that includes Martin Landau, Jacqueline Bisset and Geraldine Chaplin. The film even recounts the story of the Creation in an interesting and rather novel way.

In The Beginning was released on video a short time ago at a low sell-through price and should be available at better video stores everywhere.

***

Several videos have just had their prices reduced and can be purchased for under $20.

These include the hilarious British comedy, *Leon The Pig Farmer* and the Ben Stiller film, *Keeping The Faith*.

Also available is the PBS production, *A Taste of Passover*, featuring Theodore Bikel and the Klezmer Conservatory Band performing a special concert for the holiday.

This entertaining video features a lot of Passover music and is a joy to watch.

It has been shown a number of times on the PBS network in the United States, but this video offers everyone the opportunity to make it part of their own collection.

Just a word of warning for those interested in Jewish films. Several interesting videos are scheduled for release in the next few months, including such titles as *Sunshine*, *Requiem for A Dream*, *State and Main*, the new Jason Alexander film, *Just Looking* and the Academy Award winning documentary *One Day In September*.

I shall be reporting on these, and other video releases, as they come up.

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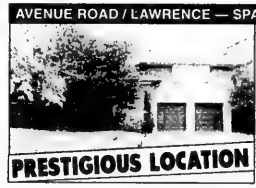

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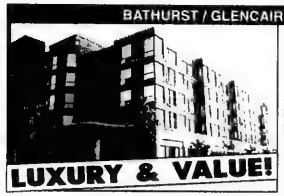

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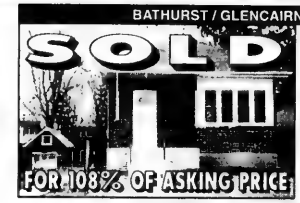

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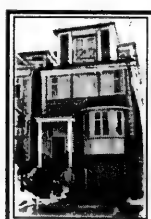

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POINTING TO A CLEARER WAY: IDF soldiers argue with some Palestinian workers last week at the Bethlehem checkpoint. Shortly before the argument, Sgt. Danny Darai, 19, from Arad, was shot near Rachel's Tomb just outside Bethlehem. He died from his wounds. [Israel photo]

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LIFE IS A JOY
Single female, attractive, interesting, a very special person, romantic, passionate, enjoys life to the fullest, seeks male, 65-75 yrs, distinguished, to share life's dreams. **AD#1369**

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Single female, slim, attractive, intelligent, caring, affectionate, enjoys fine dining, dancing, travel, stock market, music, good conversationlist, seeks male, with similar qualities and interests, for friends first relationship. **AD#1185**

GOOD TIMES AHEAD
Single female, stylish, attractive, independent, young looking, fun to be with, enjoys dining and dancing, reading, movies, travel, seeks male, Jewish tall, handsome, hull head of dark hair, outgoing, intelligent, successful, confident, a true mensch. **AD#1384**

WAITING FOR YOU
Single female, attractive, 5' 7", auburn hair, blue green eyes, stylish, outgoing, good sense of humour, intelligent, independent, seeks male, handsome, intelligent, kind with full head of dark hair. **AD#1630**

ACTIVE PROFESSIONAL LADY
Active, single professional woman who likes dining, dancing, music, the arts, and the outdoors, is looking for sincere gentleman, between 45 and 55 yrs, for companionship and possibly more. Shared values are important to this lady who likes simple pleasures. **AD#1368**

Men seeking Women

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NO FLAKEY
35 year old Jewish man with brown hair, and eyes, has come back from a long stay in Los Angeles and would like to meet someone. He is unconventional and artistic but not flakey. **AD#1599**

LOOKING FOR YOU
Single male, 53 yrs, professional, fit, active, 2 university aged children, enjoys politics, the arts, adventure, travel, seeks Jewish female for a mature relationship. **AD#1508**

LIKES TO COOK
A single man who stands 5'8", weighs 180 lbs, and has dark brown hair, seeks someone for a long relationship. He enjoys movies, long walks, cooking television and sports **AD#1385**

FRIENDS 1ST
Single Jewish male, 33 yrs, professional, educated, slim, intelligent, handsome, enjoys reading, bridge, going to synagogue, exercising, strong family, family values, seeks female, Jewish sensitive, mid to late 20's, with similar qualities and interests. **AD#1367**

LET'S CONNECT
Professional, Jewish male, 33 yrs, Israeli born, introverted, somewhat traditional, employed with IT/IBM, enjoys synagogue, lectures on Jewish subjects, shabots, friends, exercising, playing bridge. Seeks straight white Jewish female, mid-late 20's, honest, intelligent, with similar qualities, except more extroverted. **AD#1173**

SPECIAL SOMEONE
Jewish professional female, 40, kind, intelligent, down to earth, active, creative, joyful, deep, introspective, playful, humourous, enjoys family friends, meeting interesting/thoughtful/genuine people, traveling, quiet times, walks, movies, cottage, and staying home. Seeks someone special to share interests with. **AD#1008**

NO HEAD GAMES
Divorced female, no children, secure, professional, tall, 6', enjoys fishing, skeet shooting, gardening, travel, cooking, working out, seeks male, adventurous, 6' or taller, a mensch, honest, good sense of humour, with similar interests and qualities. **AD#1597**

ROMANTIC AT HEART
Single female, 50ish, romantic, good sense of humour, enjoys life, very happy person, loves to smile, enjoys travel, movies, long walks, seeks male, 50-59 yrs, romantic, caring, with similar interests. **AD#1483**

LIFE IS REAL
Single female, attractive, blonde hair, large hazel eyes, intelligent, stable, sincere, fun to be with, seeks male, clean shaven, handsome, fit, good sense of humour, for long term, loving relationship. **AD#1074**

CANDLELIGHT AND WINE
Single female, Jewish, 50's, attractive, light hair, hazel eyes, intelligent, sincere, down to earth, enjoys country walks, travel, movies, nature, seeks male, with similar qualities and interests **AD#1426**

BEAUTIFUL BLUE EYES
Single Jewish female, 35 yrs, professional, black hair, blue eyes, a great smile, enjoys the theatre, movies, dining and dancing, travel, great sense of humour, seeks male, Jewish, professional, 33-40 yrs, witty, good sense of humour, strong family values. **AD#1594**

1 IS THE LONELIEST NUMBER
Divorced European female, 53 yrs, 5' 1", 110 lbs, Hebrew speaking, professional, strong family values, down to earth, loving, caring, good sense of humour, enjoys theatre, long walks, good conversation, and travelling. Seeks gentleman, 50-58 yrs, with similar qualities and interests, for serious relationship. **AD#1424**

MUST LIKE CHILDREN
Divorced father of 2, shared custody, 49 yrs, 5' 7", a physician, slim, fit, muscular, sensual, energetic, enjoys philosophy, fashion, art, innovation, food/films, ballroom dancing. Seeks female, 30-39 yrs, attractive, slim, intelligent, energetic, sincere, giving, sensual, emotionally/financially secure, likes children. **AD#1387**

HERE I AM
Single male, Jewish, 55 yrs, professional, fit, handsome, sincere, sensitive, intelligent, enjoys sports, travel, good conservation, seeks female, 40's, attractive, bright, warm, open, kind, thoughtful, emotionally, stable, for playful, loving relationship. **AD#1467**

TIME WAITS FOR NO ONE
Single male, 47 yrs, with sense of humour, enjoys dancing, old movies, (especially Orson Welles) drives in the country, and auctions. Seeking female, who's good natured, kind, and single mom's are okay. **AD#1504**

WARM & LOVING
Single Jewish male, late 40's, 5' 10", grey-blue eyes, warm, compassionate, sincere, good sense of humour, enjoys hugging and cuddling, the theatre, long walks, bowling, cooking, seeks female, 35-47 yrs, single or widowed, orthodox, preferred, intelligent, with similar interests. **AD#1066**

ROMANTIC AT HEART
Single Jewish male, professional, handsome, fit, well mannered, good sense of humour, enjoys skiing, sailing Latin and Ballroom dancing, cooking, the theatre, outdoor activities, seeks female, 36-48 yrs, over 5'2", with similar qualities and interests. **AD#1107**

JEWISH HEART
Conservative Jewish male, 47 yrs, enjoys company and talking to people, seeks a gentle, kind, and easy going, female, who has a Jewish heart. **AD#1161**

COMMITTED RELATIONSHIP
Attractive slim female, 5' 5", 125 lbs, blonde, blue eyes, lives in Central Toronto, leads an active lifestyle. Enjoys skiing, skating, hiking, blading, anything outdoors/active. Seeks male, over 5' 7", who's well mannered/groomed, active, emotionally stable, with a positive attitude. **AD#1537**

COMPANIONSHIP
Single Jewish female, 50's, caring, sharing, warm intelligent, outgoing, down to earth, good sense of humour, romantic, enjoys life, movies, the theatre, travel, long walks, seeks male, similar for companionship, possible relationship. **AD#1352**

HIGH QUALITY OF LIFE
Female, 41 yrs, long red hair, luscious green eyes, seeks an older, wiser gentleman, retired/divorced/widowed, age/looks/weight not important, lives in Foresthill/Brdalpath area, big generous heart, kind, understanding, loving, devoted, loyal friend, for companionship and world travel. **AD#1101**

SEEKING MR. WONDERFUL
Single Jewish female, 5' 5", attractive, non smoker, brown hair, brown eyes, kind, sincere, creative, fun to be with, seeks male, over 45 yrs, traditionalist, non smoker, handsome, financially stable, established, kind, intelligent, honest, loves children, to share life's dreams with. **AD#1535**

WAITING OR YOU
Single female, 22 yrs, healthy, kind, loves pets, honest, seeks male, conservative, orthodox, intelligent, strong, social drinker, ambitious, mature, good sense of humour, independent, with similar qualities and interests. **AD#1065**

ROMANTIC AT HEART
Single Jewish female, 35 yrs, 5' 7", pretty, stylish, fit, medium build, auburn hair, blue green eyes, outgoing, enjoys singing, dining and dancing, travel, movies, weekend getaways, seeks male, with similar qualities and interests. **AD#1398**

LET'S DISCOUNT THE WORLD
Healthy male in his 50 's, blue eyes, dark brown hair, and loves to travel. Would like to discover the world with that special female, 40-58 yrs, for a long term relationship and growth. **AD#1237**

COMPANION AND MORE
Jewish professional male, 57 yrs, 5' 40", 165 lbs, recently retired, handsome, lot of integrity, warm and caring. Seeking Jewish female, 50-60 yrs, non-smoker, traditional values, good sense of humour, enjoys theatre, dining, with similar qualities, for companionship, leading to long-term relationship. **AD#1027**

SEEKING SOULMATE
A single Jewish male, 40 yrs, professional, 6' , 200 lbs, enjoys all outdoor activities, seeks Jewish female, 26-37 yrs, kind, affectionate, warm hearted, for loving, long term relationship. **AD#1653**

GIVE ME A CALL
Divorced male, no dependents, employed, author, wide variety of interests, seeks female, similar for friends 1st relationship. **AD#1342**

ROMANTIC PROFESSIONAL
Single Jewish male, professional, non smoker, handsome, fit, good sense of humour, positive attitude, enjoys sailing, skiing, dining and dancing, the theatre, cooking seeks female, 36-48 yrs, over 5' 6", with similar qualities and interests. **AD#1013**

FUTURE MARRIAGE
Single Jewish male, 46 yrs, 5' 11", young looking, professional, employed, well mannered, devoted, special, enjoys dining, dancing, movies, good music, hiking, nice parks, and nearby travel, seeks attractive Jewish lady, 32-42 yrs, kind, young looking, for friendship, leading to lasting relationship. **AD#1371**

KEEP UP WITH ME
Single Jewish female, 60 yrs, slender, very attractive, fit, fun to be with, warm, sensitive, romantic, fabulous cook, enjoys the theatre, travel, the outdoors, seeks male, Jewish, a mensch, young at heart, active, stable, intelligent, non smoker. **AD#1607**

CALL ME
Single female, professional, attractive, athletic, slim, enjoys biking, tennis, snow and water skiing, movies, seeks male, 44-50 yrs, athletic, honest, sincere, handsome, good sense of humour, for long term relationship **AD#1280**

LOVE TO LAUGH
Attractive single Jewish female, 37 yrs, 5' 1", brown hair and eyes, slim, professionally employed, very friendly and outgoing, animals, movies, travelling, and Seinfeld. Seeking attractive, Jewish professional male, mid 30's-early 40's, without children, humourous, good conversationalist and enjoys laughter. **AD#1596**

BE MY MENSCH
Attractive slim female, 64 yrs, 5' 4", brown hair, green eyes. Enjoys the simple things in life, most involve music and family. Seeks an intelligent, established, non-smoking mensch, for a long term relationship. **AD#1412**

PRETTY AND PETITE
Divorced Jewish female, 50 yrs, 5' 4", brown hair, attractive, fit, slim, no smoker, passionate, caring, bubbly, energetic, enjoys exercise, dining and dancing, movies, theatre, seeks male, Jewish 49-63 yrs, non smoker, good sense of humour, compassionate, for long term relationship. **AD#1286**

CARING AND SHARING
Widowed Jewish female, 50's, warm sincere, open minded, honest, easy going, down to earth, strong family values, loves life, movies, art, travel, seeks male, for companionship, leading to long term relationship. **AD#1202**

GREAT CHEMISTRY
Widowed Jewish female, attractive intelligent, auburn hair, brown eyes, 5' 2", petite, eclectic tastes, good sense of humour, seeks Jewish male, 55-68 yrs, professional, emotionally and financially stable, good sense of humour, for long term relationship. **AD#1638**

LOOKING FOR YOU
Single male, Scorpio, 32 yrs, 6' 2", seeks female, 20-40 yrs, spontaneous, sensual, no head games, please leave your description and phone number. **AD#1206**

LIFE IS BEAUTIFUL
Single, nature loving, non-smoking, professional male, enjoys candle light dinners at home, and walks in the country. Seeking female, 45-55 yrs, to share time together. **AD#1496**

LIVE, LAUGH, LOVE
Single Jewish male, 35 yrs, 5' 10", brown hair, blue eyes, medium build, enjoys the outdoors, movies, dining and dancing, seeks Jewish female, for possible long term relationship. **AD#1483**

GOOD TIMES AHEAD
Single white male, 21 yrs, 5' 7", 135 lbs, very good looking, enjoys going out, movies. Seeking a very nice female to talk to, have some fun and a good time. **AD#1382**

BEST FRIENDS AND LOVERS
Single male, 36 yrs, 5' 5"-5' 6", 160 lbs, goatee, brown eyes, curly black hair, enjoys long walks, movies, museums, art, galleries, reading, not into bars. Seeking female, warm, easy going, considerate, not materialistic, soulful, to share hopes, dreams, and aspirations. **AD#1275**

THE WHOLE PACKAGE
Divorced, father of 3 boys, 43 yrs, 5' 10ñ", 210 lbs, solid build, good looking, brown eyes, balding brown hair, clean shaven, sincere, humourous, outgoing, enjoys sports, outdoors, camping, and movies. Seeks a nice, compassionate, warm, friendly, and funny white female, 28-45. **AD#1511**

GIVE ME A CALL
Single white Jewish male, 33 yrs, outgoing, religious, enjoys movies, music, dining and dancing, travel, seeks female, similar qualities and interests. **AD#1106**

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TALL AND CLASSY
Single Jewish female, attractive, 5' 7", auburn hair, blue-green eyes, fit, wide variety of interests, seeks gentleman, 5' 11", or taller, full head of dark hair, outgoing, ambitious, intelligent, fun to be with. **AD#1307**

ONE IS THE LONELIEST NUMBER
Divorced female, 52 yrs, 5' 1", 110 lbs, professional, Israeli background, loving, caring, down to earth, enjoys the theatre, long walks, travel, seeks male, 53-58 yrs, with similar qualities and interests **AD#1629**

LOOKING FOR LOVE
Retired widow, charming, affectionate, outgoing, elegant, educated, seeks male, 60-69 yrs, for committed relationship. **AD#1344**

IT'S OUR TIME
Female, 41 yrs, long red hair, luscious green eyes, high quality of life. Seeks an older, wiser, gentleman, retired/divorced/widowed, lives in Foresthill/Brdalpath area, age/looks not important, for a sharing and caring relationship. **AD#1503**

LET'S TALK
Attractive, professionally employed female, 5' 1", slim, with brown hair, and eyes, friendly, outgoing. Enjoys walks, movies, and spending time with her dog. Seeks a professional male, with similar qualities. **AD#1199**

ROMANTIC AT HEART
Widowed Jewish female, 53 yrs, warm, sincere, creative, outgoing, romantic, down to earth, strong family values, intelligent, good sense of humour, enjoys movies, the theatre, nature, art, travel, seeks male with similar qualities. **AD#1111**

FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, professional, enjoys, sports, movies, working out, long walks, non smoker, kosher, household, seeks female, 26-36 yrs, non smoker, for long term relationship. **AD#1488**

LET'S TAKE A RIDE
Single male, 36 yrs, 5' 6", brown eyes, black hair, goatee, employed, enjoys art galleries, museums, movies, music, riding, his motorcycle and much more, easy going, seeks female, with a bit of a wild side, and similar qualities and interests. **AD#1671**

A TRUE GENTLEMAN
Single Jewish male, 32 yrs, 5' 6", handsome non smoker, brown hair, blue eyes, energetic, romantic, secure, creative, open minded, eclectic tastes, seeks female, for friends first relationship, divorced or older ladies welcome. **AD#1455**

GIVE ME A CALL
Single white Jewish male, 33 yrs, outgoing, religious, enjoys movies, music, dining and dancing, travel, seeks female, similar qualities and interests. **AD#1106**

ROMANTIC AT HEART
Single white male, 58 yrs, self employed, enjoys travel movies, good conversation, quiet romantic, evenings seeks female, with similar interests and qualities. **AD#1117**

YOUNG AT HEART
Divorced with 3 children, visit with them every other weekend, 43 yrs, 5' 10ñ", 200 lbs, balding, brown hair, brown eyes, good looking, enjoys movies, sports, dancing, and having fun. Seeking female, to go out with casually and see where it goes. **AD#1589**

SOFT LIPS, SHARP MIND
Attractive single Jewish male, 39 yrs, seeks an adventurous, serious female, for romantic dates and steamy nights. **AD#1166**

DREAMING OF YOU
Single Jewish female, professional, traditional, attractive, enjoys movies, the theatre, travel, arts, seeks male, professional, Jewish, 39-48 yrs, warm, kind and sincere. **AD#1253**

LOVING AND CARING
Single mom, 47 yrs, slim, attractive, kind, gentle, enjoys reading, long walks, family life, seeks male, stable, sincere, loving, 45-55 yrs, for possible long term relationship. **AD#1501**

LOOKING FOR LOVE
Retired widow, charming, affectionate, elegant, education, enjoys life to the fullest. Seeks male, 58-69 yrs, for a committed relationship. **AD#1490**

LOVES PETS
Single female, attractive, university educated, long red hair, brown eyes, brown eyes, 5' 6", honest, sincere, good sense of humour, enjoys travel, the outdoors, & loves dogs. Seeking male, non smoker, intelligent, positive attitude. **AD#1211**

SHARING & CARING
Single Jewish female, blonde hair, blue eyes, slim, attractive, seeks male, Jewish 60-63 yrs to share and enjoys ideas with. **AD#1119**

It's absolutely **FREE** to retrieve your messages

FUN LOVING
Single Jewish male, 6' 2", 180 lbs, slim, muscular build, seeks female, sensual, spontaneous, fun loving. **AD#1180**

LOOKING FOR YOU
Single male, "Harry", seeks a lady he met on November 13th, you were originally from the Montreal area and now lives in Spadina & Bloor area. Was too shy then, but hopes to find you now. **AD#1089**

LET'S CONNECT
Single Jewish male, 40 yrs, 5' 7", brown hair, brown eyes, enjoys music, movies, dining and dancing, and much more. Seeking female, 30-35 yrs, professional, sensitive, attractive, honest. **AD#1252**

BE MINE
Widowed Jewish male, youthful 50's, 5' 7", fit, slim, lawyer, international entrepreneur, physicist, world/life explorer, fearless, aerodite, omnipotent, exciting and cultured, seeks highly intelligent, compassionate, gracious, non-conformist, educated, slim, fit, adventurous, youthful female, who's seeking a fascinating man. **AD#1142**

LOOKING FOR LOVE
Single male, Sheldon, 47 yrs, educated, caring, enjoys old movies, dining and dancing, country drives, good sense of humour, seeks female, does not have to be slim, single Mom's okay too! **AD#1233**

FUTURE DEVELOPMENTS
Single male, Jewish, 46 yrs, 5' 11", brown hair, brown eyes, nice smile, professional, employed, well mannered, enjoys dining and dancing, movies, music, sports, seeks female, 30-41 yrs, for casual weekend, dating, possibly, leading to future relationship. **AD#1534**

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Caps' Jeff Halpern checks his way to NHL eminence

By MARVIN GLASSMAN
Special to the CJN

MIAMI — Washington Capitals' Jeff Halpern is the player fans around the league love to hate.

He has the annoying ability of stepping on the ice and stopping great offensive players, like Mario Lemieux of the Pittsburgh Penguins and Pavel Bure of the Florida Panthers, from scoring goals.

With Halpern at centre, Ulf Dahlen at right wing and Steve Konowalchuk on the left, the Caps' trio was voted the best checking line in the National Hockey League this season in the March 23rd edition of *The Hockey News*.

Halpern's and his linemates' emphasis on checking is one of the reasons the Capitals had a winning streak of 17-6-2-1 through March 29 and were en route to capture their second consecutive Southeast Division title. Halpern's ability to win faceoffs (he's 36th in the NHL) and fight for the puck in the corners are key ingredients in the Capitals' playoff drive.

"Jeff is a great stick handler and he's not afraid to dig and win the puck at the most opportune times. He is the reason our line works so well," Konowalchuk said.

You can add to Halpern's resume a penchant for contributing to the team's offence. His 18 goals through 73 games is third best among the Caps. Halpern's contribution to the Caps far exceeded coach Ron Wilson's expectations when the Caps selected him out of Princeton University two years ago.

"Jeff is very mature and, considering he is only in his second year of NHL hockey, he is very intelligent and understands how to win at this level," coach Ron Wilson said.

Halpern has shown himself to be as tough as nails. In the dressing room prior to a game against the Panthers, Halpern had a gash on his forehead but thought nothing of it.

"I want to show my teammates that I fit in with our goal of winning games. Playing hurt, scoring, playing well all the time, when I'm on the ice [that] means victory for the team," Halpern said.

A native of Potomac, Md., Halpern is a rare hockey player, not only by being Jewish (although that's hardly a novelty anymore – Bernie Wolfe played goal for the Caps from1975–79) but by being the first player in the southeastern United States to play for his local team.

"Being selected to play for the Caps was a thrill two years ago that was unbelievable. Now, my parents in Washington and other relatives up in New York can see and watch me play all the time. The support I get and the feeling that I get to see people from my neighbourhood at the game just adds to my intensity," said Halpern.

Jeff Halpern

Being born in the south posed some drawbacks for Halpern. With few local rinks available, his parents sent him to New Hampshire to play high school hockey followed by a brief stint in Canada playing for the Stratford, Ont., Junior B hockey team.

His developmental years paid off with a hockey scholarship to Princeton University in 1995. In his senior year (he graduated with a degree in economics in 1999), Halpern led his team with 28 goals and 53 assists.

"No question that my parents' sacrifice for me has paved the way to a career in hockey. From the time I first laced on skates, hockey was all that I wanted out of my life. I am glad that I have a degree in economics, but hockey is my one and only goal for now," said Halpern, 24.

Mel and Gloria Halpern raised their two children – Jeff's sister, Jenny, is a doctor in Nashville – with an understanding of Jewish culture and religion, but unlike baseball slugger Shawn Green or football quarterback Jay Fiedler, who are active in Jewish non–profit organizations, Halpern keeps his Jewishness low key.

"I am very proud of who I am. But I do not want anyone to think that I can't fit in. I want my teammates to think of me primarily as a hockey player who will do everything possible to get a win for his team," said Halpern.

Despite having played in the NHL for only two years, Halpern was selected last November as a member of the Washington Jewish Community Centre Sports Hall of Fame.

He may yet go down as the game's best-ever Jewish player and has a chance to play for the U.S. Olympic team next year.

If Olympic team organizers have doubts about his ability to play two-way hockey, they should consider that on March 3, Halpern scored two goals in a 6-1 victory over the Penguins and followed that up four days later in Pittsburgh with the game winning goal, scored with just 3:20 left to play.

If the Caps and Leafs tangle during the playoffs, Leafs fans should worry about the Halpern factor. Expect Halpern to be sent out to neutralize Leaf forwards Mats Sundin and Steve Thomas.

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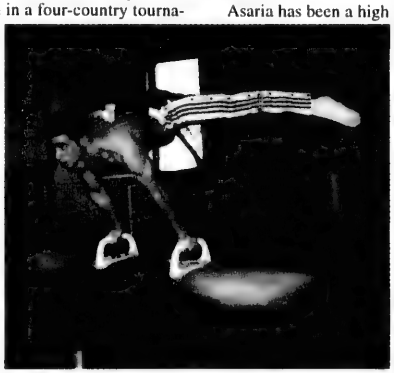
Young gymnast sets his goals very high

By PAUL LUNGEN
Staff Reporter

TORONTO — Though only 18, Roy Asaria is no stranger to international competition.

The Toronto gymnast recently competed in England as part of the Canadian senior team in a four-country tournament. Canada finished second. Last year, as a member of the junior team, he competed in Puerto Rico and the year before that, he travelled to Germany for a meet. Four years ago, he was a junior athlete on the Canadian team at the Maccabi Games in Israel.



Roy Asaria

International experience is something Asaria is eager to embrace – understandable, given his goal of representing Canada at the 2004 Olympic Games in Athens.

An ambitious aim, to be sure, but not out of the realm of possibility for Asaria, who is the top junior gymnast in all of Canada, is a member of the national junior gymnastics team, and has represented Canada in senior gymnastics events. Asaria was a key member of the Ontario's gold medal team at the Canada Winter Games recently.

Asaria, who trains under Bob Carisse at the Vaughan Gymnastics Club, learned a lot in England. He witnessed first hand the rigorous training regimen of European athletes (they increase their workload substantially more than Canadians prior to a competition), and he picked up a few ideas while watching other athletes perform passes in floor exercises.

Asaria has been a high level, competitive gymnast since 1995 or so, but in recent years, he's begun to put his skills together in a package that has vaulted him to a place among the best of the elite. At the Canadian nationals in Montreal last May, Asaria finished first overall among juniors with a winning margin of half a point. The Olympic margin of victory is generally only .05 points.

He continues to excel in his best event, the pommel horse, but he's worked hard to improve other areas of weakness. In fact, he's managed to turn his worst event, the high bar, into one of his better ones, "so, I really don't have a worst anymore," he said.

Asaria, who also trains with the national team's 20 gymnasts, is the youngest of the bunch.

Striving for perfection is his goal. "I need to be consistent all-round, to go into a competition, hit every event and stick 'em," he said.

Stories that touch the heart

By ELI RUBENSTEIN ALEC GELCER

Now we have a home

In this story, the days leading up to Israel's Independence are seen through the eyes of Judy Feld Carr, then a young girl living in northern Ontario.

My father, Jack Leve, was a fur trader in Northern Ontario. He was based in Sudbury, where I grew up in one of the few Jewish families in the remote mining town.

(When I was born, it took three months to track my father down by dog-sled on Baffin Island to inform him of my birth.)

In 1947, I was an eight-year-old girl attending elementary school. The State of Israel was on the verge of being declared, but my enthusiasm for this development was not shared by my classmates and teachers.

In 1947-48, my father shipped mink, muskrat, otter and marten pelts to Israel. In the aftermath of the Holocaust, many of Europe's finest tailors were survivors who had immigrated to Israel, where they designed and manufactured high-fashion fur coats for sale in the lucrative European market. But my father's shipments had a far more crucial purpose. My father concealed bullets in the furs, which were ideal for this purpose because of their thickness. On occasion, I too would quietly slip into the basement of our home and help my father tuck the bullets into the furs bound for Palestine. When the smuggled bullets arrived, they were given to the Israeli authorities who were involved in the defence of the State of Israel against hostile Arab nations.

In May 1948, my father was visiting relatives in London, England. Excited by the news of the establishment of Israel, my father decided he had to see the land for himself. He made his way to Marseilles where he boarded the *Kedma*, a ship with refugees from the Holocaust. When my father arrived in Israel, he was the third visitor to be granted a foreign visa by the new Jewish state. In Israel, he shot footage on a movie camera, which he later shared with Jewish and non-Jewish groups throughout Northern Ontario, giving them their first glimpses of the *maabarot*, of Jerusalem, of refugees arriving in Haifa.

One of the frequent visitors to our home in Sudbury was my mother's mother, Esther Rives. Born in Russia she moved to Brooklyn with my grandfather, but she never learned to speak English. A few times a year she would take the train to Montreal on her way to Sudbury. Though she could not communicate with the porters, they all recognized her because of her regular gifts of gefilte fish and challah.

My grandmother was with me in my room on Nov. 29, 1947, when the United Nations was deciding whether to partition Palestine into an Arab and Jewish state. Hours before the vote, the outcome was uncertain, since a two-thirds majority was required. As the proceedings were broadcast my grandmother and I sat, side by side on my bed, listening to my little yellow radio as each country cast its vote.

My grandmother could not understand English, and I was not old enough to spell the names of the countries. So my grandmother gave me a pencil and sheet of paper. She divided the sheet in half and at the top of one half of the sheet she wrote in Yiddish "yes," and at the top of the other half she wrote "no." Every time a country responded in the voting, I made a check mark on the appropriate side of the sheet.

After the successful vote, my bubbie was very excited. She turned to me as I sat on my bed, looked at me with tears in her eyes, wrapped her arms around me and said: "I've lived for this moment. Now the Jews have a home. I won't see it, but you will." And my bubbie wept.

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1 lb. creamed cottage cheese
little less than 1/2 cup cake meal
4 beaten eggs (can use egg substitute)
2 oz. melted butter
3/4 cup sugar

Mix all ingredients together except eggs; then add eggs. Grease muffin tins. Fill tins 3/4 full; bake 350°F for 40-45 minutes if using large muffin tins. Smaller muffin tins will require less time. Serve with sour cream or jelly.

About Life

Dear Ella,

My mother recently asked me to accompany her to her lawyer as she wanted to make some changes in her will. It seems that I am always escorting my mother to some appointment or another and I really didn't think anything of it until I was informed of the changes she was making.

She took a will that she and my late father had agreed upon where their assets were fairly distributed between my family and my brother's family and she rearranged her assets so that my kids ended up with a far larger portion than my brother's kids.

Do you have any idea what kind of a rift this will cause between my brother and I? I'm sure he will feel that I had something to do with this. I tried explaining to Mom that what she is doing is unfair. However, she says it is her estate and she will divide it however she wants. What should I do about this?

Against Her Will

Dear Against Her Will,

You are right, this is unfair, but not unfair to your brother, it is unfair that you or your brother should be dictating how your mother should divide her estate.

I assume your parents worked very hard all their lives and earned every penny. That gives your mother the 100 percent right to leave whatever she wants to whomever she wants.

That being said, it doesn't change the uncomfortable position you feel you are in. Had she not made you privy to this confidential information, there would be nothing to talk about, but because she has, you can try to explain to her what kind of feelings this may cause between you and your brother. Ask your mother if it's alright with her if you mention to your brother what went on in the lawyer's office. Only if she agrees then go ahead and let him know. This will absolve you of suspicion and it will become something the two of them will have to work out.

Who knows if your mother might change her will again. The two of you should be grateful and accept whatever your mother leaves you with appreciation and grace.

Readers may submit their questions to Ella at The CJN. *But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The Canadian Jewish news

CROSSWORD PUZZLE

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

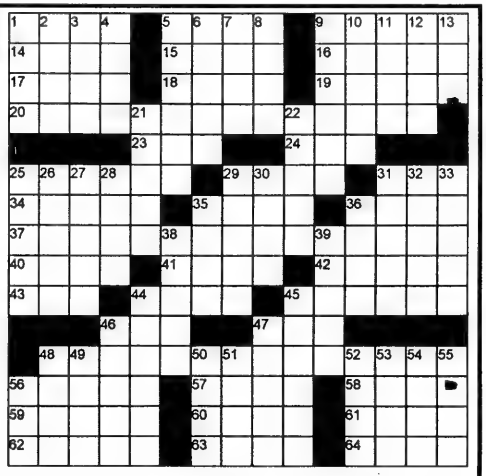
Across

1 Guggenheim rival
5 Bad day for Goldman Sachs
9 Packs (down)
14 It bombed Tel Aviv in 1991
15 ___ *V'Emunah*
16 *Middlemarch* author
17 Light tan
18 Bellow work, often
19 Willy-___
20 Noted *Yisrael Ba'Aliyah* party member
23 Roadside org.
24 ___-picking (petty)
25 Skewed
29 Hits the track
31 Letter afterthoughts
34 *Three Lives* writer
35 Crystallize
36 Wimbledon winner of 1975
37 FDR's Treasury Secretary, with "Jr."
40 Braun et al.
41 Southern side
42 Some Brandeis exams
43 Legal matter
44 The enemy
45 Street fights
46 Part of many deli sandwiches
47 Like Larry Kramer
48 Defeater of "Senator Pothole"
56 Where the *Exodus* couldn't dock
57 NBC News president Andrew
58 Be a Wandering Jew?
59 First name in the Senate
60 ___ Mountains (Europe-Asia divider)
61 Financial wizard Boesky
62 Field for Spitz and Koufax
63 They're spent in Siena
64 E-mailed

Down

1 Demeanor
2 Killer whale of a 1977 film
3 Store
4 Water, to a chemist
5 Allows to attack
6 Beach of "Saving Private Ryan"
7 Actress Ward
8 Ending for mob
9 Dick Savitt's specialty
10 Top party invitees
11 It's not *fleishig*
12 Multi-
13 Porker's home
21 Drescher alter ego
22 Concern for Carl Bernstein
25 A tribe of Israel
26 One of Morley's "60 Minutes" colleagues
27 Horne and Olin
28 Puts on
29 Talk-show chant
30 Korbut of gymnastics
31 "Gimme a break!"
32 "And the Youth ___ See Visions"
33 Kids' Dr.
35 Bit from Richard Belzer
36 Razor name
38 He works with cutting-edge technology
39 From Beersheba to Rehovot
44 Czar, usually
45 Give in to the pressure
46 Decathlon champ Johnson
47 One of Hoffman's two
48 Gefilte fish ingredient
49 Hawaiian city
50 Last of twelve
51 Indian garb
52 *Redemption* man
53 Piece of Kasparov work
54 Commentator Thomas
55 Lower East Side payment
56 Suffers from

(Answers are on page 42.)



MOUNT SINAI HOSPITAL

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New Additions to Mount Sinai Hospital Foundation Senior Management Team

Nicholas Offord, President of the Mount Sinai Hospital Foundation is pleased to announce the appointments of Cheryl Appleby Jackson, Sherri Freedman, and Valerie McMurtry to the Senior Management Team.

Cheryl Appleby Jackson has been promoted to Director of Community Development. In this capacity she supervises all Annual Giving, Direct Marketing, Leadership Sinai, Special Events, Third Party Events and Chinese Outreach Programs. Cheryl has worked at the Mount Sinai Hospital Foundation since 1996 and has held the positions of Stewardship Officer, Manager of Community Gifts Solicitations and Manager of Community Development. Cheryl has a BA, and holds a M. Ed. in Curriculum Planning. She presently sits on the Boards of Canadian Friends of Hebrew University, UJA/Federation and the Jewish National Fund and is a member of the Association for Healthcare Philanthropy (AHP) and the Association of Fundraising Professionals (AFP).

Sherri Freedman has been hired as the Director of Donor Relations. Sherri is responsible for ensuring that donors receive on-going recognition and stewardship. In addition, she is responsible for building effective relationships with other parts of the hospital and with outside institutions. Sherri comes to Mount Sinai from a long, successful career at United Way of Greater Toronto where she spent 13 years, most recently as the Assistant Vice President, Fundraising & Training. Sherri has a Masters in English Literature and a wealth of experience in the areas of volunteer training and staff development and is a member of the Association of Fundraising Professionals (AFP).

Valerie McMurtry, has been appointed the Director of Major and Planned Gifts and is responsible for achieving set financial goals by cultivating major and planned gifts from prospective donors. Valerie has over 10 years of major gift fund raising experience managing the Planned Giving Program at the Alzheimer Society of Canada and at Queen's University. Valerie has an Honours Bachelor of Arts Degree. She is a Director of the Canadian Association of Charitable Giving and is a Certified Fund Raising Executive (CFRE).

Colon Cancer: Questions and Answers

This year, in Ontario alone, about 5,000 new cases of colon cancer will be identified. Unlike many cancers, colorectal cancer can be detected early. Dr. Steven Gallinger is Surgeon and Co-Director of the Steve Atanas Stavro Familial Gastrointestinal Cancer Registry.

Q: It is said that colorectal cancer is the success story in cancer research because it is the only form of cancer that can be detected and prevented before it strikes. Is this true?

A: It's a potential success story, but it's not a complete success yet. Public awareness is still needed. The majority of colorectal cancers can be prevented following the appearance of premalignant polyps. Other cancers have premalignant lesions but there is more scientific debate about whether they are actual precursors to cancer. With colon cancer, it is accepted scientifically that there is a progression from the precursor to a cancer. You could have a harmless polyp in your colon for 10 years, and it could become cancerous tomorrow, but you had 10 years to intervene and prevent cancer from developing.

Q: What can people do to prevent colon cancer?

A: There are two types of prevention. Primary prevention is when you prevent polyps from developing. This involves lifestyle: dietary change, exercise, avoiding harmful agents such as tobacco, drugs and alcohol. Making lifestyle changes will reduce your risk, but that does not guarantee that you won't get it. Secondary prevention occurs when a polyp has been detected and you have it removed.
A diet high in fruits and vegetables and low in fat probably reduces your risk. Exercising probably reduces your risk. On the other hand, smoking and alcohol intake probably increase your risk. But all these lifestyle maneuvers still won't reduce your risk to zero. Genetics -- which you can't change -- also affects your risk, either raising it or lowering it, depending on your family history.

For more information, visit Mount Sinai Hospital's Familial GI Cancer Registry site at
http://www.mtsinai.on.ca/familialgican
or call Mount Sinai at (416) 586-5065 for a copy of the Spring 2001 edition of Your Health Report.

Community Events

- **It's your Life - Gain Control of your Diabetes**
  When: Wednesday, April 11th, 2001, 6:30 p.m. to 8:30 p.m.
  Where: Ben Sadowski Auditorium, 18th Floor, Mount Sinai Hospital 600 University Ave.
  Contact: Joanne Woodward 416-586-8338

- **Auxiliary Symposium, The Sandwich Generation:**
  How To Cope With Aging Parents And A Growing Family.
  When: Thursday, May 10th, 2001, 9:30 a.m. to 3:30 p.m.
  Where: St. Lawrence Centre, 27 Front St. E.
  Contact: Mount Sinai Hospital Auxiliary at (416) 586-8290

- **Mount Sinai Classic Golf Tournament**
  Presented by Equitable Trust In support of the Leadership Sinai Chair in Surgery and the Leadership Sinai Advanced Surgical Technology Centre
  When: Monday, June 4, 2001
  Where: Rattlesnake Point Golf Club – Milton, ON
  Contact: Kathryn Handford 416-586-8662

- **Auxiliary Gala 2001 Featuring Patti LaBelle**
  When: Thursday, June 7th, 2001, 6:30 p.m.
  Where: Metro Toronto Convention Centre, South Building, 222 Bremner Blvd.
  Contact: Mount Sinai Hospital Auxiliary at (416) 586-8290

- **Henry's Tournament**
  for Health In support of the Marvelle Koffler Breast Centre
  When: Wednesday, August 1, 2001
  Where: Ratttlesnake Point Golf Club – Milton, ON
  Contact: Kathryn Handford 416-586-8662

How To Contact Us

Mount Sinai Hospital Public Relations Department
600 University Avenue, Toronto, Ontario M5G 1X5
Tel: 416-586-5065 Fax: 416-586-8555
Email: publicrelations@mtsinai.on.ca
Online: www.mtsinai.on.ca

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it is tradition to make a charitable donation in memory of a loved one or friend.

As Yiskor is observed during Passover, it is a time to remember.

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בעד הזכרת נשמתם בעבור שנדבו לצדקה

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"May the words of our mouths become the deeds of our hands."

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Fax: (416) 638-7345
Email: tor@jnf-canada.org

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The Canadian Jewish news

48 Pages | Thursday, April 19, 2001 | 26 Nisan, 5761 | 75c

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This Week

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Clinton to address Yad Vashem fund-raiser. *Page 14*

ORT Canada brings programs to Canada. *Page 20*

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Jewish Health Alliance gets off the ground. *Page 40*

Sports

World Cup hopefuls lose key game in Austria. *Page 46*

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www.cjnews.com

Sharon's son meets with Arafat

By ZE'EV SCHIFF
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ariel Sharon's son Omri, met with Palestinian Authority (PA) Chairman Yasser Arafat last week, but no details of the meeting have emerged. It was their second meeting.

It is obvious these are not random meetings, but a personal channel of communication evolving between the prime minister and Arafat.

Second meeting in three weeks

Ariel Sharon has declared he would not meet Arafat while the violence continues, but he seems content to let his son act as a proxy. Omri Sharon has reported the content of the meetings to Foreign Minister Shimon Peres.

In the first meeting about three weeks ago, Omri Sharon was escorted by former Shin Bet head Yossi Ginosar. Last week, he went with the present Shin Bet chief, Avi Dichter. It is not clear if Ginosar and Dichter took an active part in the meetings.

In addition to his two meetings with the Palestinian chairman, Omri Sharon also participated, immediately after his father took office, in a meeting in Vienna with Arafat's financial and personal aide Muhammed Rashid, former director

Continued on page 32

FLAMES RAGE ON THE GROUND; HATRED IN THEIR HEARTS: Palestinians burn a photo of Israeli Prime Minister Ariel Sharon last week in Rafah. They were protesting Israel's strike against certain buildings in the Gaza strip. The IDF had retaliated against the locations from which mortar shells had been fired into Israel. *[RNS/Reuters photo]*

Montrealer counters anti-Israel ad

By DAVID LAZARUS
Staff Reporter

MONTREAL — A recently drafted statement in support of Israel has already been signed by more than 2,000 members of the local Jewish community.

The statement, which is being circulated in response to the anti-Israel advertisement posted by a group of anti-Zionist rabbis in such newspapers as the *New York Times*, the Montreal *Gazette* and the *National Post*, is not a political one, says its author, Israeli expatriate Dado Ben Brith.

"I'm not a politician," he says. "My only philosophy is that Jews all be together – that when there is a new Israeli government, that it makes the majority of Israelis happy."

Ben Brith, a local businessman long involved with the Israeli and Jewish communities in Montreal, says he received many calls from fellow Israelis incensed by the March 7th ad, which was signed by the Central Rabbinical Congress of the United States and Canada.

Continued on page 26

Greater Toronto Area

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Candlelighting: 7:48
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IDF knocks out Syrian radar in Lebanon— please see page 31

The News in Brief

CANADA

Three USCJ Awards

TORONTO — The United Synagogue of Conservative Judaism, Ontario region, will present its second annual Ateret Kavod (Crown of Honour) awards on May 31 at Adath Israel Congregation, honouring Canadians who have made significant contributions to Conservative Judaism and Jewish life. The three recipients are Srul Glick, composer-in-residence and choir conductor at Beth Tikvah Synagogue; Herman Gottesman, past USCJ international vice-president and a past president of USCJ's former Ontario region; and Montrealer Charles Dixter, an international vice-president and Canadian region senior vice-president.

March of the Living

TORONTO — Almost 200 Canadian students (77 from Toronto and 113 from Montreal) were to leave Monday, as *The CJN* went to press, for the 2001 March of the Living. The annual two-week trip to Poland and Israel (which runs every two years for Western Canada) encompasses both Yom Hashoah and Yom Ha'atzmaut.

Siblings Sue

WINNIPEG — A Winnipeg brother and sister, famous locally for launching lawsuits and human rights complaints, are suing a university radio station for rejecting their proposal for a Jewish program. Ron and Natalie Pollock are seeking unspecified damages from the University of Manitoba and its campus radio station, CJUM, saying programmers discriminated against them by rejecting their proposal for a Jewish program, while allowing a Christian broadcast.

ISRAEL

Priestly Blessing

JERUSALEM — More than 10,000 people took part in last Tuesday's priestly blessing at the Western Wall. Hundreds of police were on hand, and the service passed without incident.

Journalist Dead?

JERUSALEM — Israeli police fear a 63-year-old Israeli Arab journalist who disappeared in a Palestinian area of the West Bank is dead. A police official said Yusef Samir entered the Palestinian-ruled town of Beit Jalla on April 4, made contact with Palestinian security forces and never returned.

WORLD

Alleged Nazi Dies

SYDNEY — An Australian citizen who allegedly helped kill thousands of Jews during World War II died here recently without ever facing trial. Jewish community leaders say the death of Karlis Ozols is a reminder of the failure of successive Australian governments to deal with alleged Nazi war criminals who immigrated to Australia. Ozols was a senior officer in the Arajs Kommando, a pro-Nazi Latvian militia held responsible for the deaths of some 100,000 civilians, including 30,000 Jews.

Disco Closure

WARSAW — The governor of the Polish province of Krakow has ordered the closure of a disco located in a former tannery where inmates of Auschwitz once worked. The dance club, located about one mile from the main Auschwitz camp, opened last summer after local authorities ignored protests and granted an investor a permit to operate the disco.

Funds Held Back

BERLIN — German Chancellor Gerhard Schroeder has rejected calls to make preliminary payments from a fund to compensate Nazi-era slave labourers. Schroeder said last week that U.S. lawsuits against German firms must first be dismissed. A U.S. judge has refused to dismiss 10 suits by Holocaust survivors against German banks, prompting lawyers for Holocaust survivors to petition a U.S. appeals court to reverse the judge's decision.

Sarajevo Haggadah

UNITED NATIONS — International experts plan to repair the famed Sarajevo Haggadah, which dates back to the 14th century. A United Nations official made the announcement last week, after three experts examined the manuscript.

Holocaust Museum

BUDAPEST — A Holocaust museum and education centre is being planned in the heart of Budapest. The facility, the first in Budapest to be dedicated to the Holocaust, will be located in the historic Jewish quarter that was the site of the Budapest Jewish ghetto during World War II. The opening is planned for next April.

Rabbi Arrested

BOCA RATON, Fla. — A 58-year-old Florida rabbi was arrested recently for sending sexually explicit computer messages to a teenage boy and arranging a meeting with him, according to the *South Florida Sun-Sentinel*. Rabbi Jerrold Levy, who is out on bail, resigned April 10 as associate rabbi of Temple Beth El in Boca Raton.

Court Asked to Clean Up Web Site

SYDNEY — Australian Jewish leaders have petitioned a court to order a Holocaust denier to remove revisionist material from his Internet site.

Leaders of the Executive Council of Australian Jewry argued this month before Australia's Federal Court that Frederick Toben has not complied with an order issued last October calling on him to remove the material and apologize to the Jewish community.

The October ruling by the Human Rights and Equal Opportunity Commission found that Toben's activities were illegal under Australia's Racial Hatred Act.

Toben refused to follow the directive of the commission, which does not have the power to enforce its orders.

Toben was slated to participate last month in a Holocaust denial conference in Beirut, but the meeting was cancelled.

Toben has served a prison term in Germany for Holocaust denial. He has been informed that if he returns to Germany, he will face charges under that nation's anti-racism legislation for the contents of his Internet site.

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Christian groups show solidarity with Jews, Israel

By PAUL LUNGEN
Staff Reporter

"We left on the same plane as the Birthright Israel kids. They were going to search for their roots and so did we." – Dean Bye, executive director of the Canadian branch of Christians for Israel.

When Dean Bye boarded an El Al flight to Israel in early February, he was retracing ground he had covered many times before.

As a student of the Bible and executive-director of a non-denominational educational organization, Bye believes the time is right for Christians to bring a blessing onto Israel. So in fulfilment of his duties as a Christian, Bye brings Christians to the Holy Land to examine their roots, to stand in solidarity with Israel and the Jewish people and to help bring Jews to their ancestral land in fulfilment of holy prophecy.

Feature

Seventy-two Christians from across Canada accompanied Bye to Israel on a tour that included visits to holy sites, to Jewish neighbourhoods and to a unique meeting with the mayor of Jerusalem, Ehud Olmert.

Sharing the same El Al flight with Bye's group were Rev. John Howson and 29 Canadians and Americans affiliated with a second ecumenical Christian organization, Bridges for Peace.

Rev. Howson, the Winnipeg-based representative of the organization, led his flock on a 10-day visit to the Holy Land that also demonstrated solidarity with the Jewish people.

> *"Exobus," a program conceived by Christians for Israel*

At the end of the tour, Rev. Howson flew to Poland and Ukraine to see for himself the work Bridges for Peace is doing in Eastern Europe. There, working in cooperation with the Jewish Agency, the organization provides hot meals to impoverished Jews in remote villages. It also helps sponsor their aliyah by underwriting part of the costs of the "Exobus," a program conceived by Christians for Israel. The Exobus program ferries Jews from Eastern European villages to airports and seaports on the first leg of their journey to Israel.

Rev. Howson, another frequent flyer to Israel, loved his most recent trip.

"We had a wonderful time. It was safe. We never saw any violence. We felt totally at peace," he said.

Rev. Howson's group visited most of the holy sites on their agenda, though Bethlehem and Jericho were off limits because of the possibility of danger.

Jerusalem, however, was quiet. On a day spent walking through the Old City, we felt "not a ripple," Rev. Howson said. "I know it's hard to believe. [People] think there's a war on every corner. I know there are incidents, but I never saw any."

Rev. Howson, who had just visited Israel in January, felt the mood had improved in the aftermath of the prime ministerial election.

"It's amazing how resilient people are. They keep living and going on," he said.

One of the highlights for Bye's group was meeting Olmert in his office in the Old City. Prior to the meeting, Bye's group collected waters from the Jordan River, the Mediterranean Sea, the Dead Sea and the Sea of Galilee.

During their meeting, First Nations people who were part of the group mixed the Israeli waters with waters they had brought from the Atlantic and Pacific oceans and the St. Lawrence River.

The ceremony was moving for all concerned and represented symbolically the ties participants feel towards Israel, Bye said.

In addition, the group "brought lots of maple syrup and we brought humanitarian aid" which was apportioned to new olim in Gilo, which has come under fire recently from Palestinian snipers.

Members of Bye's group also donated money to help underwrite the costs of one person's aliyah.

"It was more than just a tour," Bye said. "It was an opportunity to identify with Israel, to be a blessing and to give a sense of encouragement."

Following his visit to Israel, Rev. Howson flew to Krakow, Poland where he visited with the local Jewish community.

Continued on page 26

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Greater Toronto Area

Strengthen the bulwark, memory

From the editor's desk

As the days of the calendar accumulate into years and the years fuse inevitably into the invisible line of time, all we have left is memory.

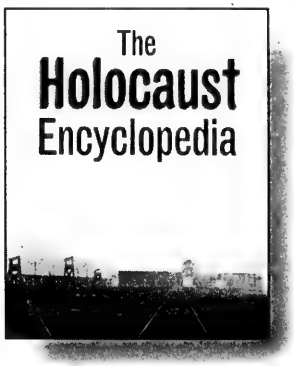
It is that inescapable certainty of the human condition that drives Holocaust deniers forward in their deceitful work.

Yet, that certainty, too, is what compels us to stand opposed to the deniers. Since memory is eventually all that remains, memory, then, must be the bulwark against them.

Today, the 26th of Nisan, is Yom Hashoah. It is a most appropriate day to reinvigorate and strengthen the bulwark of our collective memory.

To that end, I bring to the readers' attention five new Holocaust-related works. Each one is very different and each is very important. I regret that space does not allow more than merely the briefest of descriptions of the texts.

* * *



The Holocaust Encyclopedia, edited by Walter Laqueur, Yale University Press, is truly a monumental work. Laqueur and his associate editor, historian Judith Tydor Baumel of Bar-Ilan University, have compiled a compact, one-volume, richly detailed, comprehensive reference book.

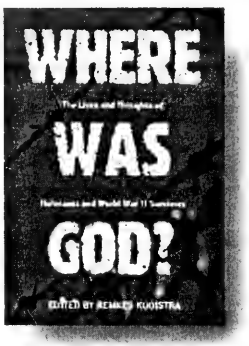
Aided by a five-person advisory board of Israelis and Americans that includes Deborah E. Lipstadt, Laqueur and Baumel have assembled contributions from nearly 100 renowned scholars from 12 different countries.

As Laqueur himself explained, the encyclopedia brings together the best of the "good work" that has been written about the Holocaust in the past two decades "for anyone who wants to learn."

The encyclopedia also features rarely seen, piercing photographs taken of Auschwitz by Polish photographer Adam Kaczkowski.

Rethinking the Holocaust, by Yehuda Bauer, Yale University Press is an intellectual tour de force. True to his nature, Bauer does not demur from struggling with the many dimensions of the Holocaust's inexplicability. In clear, crisp writing, Bauer engages the reader with information, analysis and insight. "For its [the Holocaust's] impact to effect mutual understanding, widespread peace and active, full-scale opposition to genocidal events, we all have to rethink what happened. That is what I have tried to do in this book."

The Holocaust and the Christian World, edited by Carol Rittner, Stephen D. Smith and Irena Steinfeldt, consulting editor Yehuda Bauer, Continuum Press, New York, is a thoughtful, instructive book, clearly a work of conscience. Shirking none of the difficult subjects one would normally associate with the theme, the editors have produced a useful primer of essays, images, chronologies, bibliographies and suggested further readings.



The Response of Orthodox Jewry in the United States to the Holocaust, by Ephraim Zuroff, Yeshiva University Press, Ktav Publishing House, Inc., is the first scholarly account to examine the efforts by key leaders of Orthodox American Jewry during the war to rescue Jews caught in Hitler's death machine.

Zuroff, director of the Simon Wiesenthal Centre in Israel, makes excellent use of his considerable investigative and forensic skills to tell the story of the remarkable Vaad-Hatzala (rescue committee). One of the chapters discusses the committee's efforts in trying to obtain visas for Jews to Canada.

Where Was God?, edited by Remkes Kooistra, Mosaic Press is a modest though touching, poignant work. The author is a former chaplain at the University of Waterloo who emigrated to Canada from Holland.

While at Waterloo, Prof. Kooistra created a study group that compiled oral histories of the experiences of survivors and victims who lived nearby. The book is, in part, a compilation of some of those testimonies, told without embellishment, openly, personally and very painfully.

In addition to the personal testimonies, *Where Was God?* contains a number of essays and reminiscences that deal, in particular, with various aspects of the treatment of the Jews of Holland, and in general, with larger, unanswerable, philosophical, theological speculations. The book takes its name from the title of one of those essays.

If some of us look for ways to strengthen our collective memory on Yom Hashoah, any of the works mentioned above would be a helpful starting point.

—*MBD*

SeeJN

TORONTO-EILAT 'SORORITY': **Miriam Warner, a parent volunteer, and Ora Shulman, a United Synagogue Day School (USDS) teacher, assisted students from USDS, Richmond Hill campus, in preparing this banner with the caption, "Together we walk hand in hand." It was presented to their sister school in Eilat to complement their studies of Canada.**

Greater Toronto Area

Educator explores problems in early childhood education

By ANNA MORGAN
Staff Reporter

TORONTO — Lorraine Sandler wants to know why the community is missing the boat.

Sandler, who was the principal of the Holy Blossom Nursery School for 18 years, spoke recently on Meeting the Crisis in Jewish Early Childhood Education [JECE] at the Early Childhood Association in New York.

It is crucial that we give the very best at the very beginning, Sandler said in an interview, because it is a time when the community could attract parents and bring them into the fold in a non-judgmental, non-threatening way.

But in order to really capitalize on this window of opportunity, "we need a serious commitment to Jewish early childhood education."

Right now, many early childhood teachers are leaving the field and the profession is short hundreds of teachers, Sandler pointed out.

Furthermore, the low salary, poor benefits and the perception that pre-school teachers are not much more than babysitters discourages many potential candidates from entering the profession, she said.

Yet the existing nursery programs are often bursting with children, she said, and there are long waiting lists.

Clearly, the demand for pre-school programs is there. Sandler believes it is time for the community to capitalize on that demand by revitalizing the supply of teachers.

"What is required is a fundamental change in the prioritization, perception and support structures of Jewish early childhood education, along with the substantial investment towards the marketing, training and sustaining of the JECE professional," she said.

"And this includes understanding the needs of children requiring special education attention."

In order to ensure that JECE professionals can meet the challenge of providing a positive entry point for children and their parents, we need a program that can rely on community support, Sandler said.

"Early childhood educators provide the first entry, the portal to new young Jewish families who haven't yet begun to think about their Jewish identities, their children's Jewish education and Jewish identity in the home."

Lorraine Sandler

Sandler believes that in order to alleviate the current crisis, funders and planners must recognize the need for attention for early childhood education.

Her recommendations include:

- Top quality ongoing professional development and other support must be given to our directors and teachers.
- Teachers should be given a stipend for attendance and for completion of courses.
- Pay equity and benefits for early childhood teachers must become a community priority.
- We must provide the opportunity to send our teachers to Israel to participate in a carefully structured program and experience.

"It is imperative to raise the value and respect given to early childhood faculty."

It is important not to discount that faculty, she said, because we never know what it is that will move and inspire young families to examine their Jewish identities and responsibilities.

DECA AWARD WINNERS:

Jordan Greenwood (left) and Jeremy Levenstadt, both of Thornlea Secondary School, recently won first prizes in the DECA provincial competitions. DECA is an extra-curricular association that focuses on developing marketing, management and entrepreneurship skills.

[Anna Morgan photo]

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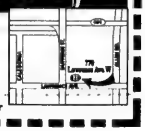

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Young leaders from Israel visited Toronto. [Dan Horowitz photo]

Israel's young leaders visit Toronto

TORONTO — A delegation of young leaders representing Israel's Eilat-Eilot region were here recently to meet with their counterparts from UJA FEDERATION of Greater Toronto, as part of its Partnership 2000 initiative.

The nine young adults – ranging in age from their early 20's to their late 30's – were here to share ideas with UJA Toronto's Young Leadership Network before attending a national Young Leadership Conference in Ottawa.

A similar delegation of young leaders from Toronto visited the Eilat-Eilot region, which is twinned with Toronto's Jewish community, in November.

This Partnership 2000 exchange program gave Israeli and Canadian participants the opportunity to gather ideas from one another, and to form a stronger bond between Canada and Israel.

The contingent from the Eilat area began its leadership training work in September.

"I am the only one here who has been to Toronto before," said Ronit Zilbertstein Arcusin. "I was here in 1987, and I can't believe [how much the Jewish community has grown.]

"When I meet people in Toronto and they find out I'm from Israel, I can honestly feel their love and warmth," said the 31 year-old mother of one.

"It's like nowhere else here. I've been all over the world, from the Far East and Europe to the United States, and nowhere are people more proud to be Jewish than here in Toronto."

Members of the group are all volunteers from various parts of the Eilat-Eilot region, with different backgrounds and expertise. Their one common objective is to improve the quality of life for their communities, concentrating on education, cultural activities, and beautification of the area.

While here, the delegation visited the Bloor Jewish Community Centre, the Bernard Betel Centre for Creative Living, the Bathurst Jewish Community Centre, the Holocaust Education and Memorial Centre of Toronto UJA FEDERATION, and a number of Hebrew day schools and synagogues.

"I know that this program is already working," Zilberstein Arcusin said, "because my four-year-old daughter Stav, met the Toronto delegation in November. When I told her I was coming to Toronto, she looked at pictures and remembered every one of the Torontonians by name.

"We all want the same. Whether you're from Israel or Toronto – we all want to change the future for all of us," she said.

Heather Levitt-Simmons

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Greater Toronto Area

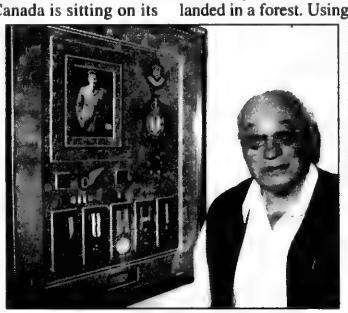
Former Buchenwald prisoner seeks compensation

By RON CSILLAG
Staff Reporter

TORONTO — Joseph Sonshine feels the country for which he fought, suffered and nearly died, has let him down.

"I blame the Canadian government more than the German government," he says, sitting in his sun-drenched kitchen. "Germany has a responsibility, but Canada is sitting on its behind, not doing anything for us."

Toronto-born Sonshine, a hale 80, finds himself in a peculiar situation. He's a Jewish war veteran who receives a Canadian veterans pension, as do thousands of one-time soldiers, sailors and airmen. But for a time, he was incarcerated in Buchenwald, a Nazi concentration camp for civilians – a clear violation of the rules of war. He and others who endured the same treatment have been seeking redress for years.



Joseph Sonshine

Canada offers no special compensation for servicemen who were held either in prisoner of war or concentration camps. All it can do is pressure Germany for restitution.

In February, Veterans Affairs Canada invited Sonshine and a dozen other Canadian veterans who survived Buchenwald to come to Ottawa and complete applications for compensation.

However, the applications state clearly that they are for claimants who are not Jewish. The eight-page form is from the International Organization for Migration, and is intended for non-Jewish former slave and forced labourers, as well as those who sustained injury or the death of a child.

Now, Sonshine is waiting to fill out another form that could entitle him to payments from the $7.9-billion (Cdn) fund announced last year by Germany and German industries to compensate slave labourers. It's the same form used by thousands of Jewish Holocaust survivors across Canada who are eligible for a maximum payout of $10,000 each.

For four months, Sonshine toiled in Buchenwald doing general chores and keeping his head down. "There was no hope," he recalls. "There were razor wire and guard towers. People were dying." He and other slaves received a daily "bowl of swill... some water with greens in it." He lost nearly 80 pounds.

As far as Sonshine knows, he was the only Canadian Jewish serviceman to have been interned in a Nazi camp for civilians. Being Jewish "didn't matter that much at the time. Everyone was mistreated. It was just horrible."

His story is the stuff of Hollywood. He was a 23-year-old navigator with the Royal Canadian Air Force when his plane was shot down near the German-French border in June 1944. He managed to bail out, spraining his back in the process, and landed in a forest. Using his skills with a compass, he walked for three days, and finally arrived in France.

There, a farmer connected him to the French underground, which got him civilian clothes. He spent several weeks helping the underground plot acts of sabotage, before making it to Paris. His plan was to get to England. But a collaborator betrayed him to the Gestapo and while in prison, he was informed that he would be shot.

"A guard asked me what religion I was," Sonshine recalls. "I wanted them to know I was Jewish because I wanted a Jewish burial."

But the Allies were advancing on Paris, and before the execution could take place, Sonshine and other prisoners were herded into a cattle car for the gruelling trip to Buchenwald.

"You learned to avoid trouble there, because if you got into trouble, it was serious," he says. In all, over 56,000 people perished at the infamous camp.

Sonshine was imprisoned along with 167 other Allied airmen from Canada, the U.S., Britain, Australia and New Zealand. There were 27 other Canadians and one Jew – him.

Following the war, he and others began inquiring about compensation. After years of fruitless effort, "I just gave up. I had to get on with my life." He and his wife began receiving a Canadian veterans pension only in 1990.

Of the 28 Canadian servicemen held in Buchenwald, 16 are still alive, and they formed the KLB (Konzentrationslager Buchenwald) Club to lobby Ottawa for help with compensation from Germany.

The United States has had more success in its discussions with Germany. U.S. servicemen who survived civilian concentration camps are reportedly entitled to about $46,000 each.

Janice Summerby, a Veterans Affairs spokesperson, told *The CJN* she could not discuss the particulars of Sonshine's case.

She said Canada has no policy of beefing up pensions for servicemen who were held in concentration camps or PoW facilities.

However, over the past few months, representatives of the Veterans Affairs and Foreign Affairs departments have met with German officials, and "there's a good feeling that because [the Canadian Buchenwald internees] were kept in a civilian camp, they will qualify [for compensation]."

"It's not the money I'm after," says Sonshine, president of Welded Tube of Canada Ltd., which makes steel tubing. "It's the satisfaction of knowing that they [the federal government] finally seem to be waking up."

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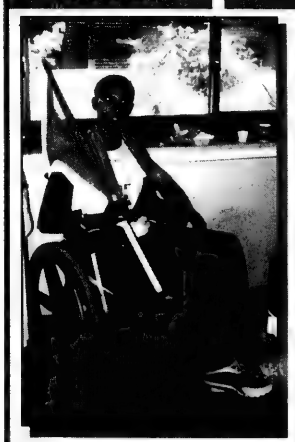
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Asaf and his family made Aliyah to Israel in 1991. Prior to his 18th birthday he joined a combat unit in the Israeli army, stationed in the occupied territories.
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Yom Hashoah v'Hagvurah

It would, ultimately, be a flawed foundation, incapable of supporting the immeasurable depth, richness and scope of Jewish identity and belonging, were we to ask future Jewish generations to embrace Judaism and Jewish peoplehood because of what the Nazis did to our people.

Yet it would be a flawed Jewish people and an irreparably diminished Judaism, if we did not ask future Jewish generations, indeed expect them, to know what the Nazis and their helpers did to our people.

The transmitting of collective, historic memory has always been our gift to our children and our debt to our parents. In collective memory, our traditions are cradled and our obligations reaffirmed.

But the need for collective memory, specifically concerning the Shoah, extends far beyond the Jewish people.

In a remarkably frank, piercing address to the German Bundestag delivered in January 1998 by renowned Israeli scholar Yehuda Bauer and published recently by Yale University Press in a collection of his essays, under the title, *Rethinking the Holocaust*, Bauer reflects precisely on this and many more aspects of the Shoah.

"To be reminded... of the Holocaust constitutes only a first step. To teach and study about the Holocaust and everything that transpired during the Second World War and thereafter involving racism, anti-Semitism and xenophobia... constitutes our next responsibility. We Germans and Jews depend on each other in undertaking this responsibility. You cannot carry out the task of remembering without us, and we must be sure that here, where the disaster arose, a new, human, better civilization is being constructed on the ruins of the past. Together we carry a very special *responsibility toward the whole of humanity.*"

In the same essay, Bauer cites American sociologist Rudolph J. Rummel's "conclusion that between the years 1900 and 1987, governments and government-like organizations murdered 169 million civilians, apart from the 34 million fallen soldiers." Rummel noted that the crimes "were committed by mainly non-democratic regimes." Democracies "were responsible for only a fraction of one percent of the civilian victims."

On 26 Nisan, Jews throughout the world, gather to commemorate Yom Hashoah v'Hagvurah. We try, somehow, in the absence of true comprehension, to come to grips with the "meaning" of six million.

But as we do so this year, we ought also to keep in mind Bauer's instruction and Rummel's observation. Our "responsibility toward humanity" compels us to note some of the warning signs hovering ominously upon the horizon: violent, religious fanaticism; open, publicly pronounced anti-Semitism and a persistent anti-Israel, anti-Jewish, anti-Western, anti-democratic intolerance.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade. **AND** Elchanan Tannenbaum, kidnapped.

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Dry Bones

FIRST WE HOPED THAT SHARON'S SECRET PLAN WOULD BE SWIFT, PAINLESS AND SUCCESSFUL
YUP.
THEN WE GAVE UP ON "SWIFT AND PAINLESS"...
FIRST WE HOPED THAT SHARON'S SECRET PLAN WOULD BE SWIFT, PAINLESS AND SUCCESSFUL
YUP.
THEN WE GAVE UP ON "SWIFT AND PAINLESS"...

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Questioning Weinfeld's argument

I recently came upon Morton Weinfeld's opinion regarding U.S. President George W. Bush ("Dubya: good or bad for the Jews?", *The CJN*, Feb. 22).

There is no evidence that President Bush wishes to exclude Jews from his administration. The most "public" face of the administration is that of his press secretary, Ari Fleischer. Yet Mr. Weinfeld wishes to ensure that Jews exclude themselves. How else to explain comments like "they are now on the outs" and "American Jews have survived Republican administrations before"? The last assurance will come as a relief to those, like Barbra Streisand, who thought that Cossacks had taken over the White House.

In fact, Jews have thrived thanks to Republican administrations. To give a recent example, where numerous petitions to free Soviet Jews failed, the steadfast foreign policy of Ronald Reagan succeeded in helping bring about the collapse of that oppressive system. It is in part due to Reagan that Russian Jews may today emigrate at will.

It isn't necessary for Weinfeld to demonstrate that conservative positions are wrong, or ill-considered, or outside the Jewish tradition; apparently, it is sufficient to establish that they are in the minority. This is not an argument. It is a simple-minded line of attack. To accept it is to marginalize any Jewish organizations and individuals who base their views on the Torah rather than on the editorial pages of liberal newspapers, "friends of the Jews" such as the *Toronto Star*.

I am a Jewish conservative. In insinuating that my beliefs are illegitimate because they are only shared with a small minority, Mr. Weinfeld advances a line of attack that necessarily robs Judaism itself of its right to exist.

Kevin J. Weber
Richmond Hill, Ont.

* * *

Why publish such photos on page 1?

I'm sure there must be a sound journalistic reason for the two pictures on the front page of *The CJN* of April 12. Perhaps *The CJN* is making a statement about the different, albeit equally tragic ways in which children have their innocence taken at far too young an age; perhaps it is mere coincidence that the children shown grieving are Jewish, and the children shown playing at war are Palestinian; perhaps next week you will follow this with a picture of young Israeli radicals brandishing weapons, and young Palestinians mourning the loss of a friend.

Unfortunately, it is not quite clear to me what that sound journalistic reason is.

By writing these photos "depict the different values underlying Palestinian and Israeli societies," I am certain you cannot possibly mean to insinuate that all Palestinians are murderers and all Israelis victims.

I. A. Mozga
Toronto

Images Forever

By Leon Krym

No graveyards to visit no tombstones to lean on,
Weeping and grieving for our six million souls.

Images, memories and endless heartache
Will keep me company till the end of my days.

My father, my mentor, the man I admired
The centre of the universe, he was to me.

On Yom Kippur, in shul he stood, in kittel and tallit
And sang Kol Nidre in a voice that touched the heart.

My zayde, clad in long black coat, pockets on the sides,
Came to our house, for a glass of tea, he ever so liked.

Pockets full of sweet pears, he always had a lot,
I stood on my tiptoes to reach for what he brought.

When bar mitzvah I became wine and cake in shul we had.
To read and write I loved to, father's newspapers I read.

Kristallnacht, looting homes. Jews are the target.
Germany starts a brutal war. Innocent murdered.

At dawn abducted, forced from bed
Like cattle to slaughter shipped to death.

Trains rolling and puffing day-night long,
Human cargo aboard to Treblinka bound.

Stripped naked, of dignity robbed,
Brutally murdered, in crematoria disposed.

Silenced forever child's cry, mother's plea
Victims speak no more, only within pages of history.

Leon Krym is a survivor of the Warsaw Ghetto. He lives in Toronto.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

A Holocaust chapter long forgotten

By BARUCH COHEN

Black milk of daybreak we drink it at evening
we drink it a midday and morning we drink it at night
we drink and we drink
we shovel a grave in the air there you won't lie too cramped
— Paul Celan, *Death Fugue*

Among great modern writers, some seem to possess a boundless vitality, a spiritual extravagance that, even in the face of life's suffering, causes them to profess their gratitude for the very fact of their existence.

There is Gustave Flaubert, who consecrates himself to a prose so beautiful that real life cannot touch it. And in bitterness of heart, Franz Kafka lets loose with "I am made of literature," meaning he considers himself unfit for life!

Mihail Sebastian, a towering talent, outstanding literary critic, author of several books, plays and essays on contemporary European literature, writes in his *Journal 1935-1944: The Fascist Years*: "I long for a concert, for a woman, for quiet, to read, to engulf myself in the pages of Gide, Proust, Balzac and Shakespeare."

Journal 1935-1944: The Fascist Years is a chronicle of the dark years of Nazism in Romania. The book's appearance reignited a great debate about the Holocaust in Romania and the centuries-old anti-Semitism in that country.

When the pages of this diary open, Sebastian is a 27-year-old, ambitious, self-involved Jewish writer living in Bucharest between the wars. His early journal entries pass over in silence the glimpses of the nightmare to come.

Within the pages of this extraordinary book, in addition to following the banal regularity of Sebastian's daily life, one encounters his love affairs, his love for literature and music, and, most shocking, his meetings with his so-called friends, young intellectuals who proved themselves to be anti-Semitic.

The most interesting pages give Sebastian's accounts of what playwright Eugene Ionescu called the "rhinocerization" of a great number of writers, authors and literary critics whom he counted as his friends – among them Constantin Noica, Mircea Eliade, Emil Cioran and Camil Petrescu, who all fell into line with the Iron Guard ideology.

Sebastian's *Journal* presages the brutality and the fear of these years in sharp relief. It bears resemblance to Victor Klemperer's massive journal of the years 1933 to 1935, *I Will Testify to the Bitter End.*

* * *

Mihail Sebastian (the pen name for Joseph Hechter) was born in 1907 to a middle-class Jewish family, in the Danube port of Braila. He was a very assimilated Jew until 1938, the year in which anti-Semitic laws and regulations began to be enforced. Sebastian had little relation to the Jewish community, but once the persecutions started, he lost his job as a literary critic for the nationalist daily *Cuvîntul* (The Word) and his job as the editor of a prestigious literary journal, *Revista Fundatilor Regale* (The Royal Foundation Review). Later, the Jewish community appointed Sebastian to be a teacher of literature at one of the Jewish high schools in Bucharest. (Jewish teachers were forbidden to teach at "Romanian" schools.)

The *Journal* was smuggled in a diplomatic pouch to Israel during Nicolae Ceausecsu's years. Published first in Bucharest in 1996 (Humanitas Publishing House, under the care of Gabriela Omat and Prof. Leon Volovici of Hebrew University), it was followed by a French edition in 1998 and an English version in 2000 (Chicago: Ivan R. Dee, in association with the United States Holocaust Memorial Museum).

[Photo from Sebastian sub Vremi, from the collection of Ms. Cornelia Stefanescu]

Sebastian liked to refer to himself as a Danube Jew. But his teacher and mentor was the well-known anti-Semite, Nae Ionescu, who wrote in the preface to his book *For Thousand Years* (a quasi-autobiographical novel), "You are not a Romanian from the Danube. Joseph Hechter, you are a Jew who happens to live in Braila on the Danube!"

The Iron Guard massacre in Bucharest in January 1941 (considered by some scholars to be Romania's equivalent of Germany's Kristallnacht) unleashed the predictable horrors in a city terrorized by armed murderers chanting nationalistic, religious hymns. Sebastian writes: "A large number of Jews have been killed in Baneasa Forest and thrown there [most of them naked]. But it seems that another lot have been executed at the slaughterhouse."

A few days later, when Sebastian was reading Simon Dubnow's *History of the Jews* and learned about anti-Semitic persecution in the Middle Ages, he turned again to what had just happened in his own city: "What stuns you most about the Bucharest massacre is the absolutely bestial ferocity with which things are done." The Jews slaughtered in Straulesti were hung up on abattoir hoods, in place of split-open cattle. Stuck to each corpse was a piece of paper with the words "Kosher meat."

"I cannot find more terrible events in Dubnow," writes Sebastian.

* * *

A diary is a way of hedging one's bets against death, a kind of insurance policy for survival. One writes every day with the idea that there will be a next day, and a next. Diaries are written to ease one's mind in a time of terrible, dark days and nights, to provide some sense of stability and hope for a better tomorrow.

It is a difficult and moving experience to accompany Sebastian as he undergoes his metamorphosis from an ambitious, young, talented writer, literary critic and playwright to his role as lucid analyst of the most precarious of human conditions.

The *Journal* – which is a must read – takes us to the low point of the war, in 1941, when Sebastian involves us in an extended allegory composed of complex, uncanny dreams, many involving his brother, who was lost to him in France. We follow his reading of Tolstoy, Shakespeare and Thucydides, as well as his critique of the music he listen to, Mozart and Bach. But we add to this his cool accounts of Jews hung on meat hooks in a slaughterhouse or perishing by the hundreds of thousands in death marches to the killing fields of Transnistria and the savage Yassi massacre on June 19, 1941.

Sebastian describes in great detail his painful friendships with the infamous Mircea Eliade and other notorious "friends" who all, without failure, betrayed and humiliated him over these years. "Will lose Mircea for *so little*," he wrote, still considering "little" the indescribable suffering he endured because of his "close" friendship with Eliade!

During the war years, Sebastian, like other Jews, performed forced labour, though he was helped because he was well known. His last entry in his diary was made on Dec. 31, 1944, with the coming of troops from Russia into Romania. Just months later, on May 29, 1945, Sebastian was killed by a truck in Bucharest on his way to present a lecture on Honoré Balzac.

The recent publication of Sebastian's journal incited a powerful reaction in Romania, where it provoked an earthquake in intelligentsia circles and aroused a storm in a society that seems afraid to scrutinize its past and hesitates to admit its own contribution to the Holocaust. It is a country in which criticism of the old traditional nationalist culture is always considered an unpatriotic act, if not blasphemy.

In fact, in today's Romania, where the infamous neo-Nazi Iron Guard leader, Coreliu Vadim Tudor, almost became president in the December 2000 elections, Sebastian's book is considered a "j'accuse!" addressed to a nationalist, xenophobic society.

Sebastian's diary constitutes a powerful injunction to remember the slaughterhouse that was Romania from 1940 to 1944. His voice echoes the scream of a profoundly intelligent literary condemnation in the midst of political corruption and carnage. In the diary's last pages, he asks: "Will Romania gather the courage and the honesty to take upon herself the responsibility of the events of these horrible years?"

Today's events in Romania do not indicate a positive response to Sebastian's question. In what was once a great, creative Jewish community of 800,000 souls, and where now 8,000 frail, elderly Jews live, a virulent and vitriolic anti-Semitic press is flourishing. The Jews of postwar Romania are trying to maintain their human survival.

Sebastian's *Journal* is a unique document on the Romanian Holocaust. It finally brings to the fore a regrettably unknown, ignored, and disregarded page of suffering within Holocaust, and modern European, history as a whole.

The diary is preceded by an excellent, authoritative introduction by an expert in Romanian fascism and ultra-nationalism, Dr. Radu Ioanid, who is associate director of the International Program Division of the U.S. Holocaust Museum.

Baruch Cohen is a docent and speaker at the Montreal Holocaust Memorial Centre and research chair of the Canadian Institute for Jewish Research.

Opinions

The times they are a-changing

The following observations were sent to me via e-mail from Jerusalem. They convey some truths that are worth remembering.

We think our younger generation never notices anything, but in truth, young people often see much more than we adults do, and they understand more than we want to admit. It seems embarrassing to admit our shortsightedness.

Rabbi Gunther Plaut in Toronto

The following compelling observations convey some truths that we older people tend to overlook or even deny:

"The paradox of our time in history is that we have taller buildings but shorter tempers, wider freeways but narrower viewpoints. We spend more, but have less; we buy more, but enjoy it less. We have bigger houses but smaller families; more conveniences but less time. We have more degrees but less sense; more knowledge but less judgment; more experts but more problems; more medicine but less wellness.

"We have multiplied our possessions, but reduced our values. We talk too much, love too seldom and hate too often. We've learned how to make a living, but not a life; we've added years to life, but not life to years.

"We've been all the way to the moon and back, but have trouble crossing the street to meet the new neighbour. We've conquered outer space but not inner space; we've cleaned up the air, but polluted the soul; we've split the atom but not our prejudice. We have higher incomes but lower morals; we've become long on quantity but short on quality.

"These are the times of tall men and short character; steep profits and shallow relationships. These are the times of world peace but domestic warfare; more leisure but less fun; more kinds of food but less nutrition. These are the days of two incomes but more divorce, of fancier houses but broken homes.

"It is the time when there is much in the show window but nothing in the stockroom, when technology can bring this letter to you, and it is a time when you can choose to make a difference... either hit 'delete' or pass it on."

As you see, I have decided to pass it on. We like to think that ours is the greatest civilization ever – an assumption in need of serious correction.

It is not surprising that the above was written by young people, for they have not as yet developed the cataracts that prevent us from seeing ourselves.

Too close to home

On July 21, 1942, H.M. Caiserman, the Canadian Jewish Congress general secretary, sent a letter to Jewish communities across Canada, urging them to hold a nationwide day of "protest and mourning" for the "hundreds of thousands of Jews" being massacred in Europe. A copy of this letter hangs at the entrance to the exhibit Too Close to Home: Anti-semitism and Nazism in Canada, currently mounted at the Holocaust Education Centre in Vancouver.

Jean M. Gerber in Vancouver

Beside the letter hangs a copy of an Order in Council, dated April 29, 1947, permitting 500 orphans of the massacre to enter Canada under special ministerial privilege. Behind the bureaucratic language of that document lies the failure of Canada to have rescued the parents of those orphans, and, indeed, the continuing reluctance of Canada to let in any Jews but those having "the ability to adjust," as the letter puts it. Only five years separated the two letters. Only five years and millions of deaths.

Pictures in this exhibition are a pale reflection of the reality that was Jewish life in Canada until well after World War II: photographs of exclusionary signs – "Jews Keep Out/Gentiles Only;" a list of Toronto stores to be boycotted because they were owned by Jews. There was the ever-present knowledge that Jews on vacation would find hotels, beaches, golf courses, clubs and resorts closed to them; that Jews would face restricted access to housing and employment, and quotas on university and professional school entrance.

In 1945, we are reminded, the Ontario Court of Appeals upheld a restrictive covenant, the judge remarking that there was no issue of public policy here. Elsewhere in the display, we discover that until 1970, only Manitoba had any legislation dealing with hate literature; it was passed in response to Nazi sympathizer and racist William Whittaker, who advertised his views in his virulently anti-Semitic and anti-immigrant paper, *The Canadian Nationalist*.

Too Close to Home reminds the hundreds of school children and teachers who are visiting it that, for most of our country's existence, Canada has not been a friendly and welcoming nation. The evidence is everywhere. A few more examples:

Cartoons from *La Gogle*, the mouthpiece, of Adrian Arcand and Joseph Menard, depict Jews in the most scurrilous light – as sexual predators, money-grubbing pawnbrokers, powerful manipulators of innocent Christian governments, blood-sucking parasites. In the paper *La Fasciste*, Jews from London and Wall Street shake hands across the ocean, squeezing the blood out of a helpless victim.

Pictures show the KKK parading in Saskatchewan, and give evidence of their presence in Victoria and Vancouver, as well as in Alberta. Canadian Nazi party members are seen in swastika-laden regalia.

A newspaper article describes the forced resignation of a Dr. Rabinovitch, first Jewish intern at Montreal's Notre Dame Hospital – five hospitals went on strike until he offered his resignation. The riot at Toronto's Christie Pits, which occurred after many attacks on Jews by brown-shirted youths, is presented.

William Lyon Mackenzie King's diary entry March 29, 1938, affirms that "we must seek to keep this part of the continent free from unrest and from too great an admixture of foreign strains of blood... I fear we would have riots if we agreed to a policy that admitted numbers of Jews."

A reminder that "None is too many" was a quip by a government official, not in 1939, but in 1945, well after the horrors of the war were known and understood.

One picture is of the infamous F.C. Blair, whose paper walls kept out thousands seeking refuge before the Holocaust.

Too Close to Home is a powerful teaching tool, to be used in conjunction with teacher workshops and the public school curriculum. And it is also a painful exhibit to view.

Every image, every remembrance of the Holocaust is painful. This exhibit is particularly so because of the absences – the absence of the victims, the absence of the survivors, the total absence of human feelings on the part of the brown-shirted citizens of Canada who allowed King and Blair to build paper walls stronger than steel, which kept out the desperate Jews fleeing Hitler and his followers.

It is painful also because we want to be proud of Canada, and Too Close to Home reminds us how our country felt about us, a mere 50 years ago. It is painful because those we thought would protect us kept us out. It is most painful to know that there are still Canadians who would agree that letting in "the unassimilable races" will destroy this country.

Sharing history, sharing destiny

As I write this, my almost 15-year-old son, Joel, and his classmates from Grade 9 at the Edmonton Talmud Torah are preparing to leave on a class trip to Israel. They will spend almost three weeks travelling around Israel, learning about the geography and history of both biblical and modern Israel in a direct and interactive manner. As they engage in activities with Israeli teenagers, as they enjoy home hospitality on kibbutzim and moshavim, as they spend Shabbat with family and friends, they will come to appreciate, if not absorb, the culture of Israel.

Bruce Elman in Edmonton

The students are naturally very excited about their upcoming adventure. Why not? The program that has been planned for them by the staff of Canada-Israel Experience is extraordinary and would make even the seasoned traveller to Israel envious of these young people. There are the usual (as if anything in Israel is usual!) places and activities: Shabbat in Jerusalem, touring the ruins in Caesarea, visiting the grottos of Rosh Hanikra, sightseeing in Safed, Tiberias, Haifa and Tel Aviv-Yafo and so forth.

But they will also do rappelling in Luzit, ride wave-jumping tornado boats at Kef Yam, go off-road jeeping in the Golan, trek to the Banias, go rafting on the Chatzbani, explore the caves at Beit Guvrin, and hike the Nahal David. They will be in Israel for the concluding days of Passover, Yom Hashoah, Yom Hazikaron and Yom Ha'atzmaut (Israeli Independence Day). What a great school trip! Of course, the youngsters are excited.

However, they are also nervous and apprehensive. And so are their parents, grandparents and siblings. Why wouldn't they be? After all, they read the newspapers; they listen to the radio; and, most importantly, they watch television. And they read about and hear and see horrible events that are taking place in Israel on almost a daily basis – gun battles, rock throwing, suicide bombers, funerals. And it is hard for them to distinguish between Ramallah and Jerusalem.

And yet, in what is an amazing expression of solidarity with the children, the parents and the people of Israel, the class is still going on their trip.

It may be understandable that parents who have visited Israel on numerous occasions would still want their children to go on this trip. But the class includes some parents who have never been to Israel and others who have not been there recently. Yet they have remained committed to this experience.

And there were other obstacles to overcome as well. Based upon the view of its insurers that the trip to Israel was "high risk," the Edmonton Public School Board would not sanction it as a school-based activity. In addition to other consequences, this resulted in a higher cost to the parents. Yet the class persisted. They decided to run the trip as a parent sponsored private excursion.

A suggestion that the school plan a trip to an alternate location was rejected by the parents. A further suggestion that the class go to Israel but stay out of Jerusalem was also vetoed. Throughout the fall and winter, the parents remained positive and committed to a class trip to Israel, including Jerusalem. Rather than say, "We will go if things quiet down," they said, "We will go unless the state of affairs is so bad that we just cannot go."

I am quite pleased that the trip is going, more or less as planned. We have been on three sabbaticals to Israel. First, during the war in Lebanon, then during the intifadah, and finally during the year of the bus bombings and the Yitzhak Rabin assassination. When these events occur, people stop visiting Israel. We have seen how devastating for the economy it is when Jews stop visiting the Jewish State. More importantly, we know how crushing it is to the spirit and morale of the Israeli people when fellow Jews decide that Israel is "too high risk." If we claim the same history, we should be prepared to share in the same destiny.

I have had the merit this year that all of my children have been in Israel: my daughter Gail spent last summer at Kadimah Israel, my son David was a participant in the Birthright program in January, and now Joel is going to Israel tomorrow. I hope and pray that Joel and his classmates of the Edmonton Talmud Torah return safely from Israel and that they have a wonderful, exciting and meaningful trip. N'siah tovah!

The Holocaust was an incremental process

The "big bang" theory in science supposedly explains the origins of life on this planet, the seminal moment when a whole host of cosmic forces converged in a phantasmogoric explosion to create the universe.

Sheldon Kirshner in Toronto

No such grand theory exists to account for the origins of the Holocaust, which, as distinguished historian Christopher Browning suggests, was not predicated on a single sweeping edict but on a number of deadly incremental decisions dictated by circumstances.

Browning, a renowned specialist on the Final Solution, is based at the University of North Carolina. He believes that Germany's genocidal policy did not suddenly emerge in a blinding flash, but was rather the result of an evolutionary process that unfolded through several phases from 1939 to 1941.

He develops this convincing hypothesis in *Nazi Policy, Jewish Workers, German Killers* (Cambridge University Press), a stimulating collection of six essays turning on several issues in current Holocaust scholarship.

Among those questions he addresses are: How did Germany's satanic policy evolve during the first years of the war? When did the Nazi regime cross the watershed from population expulsion and decimation to systematic extermination? What role did local authorities play in shaping this policy?

Although historians have yet to find a document signed by Adolf Hitler authorizing the Holocaust – a so-called "smoking gun" – Browning has no doubt whatsoever that he was its "key ideological legitimizer and decision-maker."

In his infamous Reichstag speech in January 1939, Hitler prophesied that a world war would spell finis to European Jewry. Then, on the eve of Germany's invasion of Poland, he called for a "brutal attitude" and the "elimination of living forces" there.

Reinhard Heydrich, who was to be chief of the SS security police, was equally frank. Asked by a colleague about the tasks of the Einsatzgruppen – the roving killing squads that wreaked a swath of mayhem and death throughout Eastern Europe – he replied: "Fundamental cleansing: Jews, intelligentsia, clergy, nobles."

How were these intentions transformed into concrete policies? *Nazi Policy, Jewish Workers, German Killers* supplies the chronology.

Within a month of the start of World War II, Heinrich Himmler, the SS chieftain proposed a grandiose program, of which Hitler approved, of demographic engineering based on strict racial principles in accordance with Hitler's need for Lebensraum (living space) in the east, his contempt for the Slavs, and his determination to rid Germany of Jews.

From September to October 1939, the German government developed plans to eliminate Jews and gypsies from the Third Reich. The ethnic cleansing would take the form of a vast deportation and expulsion program in the farthest extremity of Germany's new eastern border, the Lublin district on the German-Soviet demarcation line.

The so-called Lublin scheme as a solution to the "Jewish question" petered out when the Nazis realized that it was simply unfeasible.

In June 1940, they seized upon another plan – deporting Jews to the French Indian Ocean island of Madagascar. When it, too, fizzled out, Germany considered a more radical approach.

It was left to Himmler, a former chicken farmer, to flesh it out. In a meeting with his associates in June 1941, about a week before German armies thrust into the Soviet Union and changed everything, he sketched out an apocalyptic vision of the war.

"It is a question of existence, thus it will be a racial struggle of pitiless severity, in the course of which 20 to 30 million Slavs and Jews will perish through military actions and crises of food supply," he mused.

Interpreting Himmler's observation, Browning concludes: "The old resettlement plans were dead, replaced by a vague genocidal vision…"

In the months to come, the Nazis would take a series of drastic steps that culminated with the extermination of civilians – Jews and non-Jews alike – throughout German-occupied Europe.

Acting on Hitler's impulses, Himmler, in July 1941, undertook what amounted to a feasibility study for the mass murder of Jews.

On Dec. 12 of that year, a day after Germany declared war on the United States, Hitler addressed top Nazi party officials. According to an entry in Propaganda Minister Joseph Goebbels' diary, Hitler said: "The world war is here, the destruction of the Jews must be the necessary consequence…"

In line with its new draconian policy, Germany adopted two measures within days of each other: the deportation of German Jews and a ban on emigration, which the Nazis had zealously promoted.

During this period, sites for future death camps in Chelmno and Belzec were chosen. By the autumn of 1941, experimental gassings of Soviet prisoners of war and Jewish civilians had taken place in Auschwitz, which would consume about 1.5 million persons, mostly Jews.

On Nov. 15, 1941, Himmler met with Alfred Rosenberg, the minister for the eastern occupied territories, and three days later, Rosenberg gave the press a broad idea of what the government had in store for Jews.

"In the east, some six million Jews still live, and this question can only be solved in the biological eradication of the entire Jewry in Europe," he said. "The Jewish question is only solved for Germany when the last Jew has left German territory, and for Europe when not a single Jew lives on the European continent up to the Urals."

In January 1942, at the Wannsee conference attended by 15 SS and government officials, the systematic destruction of European Jewry was sanctioned.

This was a historic turning point.

The first batch of German Jews were murdered in May 1942. Their fate soon befell Jews from Slovakia and Western Europe.

According to Browning, the Nazis had no interest in keeping alive even Jewish slave labourers deemed essential to the war effort.

"All claims of Jewish indispensability to the economy were dismissed as invalid," he writes. However, Germany's obsessive campaign to destroy Jewish labour slackened toward the close of the war.

Despite the systematic nature of the Final Solution, the importance of local initiatives and improvisation cannot be underestimated, Browning says.

On June 27, 1941, for example, a German police battalion carried out a pogrom in Bialystock without formal authorization.

Further to the north, in Tilsit, Security Police executed over 500 Jewish men on the pretext that Jews had aided the Red Army and had killed and mutilated German soldiers.

Browning claims that the German Order Police – which he examined with methodical thoroughness in a 1992 book titled *Ordinary Men: Reserve Battalion 101 and the Final Solution in Poland* – were at the centre of the Holocaust.

Jews, oblivious of their fate, arrive in Auschwitz. [From *The Auschwitz Album*, published by Random House in 1981.]

This is a telling observation, since members of the Order Police were conscripted at random, were educated and socialized before the Nazi period, and were usually not card-carrying members of the Nazi party.

And yet, as he adds, they rounded up and deported Jews and slaughtered them en masse.

Since members of the Order Police were generally not ideologically anti-Semitic, there were lapses in their treatment of Jews.

Some greeted Jews politely, while still others neglected to enforce curfews and the ban on the use of public transportation.

Informed of such "abuses," one commander urged his men to be unrelentingly tough: "You must proceed ruthlessly in the Jewish actions… Racial struggle is harsh – sentimentalism is out of place."

When the moment of truth dawned, most of the recruits in the Order Police complied with orders and participated in the wholesale destruction of Jews.

Indeed, they were the essential cogs in the well-oiled machinery of death that swallowed up the Jews of Europe from France and Poland to the Soviet Union and Greece.

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Greater Toronto Area

JIAS ART FAIR:

Jewish Immigrant Aid Services and Russian Jewish Initiative recently organized the Spring Arts Fair at the Bernard Betel Center. More than 80 young artists, mostly immigrants from the former Soviet Union and Israel, exhibited more than 100 artifacts. The fair was attended by almost 150 people.

CJC announces plenary program

TORONTO — Canadian Jewish Congress has released an outline of the program for its upcoming triennial plenary assembly to be held at the Inn on the Park on May 6 and 7.

The assembly will bring together CJC delegates and community representatives from across the country to consider national resolutions and to participate at the installation of the new president, Keith Landy from Ontario, and his national officers.

Moshe Ronen, outgoing CJC president and acting chair of the plenary called the program "outstanding, with well-known and informative speakers and key participants from Canada, Israel and the United States."

The program covers such topics as child poverty, Holocaust restitution, contemporary anti-Semitism, the Middle East and Jerusalem, and media coverage of Jewish issues.

Among the speakers are June Callwood, columnist, author and longtime activist on social issues; Michele Landsberg, *Toronto Star* columnist and human rights activist; Rabbi Michael Melchior, chair of the co-ordination forum for countering anti-Semitism and deputy foreign minister of Israel; Daniel Pipes, director of the Middle East Forum and commentator on the Middle East; and Haim Divon, ambassador of Israel to Canada.

Rabbi Melchior, a featured speaker on a panel on contemporary anti-Semitism and on Israel and Jerusalem, is the son and grandson of former chief rabbis of Denmark. He has been the chief rabbi of Norway and has served as the rabbi of a Jerusalem congregation.

Rabbi Melchior was also the chair of Meimad, a modern-Orthodox party which is a part of One Israel in the current Knesset, and was elected to the Knesset in 1999. He served as minister responsible for Diaspora and social affairs under Prime Minister Ehud Barak. With the election of Ariel Sharon as prime minister, he was appointed deputy minister of foreign affairs.

In a speech given when he was minister of Israeli society and the world Jewish community, Rabbi Melchior said, "There is no arguing about Jerusalem's national and religious importance to Jews, its central role in our national upbringing and as the spiritual foundation on which [the] Zionist ethos stands.

"As minister, I have worked very hard to strengthen world Jewry's ties with Israel and have it come, involve itself and participate in what hurts us and what brings us joy. I not only accept that Diaspora Jews should have an opinion in what goes on here in Israel, be it issues of war and peace or Jerusalem, I encourage it."

A plenary media panel (see *The CJN* April 12) will feature Isabel Vincent, *National Post* columnist and author of *Hitler's Silent Partners: Swiss Banks, Nazi Gold and the Pursuit of Justice*; and Marcus Gee, *Globe and Mail* columnist and editorial writer on international and Middle East affairs.

Neil Sher, former adviser to the Canadian Justice Department on Nazi war criminals and currently chief of staff, International Commission on Holocaust-Era Insurance Claims, and Elan Steinberg, executive director of World Jewish Congress will address issues relating to Holocaust survivor restitution.

Moderators who will facilitate discussions include Rabbi Gunther Plaut, rabbi emeritus of Holy Blossom Temple and former president of CJC; Irving Abella, professor of history at York University, co-author of *None is Too Many* and former president of CJC; Steve Paikin, TVO host and journalist; Jim Carr, former journalist and editorial writer for the *Winnipeg Free Press* and current president of the Manitoba Business Council; and Mordechai Ben-Dat, editor of *The Canadian Jewish News*.

A gala dinner will feature a tribute to the late actor Al Waxman. It will be hosted by Peter Mansbridge and include speakers such as Richard Monette, artistic director of the Stratford Festival.

Premier Mike Harris will address the closing plenary luncheon.

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Bar/bat mitzvah program perpetuates Enosh's memory

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — A new bar/bat mitzvah program at Beth Torah Synagogue will perpetuate the memory of Enosh Gaster, who had his own bar mitzvah in 1987.

Enosh, who was developmentally delayed, died in 1999 just short of his 25th birthday.

"He took tremendous pride in his bar mitzvah," said his mother Cheryl Gaster. "He did not falter when holding the Torah, and it was done with great pride and care. I would like other families to take heart from his courage."

Enosh, who was non-verbal, would rock when he was excited, said Gaster, "and it pleased him that everyone was rocking back and forth as they prayed. It was wonderful for him."

Rabbi Yossi Sapirman, spiritual leader of Beth Torah, said that when he met Gaster, "I heard about Enosh, and was driven to put together a bar/bat mitzvah program for people with disabilities."

Faye Dorfman, who has a 27-year-old daughter with special needs, "and who has great interest" in seeing the program get off the ground said her daughter attended Enosh's bar mitzvah, and "she always talks about it. She has never forgotten it – it is special to her."

His dream, Rabbi Sapirman said, was for people in the program, which they have named Enosh, to have a bar or bat mitzvah in the main sanctuary on a Shabbat twilight service.

"I knew the service did not have to be held on a Monday or Thursday [when small services are typically held]; it could be held [during] a regularly scheduled service."

He took his idea to the synagogue president and executive, he said, "and the support was unequivocal."

They plan on offering a "typical bar and bat mitzvah program – only different. The education will be suited to the needs of each child [and] will be unique to each child's ability," Rabbi Sapirman said.

If someone would wander into the sanctuary during the service, he said, "they would not know that anything was different. They would see a celebration that is alive and real.

"The traditions of the service will be preserved; we are not changing anything about the bar or bat mitzvah. What we are changing is how the child will participate. We recognize each child's uniqueness."

Gaster acknowledged Rabbi Moshe Stern of Shaarei Tefillah, "who did not question the idea of Enosh having a bar mitzvah at his synagogue. I am delighted that Beth Torah is having an organized program."

Beth Torah wants to offer "everyone the opportunity to have a bar or bat mitzvah. We are searching for educators and we will tap into the resources that they have built up over the years," said Rabbi Sapirman.

The rabbi, who has been at the synagogue for three years, said that "it is a gift to be where I am; not to use that gift would be a shame. The synagogue has given me a haven for my ideas.

"We are offering a safe place where families and children will be accepted for who they are, where the achievements of every child are acknowledged and celebrated."

The rabbi will assure parents "who have never dreamed about making a bar mitzvah for their child that it can happen. It is worth the risk, and everything will be fine," said Gaster.

The bar or bat mitzvah is also important for the child's siblings, she said. "At Enosh's service, his brother, who is four years younger, got a sense of the rite of passage for a Jewish male."

The essence of a bar or bat mitzvah is that it happens at a certain age, Rabbi Sapirman said, "but we do not want parents to opt out. If the child did not have the opportunity at the time, we want parents to feel free to come in."

A new bar/bat mitzvah program at Beth Torah Synagogue is being named in memory of Enosh Gaster, seen here at his own bar mitzvah, held in 1987 at Shaarei Tefillah Congregation.

Enosh was at the peak of his health when he had his bar mitzvah, said Gaster, "and it was a wonderful memory for him; we buried him in his bar mitzvah tallit.

"This program is a very positive way to remember him; we want others to draw strength from his story," she said.

For information about the Enosh program, call Rabbi Sapirman at 416-782-4495.

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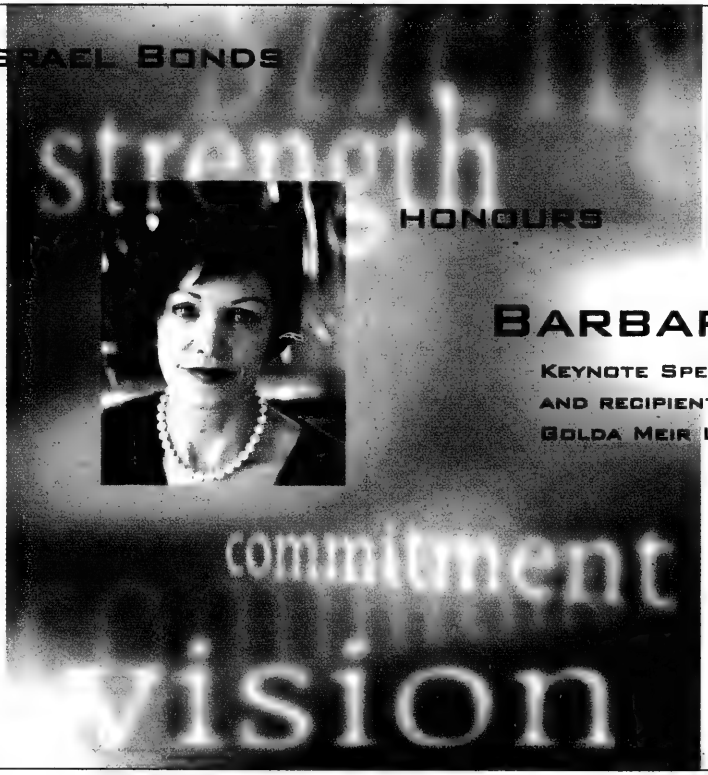

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Greater Toronto Area

Clinton to address Yad Vashem fund-raiser

By RON CSILLAG
Staff Reporter

TORONTO — The Canadian Society for Yad Vashem has landed probably one of the most sought-after speakers today: former U.S. President Bill Clinton will address a fund-raiser for the society June 25 at Toronto's Hummingbird Centre.

Public response to Clinton's planned talk has been "phenomenal," enthused Hank Rosenbaum, national chair of the Canadian Society for Yad Vashem. "We never anticipated such results."

Clinton, currently making rounds on the lecture circuit, will help the society raise money for a wall of remembrance in Earl Bales Park.

The project hopes to mimic the highly successful Vietnam War Veterans Memorial in Washington, D.C., Rosenbaum explained.

Called "Unto Every Person There is a Name," the project is expected to be unveiled in September. Plans call for some 10,000 names of Holocaust victims to be etched onto eight black granite walls that will ring the Yad Vashem Holocaust Memorial obelisk in the park.

A separate wall will be dedicated to the names of Righteous Among the Nations and to survivors who died after 1945. The cost of inscribing names, dates, home towns and other information will be $180 per line, Rosenbaum said.

Clinton's presence should go a long way toward defraying costs, he pointed out. Tickets for his talk will go on sale April 20th for $150, $200 and $250. A corporate fund-raising dinner planned before his talk has already sold out. Rosenbaum would not say how much those tickets cost.

Neither would he reveal Clinton's Toronto speaking fee.

"We felt he's a very good draw," Rosenbaum said. "And he's been very receptive to Yad Vashem." The former president visited the Holocaust memorial and museum during a visit to Israel in his first term.

After leaving office, Clinton came under fire in some Jewish circles for having pardoned fugitive financier Marc Rich, who has made large donations to Jewish and Israeli causes.

Rosenbaum said the Canadian Society for Yad Vashem approached Clinton last October, before his term was up.

Clinton is also slated to appear at a May 2 fund-raiser for the Morgan Firestone Foundation in Hamilton. Rosenbaum said 1,100 tickets at $200 each sold out in four hours.

Israeli 'refugees' still arriving

By RON CSILLAG
Staff Reporter

TORONTO — Canada is still granting refugee status to claimants from Israel, lending credence to their tales of "persecution" in the Jewish state.

According to the Immigration and Refugee Board (IRB), Canada last year accepted 16 refugees from Israel and rejected 201 others, based on 291 claims finalized. The rest were either abandoned or withdrawn.

In 2000, Canada's acceptance rate of refugees from Israel was 5.5 percent.

The acceptance rate the year before was seven percent, based on 422 claims finalized.

It's not known how many of the Israelis granted asylum by Canada are Jews or Israeli Arabs, but Jerusalem maintains that for the most part, they are Jews who left former Soviet republics and came to Israel under the country's Law of Return.

The irony of Canada granting asylum to Jews "fleeing" the Jewish haven of Israel continues to be a sore point between the two countries.

Since 1989, when the first wave of Jews were allowed to leave the Soviet Union, Israel has been trying to persuade Canada and other nations that many ex-Soviets are taking advantage of the Law of Return to springboard to the West.

Israel has always denied that it produces refugees, saying claimants' stories of persecution are spurious.

Typically, Jews from Russia and other one-time Soviet republics, who arrive here as Israeli citizens, claim that while in the Jewish state, they were denied jobs and housing, and harassed and even threatened because of mixed marriages or questionable Jewish status.

To qualify as refugees here, they must prove they have a well-founded fear of persecution should they be returned to Israel.

Canada's acceptance rate of Israeli refugees peaked in 1991 at 69 percent of all claims. The lowest rate was two percent in 1998.

Again last year, almost all the successful claimants argued their cases in Montreal, where IRB panels are known to be less sympathetic to Israel.

Four successful claims were made in Toronto, and one in Ottawa.

In a statement, Israel's Embassy in Ottawa said it is "pleased" that the number of refugee claimants dropped in 2000 over the year before.

"However, we are disappointed with the rate of acceptance, which we view as still too high," the Embassy said in a prepared statement. "As a democratic state with a legal system that is internationally recognized for its judicial fairness and independence, it is inconceivable that Israel should be a source of refugees.

"Thus, there is no reason that Canada should be accepting refugee claimants from the State of Israel."

A final farewell to Passover....

The Canadian Jewish News **says a final farewell to Passover 2001 with a colloge of photos from various schools.**

Students at Hamilton's Jewish Community Day School make charoset for their model seder.

Jacklyn I. of senior kindergarten at TJA Ohr Menachem is proudly sitting at the fully laid seder table as her class conducted their mock seder.

Grade 6 students from USDS Bathurst campus volunteered in the 18th annual Passover Food Drive run by NCJW. Seen here (left photo) are Brenna Singer (left) and Rachel Glicksman and (right photo) Ethan Rappoport-Cole, Ari Spiegel and David Gutstein.

Rabbi Mendel Blum helps students at the Jewish Pre-School of the Arts make matzah.

Join the Solidarity Celebration

Once again, Israel is facing forces of violence and terror. This year, as we celebrate Israel's 53rd birthday, let's gather together to demonstrate our solidarity as Jews and our love for the Jewish homeland and its people.

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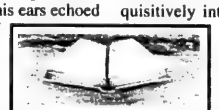
Jewish Life

The man who first loved Torah

By RABBI MOSHE STERN



Rabbinic Reflections

The gold flickering light of the oil lamps danced on the tent wall as the old man sat in solitude throughout the quiet night. Abraham had been sitting alone for most of the evening. In his ears echoed the words of the Master of the Universe:

"Take now thine son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah and offer him there for a burnt offering upon one of the mountains which I tell thee of."

Abraham knew that he must obey, but that did not stop the pain from throbbing deep in his chest. The light caught the wetness in his eyes and every now and then a tear would run down a wrinkled cheek and into his gray beard.

Tomorrow, he and his son would make the long journey to the land which God had chosen. He would bind the son whom he loved so much, the son he and Sarah had waited for most of their lives. He would lay the boy upon the wood of the altar, raise the knife and... another tear fell from his eyes, then another, and another.

The journey to Moriah was slow and uneventful. Isaac and Abraham scarcely spoke a word to each other, although the father did force himself, at times, to glance at the boy lovingly. Isaac seemed proud to finally be a part of his father's business. At other times, he was told that he was too young to go on these journeys with his father.

When the small party arrived at the mountain which the Lord God had commanded, Abraham immediately began to build an altar. Without visible emotion, Abraham quietly asked Isaac to come forward to be bound. While strong ropes were being secured around his body, Isaac offered no resistance, but only stared inquisitively into the moist eyes of his father.

With a gentleness only a father could give, Abraham lifted Isaac onto the altar. Then, reaching inside his cloak, he grasped the ritual knife and raised it above Isaac's head. But as the quick and painless incision was about to be applied to Isaac's neck, an unseen hand grasped Abraham at the wrist and a voice from heaven called out:

"Abraham, Abraham, lay not thine hand upon the lad..."

It was a voice Abraham knew only too well. It was the angel of the Lord.

If allowed to speak in anthropomorphic conclusion, one might say that the Master of the Universe wiped tears from his own eyes as He gave the command to spare the life of Isaac. Since Creation, God had not found a man who loved the Lord God more than his own life and possessions. It was upon this man that He would build a people who would represent and follow the Torah.

It may be said, therefore, that Abraham was the first "Torah Jew." Not because he physically bound his son and placed him upon the altar, but because he was determined in his heart to obey the commandment of God. The Torah Jew observes mitzvot out of love and dedication to Torah, not because doing so is a socially-accepted practice.

The Torah Jew also observes all the mitzvot to the best of his ability and does not compromise any of them to personal or social circumstances. The Jew who observes all the commandments to the letter of the law, yet commits an act of hatred against another Jew, no matter who that Jew may be, is not a Torah Jew. Where is it written that one should not travel on Shabbat, yet assault the Jew who does?

Observant Jews confined to the death camps could have easily dismissed the observance of certain mitzvot because of their circumstances. It would have been difficult to find a rabbi in all of Europe who would have demanded strict observance of certain mitzvot under those conditions. But "Torah Jews" did not use their confinement as an excuse to forget the mitzvot which they had lovingly kept throughout their free lives. If a Shabbat candle was not available, one was made. If saying the Modeh Ani in the morning seemed ridiculous in the face of death and suffering, it was said anyway. When the camps were the last place to expect laughter and joy on Simchat Torah, there was dancing and singing anyway.

The song *Bilvavi* joyfully praises: "In my heart will I erect a sanctuary... in the sanctuary I will place an altar, for the eternal light... I will take the fire of Isaac's sacrifice and with this my singular soul, will I sacrifice before him."

It is the hope that each Jew will personally experience the sacrifice which God commanded of Abraham. Within each heart is a Moriah, a place where an altar can be built, and where the Torah can be forever kept as a sign to the world that he or she is special. For each Jew is a descendant of Abraham, a man who first loved Torah and lived its very precepts.

Never again, around the globe

By ELYSSE ZAREK
Special to The CJN

Guest voice

In commenting on the role of memory, Elie Wiesel voiced his opinion on the resilience of the Jews: "Their best characteristic is their desire to remember. No other people has such an obsession with memory."

Fifty-six years ago, as the Holocaust ended, so did a chapter in the book of European Jewry. Fifty-six years ago, the Jews of the world cried out, "Never again!" Fifty-six years ago, we vowed that we would be vigilant.

But maybe we didn't do such a good job.

When we said "never again," what did we mean? Did we mean that Jews would never again be murdered as they were in the 1940s? Does "never again" have larger implications today? Does it extend to all the people who have suffered under oppressive, totalitarian regimes since the fall of Nazi Germany?

Because if it does, then we haven't done such a good job.

Human rights abuses were intrinsic to the Holocaust; they were part of what distinguished it as one of the most grotesque and atrocious deeds in 20th-century history. And while the Holocaust was unique in many ways, these abuses were not one of them. Many other regimes have also been guilty of human rights violations.

Let's look east, across the ocean. Cambodia's Khmer Rouge came to power eight years before I was born, and by the time it ended, I was already two years old. Under Pol Pot, the country's population was halved. Mass murders took place. And the world watched silently.

Latin America also has a notorious record of human rights violations. Take Argentina as an example. During the "Dirty War," over 30,000 people were abducted, tortured and murdered. The regime's method of killing its victims was to push them out of helicopters. Alive. While flying over the ocean. After their experiences, the Argentines cultivated an expression similar to ours. Nunca mas, they say. Never more. Never more shall this happen.

But it has happened. Perhaps this comes as a sad testament to mankind: man has walked on the moon, the women's rights movement has blossomed, medical and technological breakthroughs have revolutionized the way we live, but after all we have accomplished, the basic right to live in peace is still denied to many around the globe.

During his presidential campaign in the early 1990s, Bill Clinton announced, "If the horrors of the Holocaust taught us anything, it is the high cost of remaining silent and paralyzed in the face of genocide."

We live in a global village; we cannot ignore the atrocities that are committed in our backyard. "Never again" must mean more than never again will Jews be murdered as they were during the Holocaust. It must mean that never again will we stand by idly as oppressive regimes wreak destruction on citizens of the world. It must extend to all forms and fashions of human rights abuses and to all varieties of human indifference in the face of hatred and persecution. On the dawning of a new century, let us be the guardians of memory to ensure that violence does not continue.

So as we light our Yizkor candles, let us remember the Jews who died. But let us include in our thoughts the millions of others who have perished at the hands of radical and violent regimes in the sixty-plus years since the Nazis first came to power. Let us cry out with as much kavanah as we can muster, in a voice that echoes to the heavens and back, "Never again!"

In the end, only remembrance can kindle the flame of vigilance.

Elysse Zarek is a student at the Community Hebrew Academy of Toronto.

Jewish Life

Introduction to Hebrew

By MARK MIETKIEWICZ

Eliezer Ben-Yehuda would have been amazed by the Internet.

Ben-Yehuda is credited with being the inspired and obstinate visionary responsible for the rebirth of Hebrew. He took the ancient language and developed modern words and terminology to add to it. Thanks largely to his efforts of a century ago, Hebrew is a vibrant language in Israel – and now on the Internet.

As Yom Ha'atzmaut approaches, I am going to devote the next weeks to looking at Hebrew on the Internet: how to learn Hebrew online, where to play the best Hebrew games and how to make your browser Hebrew-friendly.

But first back to Eliezer Ben-Yehuda. In a marvelous essay, Jack Fellman a senior lecturer at Bar-Ilan University, explains how Ben-Yehuda believed that Jews "must return to their land and begin anew to speak their own language" **[www.us-israel.org/jsource/biography/ ben_yehuda.html]**. He and his wife Deborah promised to raise their son Ittamar as the first all Hebrew-speaking child in modern history. Ben-Yeduda felt so passionately about protecting his son from other languages that "when visitors came to the house who did not know Hebrew, Ben-Yehuda would send him to bed so that he would not hear their foreign languages." Thanks to Ben-Yehuda's zeal and Ittamar's needs, Ben-Yehuda coined words for such objects as dolls, ice cream, jelly, towel, bicycle and hundreds more to help Hebrew become a vibrant language. "Before Ben-Yehuda... Jews could speak Hebrew; after him they did."

Nowadays, much of Ben-Yehuda's legacy is entrusted to Israel's Academy of the Hebrew Language **[hebrew-academy.huji.ac.il/english.html]**. For almost half a century, the academy and its linguists, scholars, poets and translators have been debating the language and ruling on its grammar and usage. The academy's decisions are binding on all government agencies including the Israel Broadcasting Authority. Rather than allowing foreign words to take over the language, the academy is constantly creating new Hebrew words. For example, a logo is a *samlil*, an alien is a *chai'zar*, while a sitcom is a *comediat matzavim*.

No Web site on the rebirth of Hebrew would be complete without a photo of Eliezer Ben-Yehuda's library **[hebrew-academy.huji.ac.il/benye.html]**.

On the other side of the Atlantic, the New York-based National Center for the Hebrew Language works to build unity among Jews through Hebrew **[www.ivrit.org/]**. "Ivrit is the one element shared by every religious denomination, every political grouping, every social organization and every cultural undertaking of Jews." This is a wonderful Web site full of resources for lovers of Hebrew, such as an ulpan directory if you want to spend some time in Israel, a literary corner, a Hebrew marketplace where you can read about the latest Hebrew software, and my favourite, a section called Words and Roots. These witty essays trace a Hebrew word or phrase to its origins. Did you know that if you sneeze in Tel Aviv, you may be wished "Assuta!" (Aramaic for "health!")? Find out why you may be wished "Hadassah!" if you sneeze in Jerusalem **[www.ivrit.org/words_roots/words_roots.html]**.

There are many sites that track the evolution of Hebrew from ancient times to the present. One of the most concise is World of Hebrew and Jewish Languages by Tsuguya Sasaki **[www2.gol.com/users/tsuguya/world_h-j.html]**.

But even more intriguing is Professor Sasaki's autobiographical essay *Fascinated by Jewish Languages*, in which he explains how Hebrew and Yiddish became so important to an introspective boy born in a little village in northern Japan. Intrigued by language, Sasaki learned several languages, but his interest in Hebrew was so strong that he eventually moved to Jerusalem and was later awarded his doctorate in the Hebrew language. "Coming back to Japan after five years felt quite bizarre. Only then did I notice what a strong influence Hebrew and Yiddish had had upon me. Now I no longer know to which side I belong... Maybe it was all bashert, who knows," Sasaki writes.

*,**

Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@home.com.

Why 'Religion' disappoints

***Why Religion Matters*, by Huston Smith, Harpers/San Francisco, $37.95.**

Huston Smith, eminent senior scholar and internationally renowned as one of the foremost teachers of comparative religion, is not against the methods or benefits of science. What he does decry, however, is "scientism," the worship of an all-encompassing scientific cosmology which is unable to satisfy the universal hunger for meaning or spirit that men and women crave.

Religion, argues the author, deals basically with the very thing that doesn't concern science – the ends or the purpose of all life and nature. Its interests are with desires, feelings and will. It does not answer the question, "What is it?" but, "Why am I?" It is also charged with the responsibility of finding an answer to the question, "Why am I living?" Without a meaningful answer to that question, there may be length of days but not life itself. To live is to have a purpose, a direction toward a goal. To live is to grow.

Religious questions are totally alien to the scientist in his laboratory. Why is there a universe at all? Is it only a collection of atoms without any purpose, goal or significance? Is a human being, a thing among things, no different from a flint or a bedbug? If he or she is only that, then what is love, or ideals or hope? Is it all a matter of hormones and the manipulation of the endocrinologist? Is there any room for friendship, or for trust in the world of chemistry of physics, of biology?

Human beings must have more than food, clothing and shelter, the author says. They need music, painting, sculpture, poetry and all those experiences which feed the mind and spirit. Whatever else science can do to satisfy men and women, it cannot answer their hunger for beauty, love, hope and faith in ideals.

In a series of concise paragraphs, Smith outlines what he considers to be deficiencies in the thinking of such icons of modernity as Darwin, Marx, Nietzche and Freud – all of whom would relegate religion to the dustbin of history. Smith finds meaning in John Updike's conclusion, "If this physical world is all, then it is a closed hell in which we are confined like prisoners in chains, condemned to watch the other prisoners being slain."

Why Religion Matters is not easily or quickly read. Its major themes aren't new, although they are given extended creative and innovative form. Smith draws on the doctrines and tenets of a variety of religions, as well as on his own long experience as a teacher to expound and amplify his views. Too often, however, the line between science and scientism is blurred and unclear.

Ultimately, what is disappointing about *Why Religion Matters* is that despite its intellectual vigour and moral passion, it never fully or satisfactorily comes to terms with the question posed by the book's title.

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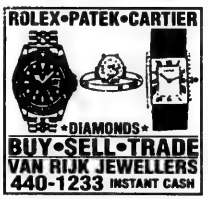
Program for young Jewish leaders being offered

By FRANCES KRAFT
Staff Reporter

TORONTO — It's almost a year since Marnie Silver went to Israel for an intensive, three-week program for young Jewish leaders, and she admits the lectures she heard there are now "a blur."



But what has stayed with the 30-year-old accountant is the "overall experience. I would jump at the chance to do it again," she said.

The program in which she participated, the Young Jewish Leadership Diplomatic Seminar, is organized by Israel's Ministry of Foreign Affairs, under the auspices of its Bayit Meshutaf (Shared Home) division. Room and board, excursions and other expenses, excluding air fare, are covered.

This year, its fifth, the seminar will run from July 15 to August 3. Participants must be university graduates and no older than 35.

Last summer, Silver was one of three Canadian participants, along with Montrealers Emmanuel Castiel, a law student, and Eta Yudin, communications and research officer for Canadian Jewish Congress, Quebec region.

Their counterparts among the 30 young leaders from around the world, came from places such as Argentina, Brazil, Chile, Colombia, Denmark, England, Estonia, India, Italy, Russia, Switzerland, the United States, and Yugoslavia.

"It was really diverse, and that's what made it so great," said Silver. "Because of e-mail it's been so easy to stay in touch."

An active volunteer in B'nai Brith Canada's Institute of International Affairs and a former leader on the organization's Holocaust and Hope program, Silver also volunteers in the general community as president of the board of Eva's Initiative, which operates three shelters for homeless youth.

She recalls wondering what expectations would be placed on her by organizers, and was surprised to learn that aliyah was not one of them. "I left with the impression that [Israel is] thriving, but they need us to be strong and supportive around the world."

She was told that the program is "really to strengthen the ties between the future leaders of the Jewish community around the world, to give them an opportunity to share ideas and experiences so hopefully we'd want to come back and stay involved in our communities," she said.

The program's foremost goal, according to a press release, is to enhance the relationship between young Jewish leaders from all over the world and the State of Israel. Issues explored include the peace process, national security, economy, culture and society and Jewish life in Israel.

Although she had visited Israel three times previously, "this was very intense," Silver said. "It was almost like a crash course on Israel and its relations with other countries. There was a lot of discussion of Israel in terms of separating state and religion...and on the peace process' current status."

Looking back, she feels it was one of the best experiences of her life. "It was a fantastic opportunity to get to meet other Jewish people my age."

Since the program, participants have continued to share ideas – a young leader from India sought input for a speech, for example."

"It's really created such a network, and made the world seem so much smaller," said Silver.

Application forms are available online at www.mfa.gov.il, and – for applicants from Ontario and Western Canada – should be presented to the Consulate General of Israel in Toronto no later than May 1. Applicants in Quebec and Eastern Canada should call the Israeli consulate in Montreal at 514-940-8500.

1000 years of Yiddish
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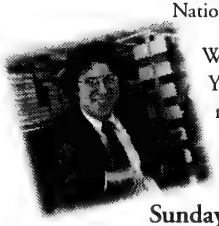
by Aaron Lansky,
Founder and Executive Director
National Yiddish Book Center



With the goal of opening up the treasures of Yiddish literature to the masses unable to read Yiddish in the original, Lansky's Centre is one of the largest and fastest-growing Jewish cultural organizations in the U.S.

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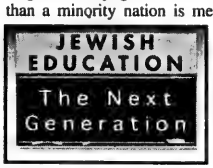
Never forget, always remember

By GILA ASHTOR

We are small but we are many
We are young but we unite,
To the candle of continuity
You are the flame, and we're the light.

Those who fail to learn their history are doomed to repeat it. For Jews everywhere, the burden of remembrance is a heavy one, carrying with it a historical catalog of more pogroms, exiles, and crusades than a minority nation is meant to endure.



Today marks the 56th anniversary of the Holocaust, and as we continue to mourn the catastrophe of systemic Anti-Semitism, so must we question the significance of the Shoah, and the role it plays in our lives.

As youth members of Toronto's Jewish community, the value of Yom Hashoah grows exponentially as we do, a constant reminder of how important the Shoah is to us, and we are to the Shoah. The older we become, the heavier the baggage of remembrance seems to hang on our shoulders. Elie Wiesel once wrote, "Not to forget, not to allow oblivion to defeat memory: that is the obsession."

We are growing up in a world without the survivors we once had, without the witnesses we once knew. While we may manage to comprehend the logistics of mass murder on an intellectual level, we fail to grasp the concept of collective hatred, evil and destruction. Until we walk through the memories of our grandparents and relatives, we are watching disaster from too far a distance to honour its value.

As young carriers of the Jewish past, we cannot forsake the meanings and messages of our heritage. We cannot allow laziness and indifference to finish what mass hatred began only half a century ago. We cannot ignore the modern manifestations of anti-Semitism, whether it surfaces in movies, papers or books, or whether it reveals itself in lyrics, television sitcoms or plays. We cannot release the duty to remember and we cannot be released from the pains of remembrance. It is one thing to never "forget," but it is another to always "remember." We must be excused from neither and observant of both.

As we commemorate the Holocaust, let it be in the spirit of respectful sadness and passionate connection. Let us cry, not because we feel compelled to, but because every murdered soul is seeking our attention, because every Jewish child is looking for our help, because every individual person is dependent on our claims.

The price of remembrance has always been high and always will be. But as we continue to grow and to affect the world around us, we must realize that the price of ignorance is even higher. We are a small but powerful people and we cannot afford to forfeit our stories, our legacies, our memories.

In order to escape the destiny of historical repetition, we must unite in our efforts to learn where we came from, and decide where we are going. We are young and open-minded, and if the Jewish nation has a story to tell, there is no better audience than our own eyes and ears, minds and souls.

Anyone who wishes to attend this year's Yom Hashoah presentation at CHAT is welcome to do so, at Beth Emeth Synagogue, 9:30 a.m., Thurs. April 19.

Feel free to contact me at isgila@home.com.

Island Yacht Club celebrates its 50th anniversary

By PAUL LUNGEN
Staff Reporter

TORONTO — With its club house, tennis courts, swimming pool and marina, the Island Yacht Club (IYC) exudes permanence, stature and prestige. It's hard to imagine that half a century ago, there was not much more than scrub bush and sand where today's impressive facilities stand.

Back then, the financially-strapped club was a real hands-on project for its 12 charter members, who were called upon to lay the foundations of the club by doing the heavy lifting themselves. The yacht club chalutzim operated a bulldozer, cleared the land and erected (with a carpenter's help) a prefab clubhouse that was not much more than walls, ceiling, floor and foundation. It was simple, no doubt, but it was someplace they could call their own at a time when gentile sailing clubs closed their doors to Jewish members.

This summer, the IYC will celebrate its 50th anniversary with numerous events to recognize its auspicious origins.

The official festivities kick off on the weekend of June 1-3 with a barbecue, children's programs, a sail past and a commodore's ball. On July 12, the Rochester Yacht club will honour the IYC with a sail past of about 40 boats while on June 24, the club will host an open house for members of the Bloor Jewish Community Centre, with which the club has struck up a working arrangement.

On July 21, former IYC members will gather for a 50th reunion party "to celebrate a unique club that answered the call when there was discrimination," said Elaine Lev, the IYC's current commodore. "We'd like old members to come and celebrate with us and rejoin."

For many of the old time members, the new club is not exactly the club they once knew.

Where once the IYC featured an elegant sheen that was marked by black tie affairs and twice-weekly dinners and dances, today's club is more casual. Where in the 1960s and '70s, the IYC was a racing club that developed champion sailors, today's member is more apt to be a recreational cruiser, visiting the lake's marinas and clubs at a leisurely pace.

The club is trying to shed its image – shared by other yacht clubs – of exclusivity and remoteness.

The IYC is "reaching out to the community," Lev explained. "It is oriented to the family, with children's programming and charity events."

The Bloor JCC will hold its sports day camp at the IYC facilities, while the club will sponsor a family fun day in support of the Starlight Foundation on June 9. In the first week of July, the club's junior sailing program shoves off, with instruction geared to seven to 16-year-olds.

"It's an interesting focus," Lev said. "The club has gone out to the community, as we should.

"We have a beautiful club on a beautiful island and we feel it's time to give back to the community."

Still, boating remains the IYC's raison d'etre. Currently, a little more than 200 families are club members and the club's slips can accommodate about 170 boats. Most are small – in the 18 to 22-foot range – but the club boasts a 42-foot sailboat as well as a 53-foot cruiser.

Its dining room can accommodate 150 and social events are still a major attraction for members.

The club has also turned the corner in its balance sheet. "Financially, we're solvent and we're in a mode to refurbish the club," Lev said.

Like any recreational facility, the IYC has learned it must compete for the public's entertainment dollar. It no longer has a lock on its members' discretionary incomes, and over the last 10-15 years, some have departed for other recreational pursuits, like golf and cottage life.

In the early days, recalls John Bussin, the club touched a nerve in the Jewish community. Bussin, one of the original IYC members, recalls how the club quickly expanded its membership base as it recruited social members, giving it the critical mass to ensure it would survive. Within a few years, the club grew from 12 to 200 members. It increased its land from three to seven acres and the original, prefab hut was replaced with a more permanent structure.

Club members made their mark on the lake as well, said Bussin, who at 88 is still an active sailor. In the 1950s, IYC members began to win their share of local races and by 1960, two sailors, Mel Gould and Jerry Conway, were chosen to the Canadian Olympic team.

In the mid-1960s, Bussin, aided by his sons Bruce and David, won the Barrows Trophy. Ivan Levine raced for Canada in the Pan Am Games and the IYC developed many sailors who represented Canada at the Maccabiah Games in Israel.

Hartley Robins, who has been a member since 1956, said IYC sailors developed a solid reputation sailing boats in the 5.5-metre, Olympic class. In the 1960s and '70s, as many as 40 IYC boats took part in weekend races.

Today, however, the trend has been to move from racing to more leisurely activities.

"People are more interested in cruising than in racing," Robins, a former IYC commodore, said. "It takes a lot of time to race every week. People are buying bigger boats and cruising more."

The boats in the club's marina have gotten bigger and the social aspect of cruising appeals to club members, Robins said.

Some members have gone on holiday together, cruising the Greek islands on a chartered boat.

"Once you're in boating, it's a way of life," Robins said.

WHAT IS THE CANADIAN SOCIETY FOR THE WEIZMANN INSTITUTE OF SCIENCE?

In the Fall of 1966, the Canadian Society for the Weizmann Institute of Science was formed. The Canadian Society has played a leading role in marshaling Canadian support for the Weizmann Institute in Rehovot, Israel.

Through the Canadian Society, Canadians have played a decisive role in the Institute's progress. There are innumerable research scholarships, bursaries, and a myriad of endowment grants funding various aspects of basic and applied research. Funds raised are used to build and maintain scientific facilities; acquire costly up-to-date research equipment and instrumentation; set up endowments for research centres; establish professional chairs and scholarships.

"The Canadian presence at the Institute has long been strong and vivid, finding expression in a literally dazzling array of such activities and projects as the Canada Centre for Nuclear Physics and its magnificent Koffler Tower, the Canadian Institute for the Energies and Applied Research, a host of professional chairs all endowed by Canadians, tens of laboratories, scholarships, bursaries and a thriving student loan fund. But, most meaningfully, it is expressed in the warm personal relationships formed between Institute scientists and the ranking members of the Canadian Society"...
- Michael Sela, Past President and Deputy Chairman of the Institute's Board of Governors

"FOR IF YOU ROOT A TREE DEEP IN THE SOIL AND WATER IT WITH LOVE AND DEVOTION, IT WILL GROW AND FLOURISH AND ITS BRANCHES WILL REACH TO HEAVEN."
- Chaim Weizmann

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Website: www.weizmann.ac.il
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ORT Canada brings programs to...Canada?

By FRANCES KRAFT
Staff Reporter

TORONTO — ORT Canada, which has traditionally supported educational and technological training in developing countries, is now running a computer study program right here in Toronto.

The 15-week program, now in its second year, is designed for youngsters in grades 6 and 7 who are referred by one of three United Way-related agencies: COSTI, which helps families on welfare and recent immigrants; Jewish Immigrant Aid Service (JIAS); or Jewish Family & Child Service. A parallel program just opened in Edmonton.

The original program came about after the 1999 Toronto Report Card on Children revealed that 37 percent of all children under age 12 in Toronto live in poverty.

The multi-cultural group of 40 students a year (20 per session) are matched up with teenage or young adult mentors, who meet with them one evening a week in a utilitarian room at Jewish Vocational Services (also affiliated with United Way) for a structured computer lesson by a JVS teacher. At the end of the 15 weeks, each student is given a donated computer (or a computer paid for with donations) to take home and keep.

The program includes dinner, and shuttle service for the younger students, some of whom live downtown or in East York. "We have a lot more kids than we can take in," said Joel Shapiro, executive director of Toronto ORT.

"We try to make [the program] not only interesting and creative, but interactive and demonstrative," said Shapiro. "There's as much learning potential for the mentors as for the kids."

There is, in fact, a specific curriculum for the mentors, developed by ORT's mentoring co-ordinator Ruby Kreindler, a social worker by training. Among the issues that are dealt with are what to do about lack of attention, and sensitivity training regarding religious, economic and cultural differences.

"You need to make the mentors aware that a young girl may have been socialized not to talk unless spoken to, and to encourage her to talk," offered Kreindler as an example.

Program co-ordinator Bryon White likes to call the male mentors "Yoda's," in reference to Luke Skywalker's mentor in the movie *Star Wars*, and the females "Glinda's," like Dorothy's Good Witch in *The Wizard of Oz*. "This gives [the mentors] a sense of their role in the lives, and journey, of the kids they are helping," he said.

"It's a lot of fun," said Marci Ullman, 17, who became a mentor because she wanted to do volunteer work.

Mentoring "makes me feel special," said Dana Valin, 17, a student at Westmount Collegiate Institute. "I like working with kids and computers."

Her young student, Natalia, is an 11-year-old native of Russia who immigrated from Israel a year ago. "I like it," she said of the program. "I'm learning new things."

Mentor Oleg Grabman, 15, a Grade 10 student at Newtonbrook Secondary School, arrived in Canada less than two years ago himself, with limited English skills. A native of Ukraine, he translates for his young student if she has difficulty understanding the lesson.

From left, Dana Valin, Natalia Pliner and Edward Adair problem-solve at the computer.
[Frances Kraft photo]

American studies have shown that kids who are mentored are less likely to use drugs and alcohol, and more likely to finish their schooling, said Kreindler.

Computer skills are not a prerequisite for the mentors, who learn along with the younger participants. The "amazing thing about computer study," according to an ORT information sheet, is that it ignites interest in children with both dominant analytical ability and dominant creative ability.

On a recent evening, instructor Edward Adair, himself a native of Nicaragua, and assistant Karif Gentles, a student at DeVry Institute, introduced the students to some of the working parts inside the computers.

Adair, one of a rotating group of teachers, recalls one of his best moments in the program: hearing a student say, "I heard about computers, but I never had a chance to touch one until I came to Canada."

The program is "really a microcosm of a program that could be seen in any country around the world that ORT is running," said Shapiro.

"We're helping some of the people that historically have been helped overseas, and now they came here...we wanted to do this for kids who wouldn't otherwise have an opportunity."

The Public is Invited to our Film & Book Reviews
Beth Tzedec Max & Beatrice Wolfe Library, 1700 Bathurst St., Toronto

Film Reviewer: **Heather Kassel**
7:30 p.m., Tuesday
April 24
Under the Domim Tree
directed by **Eli Cohen**
A tale of love and survival in the Israel of 1953
Heather Kassel is a noted educator, well-known for her outstanding film reviews and film courses.

Book Reviewer: **Ruby Newman**
7:30 p.m., Tuesday
May 8
Human Stain
a new novel by **Philip Roth**
A classic of contemporary Jewish fiction, this fascinating book reveals scandals and secrets of 1990's America
Ruby Newman is a Professor at York University and is renowned for her outstanding book reviews

Free Admission — בית צדק — *Coffee Break*

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Available at Aleph Bet Judaica, Israel's, Matana Judaica, Miriam's Fine Judaica, and Lasting Impressions-One Hour Photo, or by calling:
416-489-7681 or 416-444-2332

Featuring:
- **Oyfn Fidl** ***(On the Fiddle)***
  A folk Cantata based on a story by Sholem Aleichem
- **Dos Naye Lid** ***(The New Song)***
  A Tribute to composer Milton Barnes (1931-2001)

National Council of Jewish Women of Canada, Toronto Section
18 th ANNUAL PASSOVER FOOD DRIVE

National Council of Jewish Women of Canada, Toronto Section

Wishes to thank all those in our community who selflessly gave of their time, money and food towards the success of the 2001 Passover Food Drive.

Your kindness and generosity has made a difference in the lives of so many.

The 18 th ANNUAL PASSOVER FOOD DRIVE was sponsored in part by:

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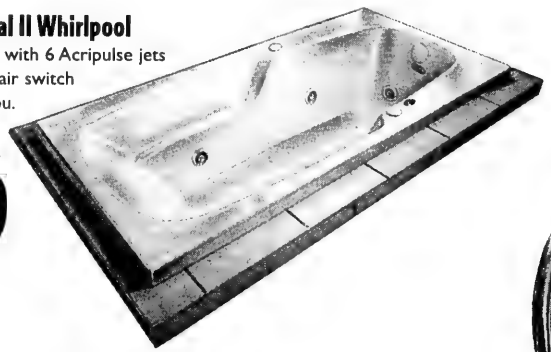

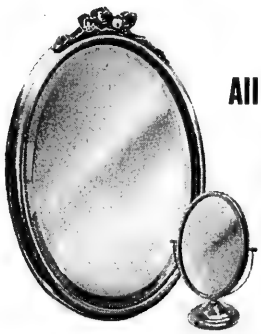

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1020

A Christian's tale of life in South Lebanon and Israel

By MIRIAM CHINSKY
Special to The CJN

The following interview took place recently in Toronto where Beverly Timgren was visiting her family. She has since returned to Israel.

Beverly Timgren faces me over a cup of tea, reliving her exit from South Lebanon on May 23, 2000.

"At first, the roads out of the buffer zone seemed almost deserted," she remembers, explaining that in the wake of the Israeli troops' sudden withdrawal from the region, cars, trucks and humanity on foot began to converge, heading desperately for Israel. The route became clogged with abandoned vehicles.

On the road were members of the South Lebanese army who had fought with the Israelis. Among the civilians was Timgren, a Canadian dental hygienist who grew up in North York, thousands of miles from this mass exodus.

Feature

Timgren notes she spent 16 years in South Lebanon, 14 as an administrator, clinical hygienist and fund-raiser for a dental clinic which she founded in the Marjayoun Hospital. On that fateful day, sensing that something was wrong, she stowed a few things in her car and joined the exodus.

"I wasn't able to drive through," she recalls. "I left my car with friends and walked, carrying only the suitcase, some documents and my laptop computer."

At the crowded Fatma Gate, she was permitted to cross the border.

"I learned later that my car had been seized, probably by the Hezbollah."

It was Timgren's upbringing that first brought her to Israel to experience first hand the land of the Bible. She visited twice as a tourist and felt inexorably drawn to return a third time on her own. She saw a need, as a devout Christian, to reach out. "I just wanted to help," she says.

Although she had loved working in schools and clinics as a dental hygienist on staff with the Public Health Department in Toronto, she asked for a leave of absence.

"In 1983, through the International Christian Embassy in Jerusalem, I contacted Dr. Alan Brooke, a British dentist and volunteered to work with him," she says. "He had received a donation of dental equipment and planned to set up a clinic in South Lebanon, but he was called back to England and I was left without any backup."

Beverley Timgren

Rising to the challenge, the slight but steel-willed young woman was determined to make the projected clinic a reality. However, there was a setback when the equipment was confiscated in a factional dispute before she could open the boxes. Fortunately, an American doctor managed to acquire a second contribution.

Timgren extended her leave of absence for another year. Finally, in 1986, she opened a dental clinic in the Marjayoun Hospital, which had originally been operated by the Lebanese government and was virtually abandoned in 1975 because of the civil war.

"I learned conversational Arabic," she says. "I hired two dentists and trained my own staff."

Initially, the South Lebanese, who are Catholic, were wary of her Protestant background. But they came to understand that she was simply there to help and the clinic functioned with goodwill for over 14 years, although there was an incident when a Hezbollah shell hit her apartment.

"I was not hurt and I believe that God protected me," she says.

She declares that Israeli forces were a positive presence rather than an occupation. "They didn't interfere with the daily lives of the people and supported our work," she maintains. "In fact, they rehabilitated the hospital."

But she decries former Israeli prime minister Ehud Barak's order for the abrupt pullout in May, seeing it as "a betrayal of the South Lebanese army which fought with Israel" and exposure of the Jewish communities in the north to clearly escalated danger.

Timgren still assists people in Jerusalem and Tiberias

The Marjayoun dental clinic carries on in the hospital though Timgren's presence there is no longer feasible.

Instead, she remains in Israel, commuting between Jerusalem and Tiberias, to assist the people among whom she lived and worked for so many years. Tiberias is accessible to the majority of the refugees who are currently in northern absorption centres, kibbutzim and moshavim.

Through the International Christian Embassy in Jerusalem, she has been granted funding for a dental clinic which opened in Tiberias on Oct. 18, 2000. She calls it Arazim Dental Clinic after the cedar trees which are native to South Lebanon. One Israeli dentist and a Lebanese assistant join her in tending more than 20 patients a day.

Recently, Timgren came back to North York and while her family would like her to stay in Canada, they understood why she felt compelled to return to those who need her. "My faith tells me that this is what I am meant to do," she says.

Timgren, who counts both Arabs and Jews among her friends, states that there is a pronounced anti-Israel bias throughout much of the world, particularly in media reporting.

"As I have learned to observe and understand the complexity of the whole situation and the deep desire for peace," she said just prior to the Israeli election, "I believe that a change in government is likely. Israel must be strong!"

Beth Tikvah Synagogue
3080 Bayview Avenue, Willowdale
416-221-3433

Eleventh Annual
Frances Bitterman
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"Jewish Families in the New Millennium"

"L'Haim! Jewish Seniors, A New Outlook on Relationships"
Wednesday April 25th, 2001
at 8:00 p.m.
Featuring
Professor Rachel Schlesinger,
Associate Professor of Social Science
at York University.

"The Exciting Lives of Diverse Jewish Families in the 21st Century"
Monday April 30th, 2001
at 8:00 p.m.
Featuring
Professor Benjamin Schlesinger,
Professor Emeritus at the Faculty
of Social Work at the University
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The Beth Tikvah Family and
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Location: Forest Hill Collegiate
730 Eglinton Avenue West

— North Location —
8 Thursdays beginning May 3, 7:30-9:00 p.m.
Location: Chabad Lubavitch Community Centre
770 Chabad Gate, Thornhill

Fee $80* per course (textbook included)
*Limited scholarships available Advanced Registration Required

Why cynicism grows among public

This has not been a very good week for our political leaders. Each, in his or her own way, has further entrenched the growing cynicism with which Canadians view politics and no end seems in sight.

The prime minister has succumbed to the one political frailty he most loathed and the one which he least believed himself vulnerable, "Mulroneyism." This syndrome typically afflicts a political leader with virtually absolute power who increasingly believes himself to be impervious to criticism. Just as smoking and high bad cholesterol are the chief culprits of heart disease, the onset of "Mulroneyism" is closely linked to unbelievable arrogance in one's inherent right to govern and the concomitant assumption that the right to govern has no time limits.

Stockwell Day, the "Great Western Hope", is floundering so badly that the Jet-Ski has been replaced by colour co-ordinated yellow "Floaties." Like a deer frozen in the glare of oncoming headlights, the Opposition Leader still doesn't understand that flip-flops are meant for the wading pool (now that the Jet-Ski is gone) and not public statements about party policy. His vanishing credibility has given all Canadians anxious about the moral character of this government, cause for wrenching despair.

That leaves us with the Three Sopranos – each suffering from a severe case of laryngitis relevantis. Gilles Duceppe, fresh off a dismal coronation of a Parizeau clone as Quebec premier and a subsequent PQ defeat in a byelection is scrambling to convince his caucus colleagues – let alone Quebecers – that the Bloc has a legitimate role to play. The dwindling dollars the BQ has been able to raise invite uncomfortable questions about whether Quebecers are well served by political representation in Ottawa that will never be part of a government or the rewards that come with being part of a government.

Scene in Ottawa

By G.K. SIMCOE

Joe Clark's shrillness in the House has not fooled most Canadians either. According to recent polls, Clark's effort on L'Affaire Grand-Mère is being interpreted more as an attempt to direct media attention to himself than a crusade for truth and justice. It has not translated into a boost for Tory fortunes or a reduction of financial debt; it is inevitable that he will soon garner the appropriate level of media (and public) attention that the leader of the fifth party merits.

Finally, we have poor Alexa 'No I am not Audrey McLaughlin' McDonough. Her futile efforts to keep the discourse in Parliament on some of the real issues of the day have reinforced the perception that the NDP is irrelevant to the political process.

The sad thing about all of this is that by extension, if it has been a bad week for the leaders, it means that it has been a very bad week for the rest of us.

THREE GREAT WEEKENDS!

THE ADULT EDUCATION PROGRAM
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CONFRONT THE
CHALLENGE OF MODERNITY

THREE GREAT RABBIS SPEAK

WEEKEND ONE

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SHABBAT PROGRAM • APRIL 20 & 21, 2001
COMMUNITY LECTURE – ARE WE WAKING UP FROM THE ZIONIST DREAM? • SUNDAY APRIL 22 • 8.00 P.M.

WEEKEND TWO

Sponsored by the Sam Kaiman Endowment Fund

RABBI JACOB J. SCHACTER
Founding Dean of the Rabbi Joseph B. Soloveitchik Institute in Boston

SHABBAT PROGRAM • MAY 4 & 5, 2001
KAIMAN COMMUNITY LECTURE – TORAH, CULTURE AND CONTEMPORARY ORTHODOXY • THURSDAY MAY 3 • 8.00 P.M.

WEEKEND THREE

Co-sponsored with Mizrachi Organization of Canada

MIZRACHI

CHIEF RABBI PROFESSOR JONATHAN SACKS
Chief Rabbi of the United Hebrew Congregations of the Commonwealth

SHABBAT PROGRAM • MAY 11 & 12, 2001
COMMUNITY LECTURE – THE JEWISH PEOPLE IN THE TWENTY FIRST CENTURY
THURSDAY MAY 10 • 8.00 P.M.

We thank The Jack Miller Endowment Fund, Ron Beasley & Suzanne Landau and David & Rina Rotenberg for their generous support.

Register Early!

LOCATION:
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470 GLENCAIRN AVENUE, TORONTO, ONT. M5N 1V8
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FOR FURTHER INFORMATION OR SHABBAT MEAL RESERVATIONS, PLEASE CALL THE SYNAGOGUE OFFICE AT **416.789.3213**

Tales from the FUNWALK

The temperature's rising...it isn't surprising - the **UJA FEDERATION ISRAEL FUNWALK 2001** is quickly approaching.

Don't be left out in the cold! If you haven't done so already, ***register today***!

Make sure you're part of this year's **FUNWALK** or **FUNRUN** on **MONDAY, MAY 21st** - the Victoria Day Weekend. Have a great time while showing your support and solidarity for Israel on Yom Yerushaliym.

This year's **FUNWALK** has a decidedly different "twist" to it - SpeedDating! That's right, the fast, new, effective way to meet Jewish Singles.

Following the **FUNWALK**, sponsored walkers & runners who are single (age 25-35) can join in on SpeedDating at the **FUNWALK Festival** at Ontario Place with the opportunity to meet 7 Singles for 7 minutes. After that, you decide if you want to see them again. If not, it'll be easy to lose them among the anticipated **FUNWALK** crowd of up to 10,000! Participants must pre-register.

Day school students should hand in completed sponsor kits to their school drop box by **Wednesday, May 2nd** for a chance at school T-shirt exchanges.

Kits must be handed in by **Thursday, May 10th** to be eligible for a T-shirt. After that, they're only available while supplies last.

Completed sponsor kits can be dropped off at various locations around the GTA.

If you're 18+ and prefer "life in the fast lane" and you don't consider "jogging your memory" an aerobic activity, you may prefer the Israel **FUNRUN** instead. **FUNRUN** participants must submit **a minimum sponsorship of $36 on or before MAY 21st.**

All **FUNRUN** and **FUNWALK** participants may also check in at Nathan Phillips Square (City Hall) **from 9:15 a.m. - 10:15 a.m.** on the day of the event. And let's face it, we don't all look our best at 9 in the morning and that's why **UJA FEDERATION** is offering face painting - and other fun things to do during registration.

For the first time ever - this year you can also register by clicking! That's right, you can now register online at **www.jewishtoronto.net/funwalk2001**.

For more information, call the FUNWALK 2001 HOTLINE at 416-631-5700.

UJA FEDERATION
No one gift changes more lives.

THE DINING GUIDE

ADVERTISING FEATURE

FURAMA HOUSE

100 Steeles Ave. W. • 905-731-3288

Hours: 10 a.m.–11 p.m., Dim Sum 10-4, 7 days. Eat-in or take out. Licensed. Wheelchair access. Reservations recommended.

Want to savour authentic, extra-special Chinese food, in a skylit setting amid crafted wood carvings? For Toronto's most superb dim sum, or delicious low-fat Cantonese and Szechuan cuisine, visit Bobbie Peng's **Furama House**. You'll love his Cantonese lobster, braised, sprinkled with canola oil, stir-fried and sprayed with eggwhite. You'll also be delighted by his tender, juicy 1 1/2 lb. Vancouver Tangen crab.

Ongoing specials include Live Lobster (buy 1, get 1 free), and the Live Lobster & King Crab combo. If you pay cash, you'll enjoy 20% off the dim sum Monday to Friday, 10 to 4 except holidays, and 15% off dinner in the evenings, not including specials. It's one more reason to savour the Furama House experience.

MEZES GREEK RESTAURANT

456 Danforth Ave. • 416-778-5150
Visit us at mezes.ca

Hours: 7 days, Noon to Midnight • Fri. & Sat. to 3am Fully Licensed. Wheelchair access.

An obsession for freshness and quality have made **Mezes** one of the busiest restaurants not only on the Danforth, but in all of Toronto. Mezes makes all dishes to order from the highest quality ingredients, starting with the finest cold-pressed extra-virgin olive oil from Greece. You can really taste the difference — in the lamb chops, in the fresh red snapper, in the delectable variety of vegetarian dishes, even in the appetizers.

By adhering to this simple formula (freshness and quality) with unwavering consistency, owner Sue Zindros and her sister Christine, the head chef, have established a standard which clearly resonates with their ever-growing clientele. A must visit for Greek food lovers.

THE PALACE RESTAURANT

722 Pape Ave. • 416-463-3393

Hours: Mon.-Sat. 11a.m.-1a.m.
Sunday 11a.m.-10p.m.

There's one Greek restaurant you can count on to deliver a wonderful dining experience on each and every visit — whether it's a Mother's Day outing, or a business lunch with associates.

The appetizers alone provide more choice than some entire menus, and they stand alone in terms of freshness, preparation and authenticity. There are a plethora of superb Greek specialties, Toronto's finest selection of fresh fish, and world-famous Sterling Silver Certified Premium Beef.

As befits a Palace, there's a private Party room for up to 100 people. Located on the skylit upper level, it's ideal for birthday parties, Bar/Bat Mitzvah parties, or any event requiring the kind of ambience a banquet hall simply can't provide.

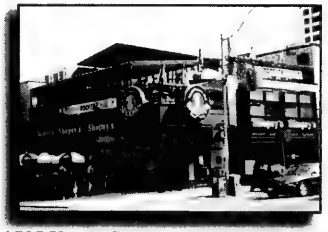
PRANZO RISTORANTE

2900 Langstaff Rd. • 905-761-5204
(East of Jane St.)

Lunch–Monday to Friday, Dinner–Friday & Saturday only Parking in front. Reservations required.

Pranzo's Mediterranean accented Italian menu is seasonal, with special emphasis on preparing only the best fish, everything from sea bass to swordfish, served fresh daily. For an appetizer, try grilled calamari with roasted vegetables and Mediterranean compote; for an entree, the fantastic mixed seafood linguine with light white wine tomato sauce. The wine list emphasizes Italy. Some Saturday evenings, a guitarist plays Spanish and Italian music. After dinner, your hosts offer nuts, to nibble as you relax amid rustic decor. Always reserve: Pranzo has 54 seats. Bring in this ad for a complimentary appetizer of your choice when ordering your entreé.

SHOPSY'S MIDTOWN



1535 Yonge Street • 416-967-5252

Mon.–Fri. from 7:30 a.m., Wkds. from 8 a.m.
MON. & WED. KIDS EAT FREE!
A cool place for Bar/Bat Mitzvah parties!

Shopsy's menu features the classic favorites like all beef hot dogs, corned beef, celebrity triple-decker sandwiches, cheese blintzes & New York cheesecake – along with comfort foods like cabbage rolls, lasagna & shepherd's pie, just like Mom used to make. Order from our low-fat Healthy & Hearty section introducing new ideas like grilled vegetable & fresh roast turkey sandwiches. The take-home counter offers foods Shopsy's is famous for. The atmosphere is family-friendly, with pictures of sports and entertainment celebrities, and booths equipped with Sony PlayStations. Choose your favourite **Cuban Cigar** from the well-stocked humidor boutique.

ST. LOUIS BAR & GRILL

10620 Yonge St. • 905-780-0183 *(shown above)*
2050 Yonge St. • 416-480-0202
1678 Avenue Rd. • 416-783-1928

Hours at all locations 11:30a.m.-1:00p.m. Wheelchair access.

At all three locations, award-winning wings are the specialty--voted the city's best by *Eye*, *Now*, and *the Sun*. St. Louis sells more wings than anyone else in Toronto. Between them the stores on 1678 Avenue Rd. (Bistro on Avenue) and 2050 Yonge St. serve seven tons a week. Flavours range from plain barbecue to "hotter than hell": mild, medium, hot, suicide, hot & honey, and honey garlic. There are fine ribs and chicken on the menu too. All locations are friendly and relaxed, with a sports theme, and fully licensed. For fast take-out, phone ahead, and your order's ready when you arrive.

AMICI RESTAURANT

4864 Yonge St. • 416-226-6831

Hours: Mon.-Thurs. 11:30a.m.-10p.m., Fri. 11:30a.m.-11p.m., Sat. 5p.m.-12a.m. Reservations preferred (esp. weekends). Parking at rear.

For delicious traditional Italian-Mediterranean Cuisine, visit Amici! Try the *Risotto Amici* with King Crab, Lobster & Scallops. Ask for the *Chef's Daily Fresh Fish Menu* with selections such as Swordfish, Tuna, Chilean Sea Bass... Not to forget we specialize in veal, steak, lamb and chicken fare! *Abbacchio alla Romana* features Lamb Chops marinated, and grilled to perfection... "Fantasy" pastas such as *Linguine Capisanti* and *Gnocchi alla Gondola*... The décor is quaint and elegant and prices are not at all expensive. Amici's Chef Mohamed brings to you 27 years of European culinary expertise, so don't wait, just come on by... your taste buds will thank you! *"Chi Vediamo, Ciao!"*

TRAPPER'S RESTAURANT

3479 Yonge St., Tor. • 416-482-6211

Lunch Mon.-Fri. 11:30 a.m. - 2:30 p.m.
Dinner 7 nights a week 5:00-10:00 p.m.

Fifteen years of excellence... Canadian Cuisine with unique Jump fried dishes, at the top of Hogs Hollow provides dining excellence in a romantic, intimate setting under the watchful eye of Chef and Owner, Vishal Ramsuchit. Menus are updated three times a year with daily specials as well as traditional fare such as Cream of Carrot Soup, Sweetbreads, Rack of Lamb, Stuffed Veal Loin, Grilled or Blackened Salmon, and an Extensive Wine list.

All Major Credit Cards accepted
Reservations Suggested

THE DINING GUIDE

ADVERTISING FEATURE

Bostons Family Restaurant

Bostons' new location, near Yonge and Davisville, is larger, yet at the same time more cozy and intimate. Decorated in warm, mellow colours, it's the ideal spot to relax with friends or family after a busy day at work. The menu offers a wide range of good, solid fare, with a large variety of fish. There are lots of Polish and Eastern European dishes: latkes, blintzes, cabbage rolls and pierrogies; and the veal schnitzel is a highly recommended house specialty. There are many fine wines, and delicious desserts for after dinner.

1920 Yonge St. • 416-932-1913

Hours: Mon. 10 a.m.–4 p.m., Tue.–Fri. 10 a.m.–10 p.m., Sat. & Sun. 9 a.m.–10 p.m.
Licensed. Wheelchair access.

The Lobster Trap Restaurant

Still serving satisfied patrons after 35 years. The Lobster Trap is Toronto's original lobster house. Unique in Canada, The Lobster Trap offers live lobster in the tank from one pound up to four pounds, prepared the way you like it; and the lobster bisque sets the standard for all others. Besides our delicious lobster, scampies, Alaska king crab legs, shrimps and mussels, there is also a selection of other fine fish dishes. Casual dress goes with the cozy atmosphere; and there is a special kids' menu. Lunches start at $4.95, dinners at $16.95. The Lobster Trap accepts all major credit cards.

1962 Avenue Rd. • 416-787-3211

Hours: Lunch Mon.-Fri. 11:30a.m.–2:30p.m.
Dinner 5-10p.m.,
7 days a week

Akasaka Restaurant

Akasaka on Empress Walk is an authentic Japanese dining experience. The main room has sushi and tempura bars. In the separate teppanyaki room, the chef works at the centre surrounded by guests, and everything is grilled before your eyes. The private tatami rooms host 15 to 25 guests, seated on mats Japanese-style. The teppanyaki menu includes chicken, fish, seafood, and Angus beef. Everything's fresh, with live lobster and crab and a tremendous sushi selection. For lunch, there are complete menus from $9.99; complete bentoh boxes from $11.99; and complete teppanyaki lunches at $10.99.

Empress Walk, 5095 Yonge St. • 416-222-8188
Richmond Hill • 905-764-9291
280 West Beaver Creek Rd.
Open: Every day for lunch and dinner

Dunn's Famous Deli

Dunn's, the original Montreal deli, brings its rich tradition to Toronto. Founder Myer Dunn credited his long-term success as a restaurateur to love for his customers, and unyielding insistence on offering only the best deli food. That commitment remains. Here, you'll savour all your traditional favourites: corned beef, tongue, kishke, verenekes, and old-fashioned club rolls. Every slice of meat is hand-cut. Dunn's is also famous for its cheesecake. Wide windows offer a panoramic view of busy Yonge St.; and if you'd like to take in a movie, Dunn's is in the same complex as Silver City.

Empress Walk, 5095 Yonge St. • 416-218-9883

Open: Mon.–Wed. 7a.m.–10p.m., Thu. 7a.m.–11p.m., Fri. 7a.m.–12p.m., Sat. 9a.m.–12p.m., Sun. 9 a.m.–10 p.m.
Licensed. Wheelchair accessible.

Gypsy Co-op

Located on Queen St. West, the Gypsy offers wonderful market fresh food on the menu with friendly attentive staff. In addition to our four star dining room, we are now specializing in fully private catered events, from birthdays to batmitzvahs to corporate functions. You can choose items directly off our menu or our chef can create a unique selection for you. The Gypsy will take care of all the planning for you providing anything from decorative themes to entertainment. We will work with you to create a menu that reflects your ideal. For more information check out our web site www.bandofgypsies.com or call us at 416-703-5069.

817 Queen St. W. • 416-703-5069

Open: Mon. for dinner
Tues.–Sat. noon–3 a.m.

Pan On The Danforth

Toronto Life's Restaurant Guide, trusted by discerning diners, calls Pan, the Danforth's only three-star establishment, "one of the city's best restaurants". In this relaxed setting, enjoy spring warmth on the patio, or a romantic candle-lit dinner with a special friend. The cuisine is Greek of the highest quality, with many dishes cooked in wine. Several tempting fish or seafood dishes are offered daily. Among the most popular is grilled sea bass with tomato, onion, capers and roasted garlic salsa, served with lemon cracked potatoes and seared spinach. The meat for the moussaka is hand-ground; there's also a vegetarian moussaka.

516 Danforth Ave. • 416-466-8158
visit us at toronto.com

Hours: Sun.-Thurs. 5p.m.–11p.m., Fri.-Sat. 5p.m.–midnight
Reservations on weekends for three or more

Baton Rouge

Baton Rouge chooses the finest ingredients: crisp lettuces; ripe, ready tomatoes and peppers; the best of the day's catch; hand- selected prime beef. The chefs make dressings from scratch, and grill over fine hickory and aromatic hardwoods; watch them work in the open kitchens. They're finicky; each signature dish must be perfection: baby back ribs, chicken tenders light as air, raved- over dips. At well- spaced tables or tucked into intimate, oversized leather booths, the atmosphere is inviting: greenery and warm brick, burnished mahogany and brass, softly mirrored lamplight. Service is prompt and caring; you'll come back, bringing family and friends.

7520 Weston Rd. • 905-265-8471

Hours 11a.m.-11p.m., Fri. & Sat. 11-midnight
Reservations recommended for weekend nights.
Wheelchair access. Parking in front.

Watch for the next DINING GUIDE in our June 28th issue of

The Canadian Jewish news

Deadline: Monday June 11th

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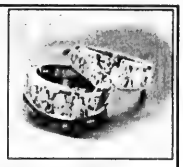

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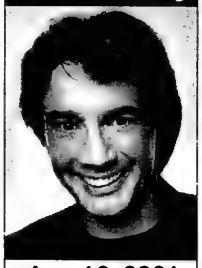

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2001 Gala ICRF
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Visited community of Krakow

Continued from page 3

From there, Rev. Howson and other representatives of Bridges for Peace visited Auschwitz-Birkenau. Coincidentally, a group of Israeli high school students was touring the camp at the same time. To show his solidarity with Jews, Rev. Howson borrowed a yellow star from a teacher-chaperone and draped himself in the Israeli flag, like the Israeli students.

His next stop was in the village of Uzgorod in southwest Ukraine.

"We have a little restaurant there and we put food there for the Jewish people. They're very poor. We've renovated the synagogue and we met four Auschwitz survivors there."

About 300 Jews are left in the town and they come for a hot meal once a day, Rev. Howson said.

Project Hope, a Bridges for Peace feeding program in Eastern Europe, runs a second kitchen in the town of Bergovo. "We have Christian people preparing food for the one remaining synagogue in the city," he said. "Seven thousand Jews from the area died in Auschwitz and just a handful of elderly people are left. We're feeding them right in the synagogue."

While most of the region's frail and elderly Jews have chosen to remain in their communities, many of the younger people are leaving for Israel. Thirty Exobuses help Ukrainian Jews get to air and sea embarkation points from their villages. Most are taken to airports where they board El Al flights to Israel while the "Ebenezer" program charters ships to carry Jews from the port of Odessa to Haifa.

About 300 Jews are left in Uzgorod in southwest Ukraine

Project Ezra, meanwhile, locates Jews in remote areas and helps them obtain passports and visas while providing clothing for the trip to Israel. Yet another program sends food to Israel – 47,000 lbs. of grains and lentils in the most recent shipment – to support 70 Jewish and Christian social welfare agencies in Israel.

In 1999, Rev. Howson raised $68,000 US for the programs.

His pitch to supporters is simple: "I tell them that God is calling the Jewish people back to the land of Israel in fulfillment of Bible prophecy and we should help them.

"I tell the Jewish community in Winnipeg that evangelicals and Bible-believing Christians are the best friends Israel has. They believe Jews have a right to the land, that God has an everlasting covenant with the Jewish people...and many are willing to put their money where their mouths are to make it happen."

'Non-political' pro-Israeli statement gains steam

Continued from page 1

After consulting with them as well as with rabbis and other members of the community, Ben Brith rejected the idea of placing a "counter" ad since it was felt that it would only serve the interests of those who are pro-Palestinian.

Instead, he came up with a statement that has resonated with many in the Jewish community. By March 10, only three days after the anti-Zionist ad appeared, 400 members of the Israeli community had signed it.

The statement, called Am Israel Chai, is written in Hebrew, English and French

The statement, called *Am Israel Chai* and written in Hebrew, English and French, reads: "We, the members of the Jewish community of Montreal, representing a linguistic, cultural and religious mosaic, stand together as one to proudly proclaim our heartfelt support for the people of Israel, our unequivocal solidarity with the State of Israel, and our deepest hopes for a lasting peace in our time and in the future."

It concludes with the phrase, Am Echad – Lev Achad (One People – One Heart).

The statement has been officially endorsed by the Canadian Jewish Congress, Quebec region (CJC-Q).

"This is a non-political statement that the vast majority of members of the Jewish community could endorse," says Dorothy Zalcman Howard, outgoing president of CJC-Q.

CJC-Q also plans to bring it to the attention of Jews in Ottawa and Toronto, Ben Brith says.

The statement has been made available for signing at Israel Day at Cavendish Mall, the Hillel Jewish Students Centre, Jewish high schools, and synagogues, with the next major venue for circulation at the community Yom Ha'atzmaut celebration.

"Even [Israeli consul general] Shlomo Avital signed it," Ben Brith says.

When all signatures are collected, he adds, it will be forwarded to Moshe Katzav, the president of Israel.

VOLUNTEER PROGRAMS: Cam Jackson, minister of citizenship with responsibility for seniors, cuts a cake celebrating the International Year of Volunteers at Baycrest Centre. With him is Dina Zbar, who is 101 and Baycrest's oldest volunteer. The minister chose Baycrest as the site to announce the province's new volunteer initiatives.

FAREWELL MY FRIEND: Baycrest Terrace resident Rachel Orlan gets a kiss on both cheeks from her young friends Hayley (left) and Marcii. The 10-year-olds from Ventura Park Public School attended a farewell luncheon to exchange gifts and share pizza with their elder "buddies" at Baycrest Centre. A group of grade 5 and 6 students have met on occasions this school year with Baycrest seniors as part of an intergenerational program.

Seniors Scene
Now featured in *The CJN*

The Consulate General of Israel, Toronto

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YOM HAZIKARON ASSEMBLY

in memory of Israel's fallen

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Date: Tues., May 8th, 2001 **Time: 7:30 p.m. to 9:30 p.m.**

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4588 Bathurst Street (near Sheppard)

Moderator: Lorne Saxberg, CBC Newsworld

Up to 70 per cent of women experience some form of chronic pelvic region pain in their lifetime. Chronic pelvic pain is caused by a serious group of disorders that are often misdiagnosed and poorly treated. Pelvic pain can also affect men as well as women. Join us as experts discuss the treatments, psychosocial impacts and challenges of chronic pelvic region pain.

- **Overview of Pelvic Region Pain in Women**
  Causes, symptoms, treatments
  Allan Gordon, MD, FRCP (C)
  Neurologist & Director, Wasser Pain Management Centre, Mount Sinai Hospital
- **Psychosocial Impact of Chronic Pelvic Pain**
  Mary Jane Esplen, RN, PHD
  Department of Psychiatry, Samuel Lunenfeld Research Institute Scientist, Mount Sinai Hospital;
  Research Scientist, National Cancer Institute of Canada
- **Pain and the Patient**
  Marilyn Galonski, RN, BSCN
  Care Coordinator, Wasser Pain Management Centre, Mount Sinai Hospital
- **Patient Perspective**

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What's New

By Miriam Herman

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DEADLINE REMINDER

Monday, April 23, is deadline for May 3 issue and Monday, April 30 is deadline for May 10. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829

Friday, April 20

CARLEBACH MINYAN

Young adults gather every Shabbat Mevarchim for a lively Carlebach kabbalat Shabbat service in the downstairs chapel of Shaarei Shomayim Synagogue, 416-789-3213.

Sunday, April 22

NEW EXHIBITION

I Betroth Thee unto Me Forever: The Jewish Wedding, exhibit opens at Beth Tzedec Reuben and Helene Dennis Museum 2-4 p.m. Entertainment by the Jordan Klapman Klezmer Duo.

FASHION FEST

At Baycrest Centre, 10 a.m. to 5 p.m. fashion auction, boutiques featuring furs, designer clothing, handbags. 416-785-2500, ext. 2010.

BREAKFAST PROGRAM

At the Holy Blossom Temple Brotherhood breakfast, Stagecraft Company entertains with scenes from **Arthur Miller's** *The Price*. Service 9 a.m., breakfast 9:30 a.m., program 10 a.m.

CHILDREN'S CONCERT

Na'amat Canada, Club Yedida presents a children's concert with **Kayla**, 11 a.m., Bialik Hebrew Day School, 12 Viewmount Ave. Face painting, fun, games, raffle. 416-636-5425.

MEDICAL ETHICS

Conference on Jewish Medical Ethics, sponsored by Beth Jacob Congregation and Toronto Institute of Jewish Medical Ethics. Speakers **Rabbi Moshe Tendler, Rabbi Eddie Reichman, Dr. Beni Gesundheit, Dr. Warren Goldstein.** 9:30 a.m. to 4 p.m., 147 Overbrook Pl. 416-638-5955.

OPEN HOUSE

Temple Emanuel Primary Learning Centre – preschool ages 2½ to 5, 3-5 p.m., 120 Colony Rd. RSVP 416-449-3872 or 416-419-3885.

THE VOICE OF MY PEOPLE

Temple Kol Ami presents Women are from Genesis and Men are from Leviticus with **Rabbi Elyse Goldstein**, director of Kolel, 8-9 p.m., Indigo Books, 8705 Yonge St., Richmond Hill. **Cy Charney** 905-886-5606.

MARCH OF THE LIVING

At Beth Tzedec, March of the Living, **Lorraine Sandler** in conjunction with Beth Tzedec Young Families. Daven 9 a.m., brunch 9:30, program at 10. 416-781-3511.

ISRAEL DAY EVENT

At the Jewish Discovery Place, a day full of Israel-themed activities, 11 a.m. to 4 p.m. 4588 Bathurst St. 416-636-1880, ext. 456.

INDOOR GOLF

Canadian Friends of Tel Aviv University (Toronto) pre-season indoor golf fund-raiser, 7:30 p.m. at Metro Golf Dome, 125 Milner Ave., Scarborough. Demonstrations, mini-clinics, advice from golf pros, contests. Pre-register 416-787-9930.

TORAH AND SCIENCE

The authentic relationship between Torah and Science with **Rabbi Toledano** of Israel (in English), 7:30 p.m., Sephardic Kehila Centre, 905-669-7654.

BRUNCH AT BETH TZEDEC

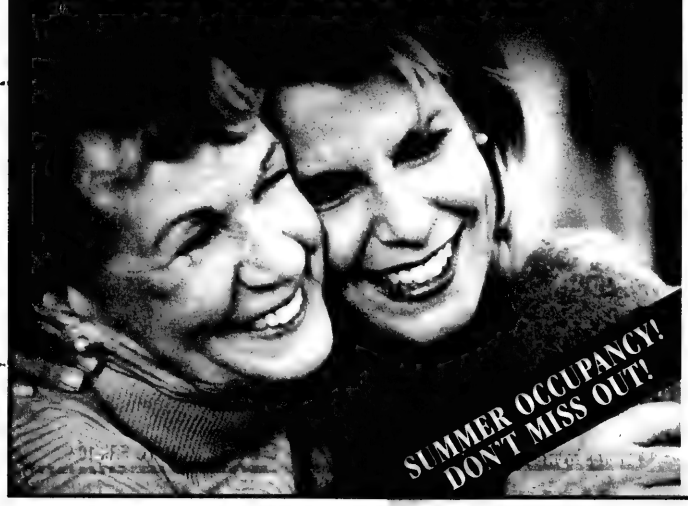
Faye Kellerstein and the Razzle Dazzle Musical Review of Bernard Betel Centre entertain at the 11 a.m. brunch at Beth Tzedec Congregation, 416-781-3511, ext. 34.

A JUDGE'S LIFE

Judge David Vanek, author, past president of Temple Sinai, speaks about his life as a judge and about growing up Jewish in southern

Continued on page 29

OUR DAUGHTER CARED ENOUGH TO FINALLY GET US THINKING ABOUT A NEW LIFE AT TWO NEPTUNE DRIVE.



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What's New

Continued from page 28

Ontario, 9:50 a.m., Temple Sinai.

VEGETARIAN GROUP

L'Chaim Vegetarian Group lunch meeting at noon, general meeting at 1 p.m. at Le Commensal, 655 Bay St. **Howard Koch** 416-633-4076.

Monday, April 23

HOME REPAIRS

Jewish Women International of Canada 45+ group evening. Meet at the Building Box (Warren and Eglinton), have a light dinner and learn how to do simple home repairs. Reserve. 416-630-9313.

HEALTHY HEARTS

Beth Emeth Bais Yehuda Sisterhood Healthy Hearts, 8 p.m. Speakers **Susan Wright**, lifestyle coach, and **Kelly Letner**, stroke survivor. **Hilda Swirsky**, 416-636-1903.

Tuesday, April 24

POGROMS, MIGRATIONS

Beach Hebrew Institute presents Pogroms, Migrations and Zionism: 1870 to 1930, 7:30 p.m., 109 Kenilworth Ave. Presented by **Hanoch Bordan**. 416-694-7942.

FILM REVIEW

Under the Domim Tree, directed by **Eli Cohen**, is reviewed by **Heather Kassel**, 7:30 p.m. at Beth Tzedec Congregation.

Wednesday, April 25

BLACKS, JEWS DIALOGUE

Blacks & Jews in Dialogue, A Common Road to Freedom: A Passover Seder, 7 p.m. registration. 7:30 program, 15 Hove St. 416-633-6224, ext. 112.

RELATIONSHIPS

Prof. Rachel Schlesinger of York University speaks on L'Haim! Jewish Seniors, a New Outlook on Relationships, 8 p.m. at Beth Tikvah Synagogue.

JEWISH GENEALOGY

Jewish Genealogical Society of Canada (Toronto) meeting with **Prof. Herb Basser** speaking on Obsession with Genealogy Throughout Jewish History. 8 p.m., Shaarei Shomayim Synagogue.

ISRAEL'S ANNIVERSARY

Beth Tzedec observes Israel's Anniversary, Yom Ha'atzmaut, Minchah 6 p.m., Yom Hazikaron observance 6:15 p.m., Ma'ariv 6:30 p.m., celebration with singing, dancing to the Freedom of Sound.

HIDE & SEEK

LAF-Lively After Fifty group of Jewish Women International of Canada lunch and musical drama *Hide & Seek*, production of Famous People Players. By pre-paid reservation only. **Cathy** 416-633-6920.

RECONSTRUCTIONISM

Get the scoop on Reconstructionist Judaism with **Rabbi Larry Pinsker**, Congregation Darchei Noam. 8 p.m., 15 Hove St. (B'nai Brith Building). 416-638-4783.

THE PEOPLE OF THE BOOK

Rabbi Avram Rothman analyzes *St. Urbain's Horseman* by **Mordecai Richler** at the Unique Jewish Book Club at Chapters, Steeles and Yonge, 8 p.m. Sponsored by Aish HaTorah. Register 905-764-1818.

ADOPTION SUPPORT

Adoption Support Group for adoptive parents 8-9:30 p.m., Lipa Green Building, **Susan Brandes** JF&CS, 416-638-7800, ext. 294.

JWI CHAPTER MEETING

Jewish Women International, Markham-Unionville chapter, monthly meeting. Guest speaker. New members welcome. **Sheryl** 905-305-7026 or **Susan** 905-940-0286.

And What Else Is New

GREAT WEEKEND

Shaarei Shomayim Congregation first of three great weekends with **Rabbi Shlomo Riskin**, chief rabbi, City of Efrat, Israel.

Friday, April 20: Kabbalat Shabbat 7 p.m. Dvar Torah, dinner (reservations required), oneg Shabbat; Saturday, April 21: 6:40 p.m., Yom Hashoah and Yom Ha'atzmaut: What is the Message of the Calendar? Sunday, April 22: 8 p.m., Are We Waking Up From the Zionist Dream?

SPRING CONFERENCE

Canadian Seaway branch, Women's League for Conservative Judaism, Spring Conference April 22-23, at Beth David B'nai Israel Beth Am Synagogue. Consultant **Evelyn Seelig**, past international president, WLCJ. Conference chairs **Bertha Gold** 416-494-7982 and **Marilyn Siegel** 416-781-4234.

WHY THE JEWS?

On Saturday, April 28, Pride of Israel Synagogue hosts a seminar, on anti-Semitism, Why the Jews?, presented by Aish HaTorah/Discovery. Pre-register with **Elizabeth** 416-226-0111. Shabbat lunch.

AT THE VILLAGE SHUL

The Village Shul, 1072 Eglinton Ave. W. 416-785-1107.

Where Was God During the Holocaust?, **Rabbi Yossi Michalowitz**, Thursday, April 19, 8 p.m.

Shul Primer Workshop, 4-week series begins Saturday, April 21, 10:15 a.m. **Dr. John Gasner** and **Moshe Pamensky**.

Parsha Gems, alternating Mondays with **Rabbi Kubayov** begins April 23, 8-9:30 p.m.

Come Celebrate Your Marriage with **Rabbi Aryeh Pamensky** Tuesday, April 24, 8 p.m. For married couples only.

JEWISH FOLK CHOIR

Toronto Jewish Folk Choir 75th annual Spring Concert, Sunday, April 29, 3 p.m. at Temple Sinai. Conductor **Esther Ghan Firestone**, accompanist **Lina Zemelman**, bass-baritone **Marat Maxutov**, narrator **Sydney Perlmutter**, violin child prodigy **Rebecca Brenner**. Tickets 416-489-7681 or 416-444-2332.

PARENTING WORKSHOP

LaMazel Tov parenting workshop for Jewish couples expecting a baby, at the Family Resource Centre for 5 Wednesday evenings in May, 7:45 p.m., focusing on what happens after the baby is born. **Rabbi Howard Morrison** of Beth Emeth Bais Yehuda Synagogue and **Joanna Sasson Morrison**, resource centre co-ordinator. Register. 905-882-8509.

A CORRECTION

Please note: The correct telephone number for Boys Town Jerusalem yahrzeit service is 416-789-7241.

FOR SENIORS

Shaarei Shomayim Friendship Club and **Brotherhood** present **Dr. Paul Goldback**, chiropractor, Monday, April 23, 12:30 p.m. Growing Older – Staying Fit: Living a Healthy Life Without Arthritis.

Association of Jewish Seniors Holocaust Remembrance observance Thursday, April 26, 10 a.m. in the Holocaust Education Centre, Lipa Green Building, 4600 Bathurst St. **Goldie** 416-635-2860.

Holy Blossom Temple Lunch & Learn in Retirement Wednesday, April 25, noon. Adult educator **Anne Balaban** discusses To Make the Best Me. Bring lunch.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). April 26, Independence Day party, 7 p.m. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

LZA Seniors theatre outings: Stage West June 26 to see *West Side Story* and Stratford Oct. 4 for *Sound of Music*. Call **Libby** at 416-782-2059 or the office 416-630-9444, Seniors Cultural Group meets Tuesdays at 10 a.m. at Borochov Cultural Centre, 272 Codsell Ave.

Earl Bales Seniors' Club: Casino Rama April 22, 25, May 2, 23; dances April 29, May 6, 20; Casino Niagara June 21; social dancing with instructor, phone for information. Thousand Island trip cancelled. 416-395-7881

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 416-225-2112.

Holocaust Memorial Commemoration service Thursday, April 19, 10 a.m.

Bible Studies, **Kolya Shimrat** Mondays, 9:30 -11:30 a.m. for 10 weeks starting April 23. **Bookie Kwart**, ext. 116.

Edith Altschuler discusses Portraits Thru' the Ages, Tuesday, April 24, 10-11:30 a.m.

Osteoporosis Support Group meets Tuesday, April 24, 1:15-2:30 p.m. Ontario Breast Screening Program, Breast Self-Examination.

Hebrew Classes, beginner/intermediate with **Kolya Shimrat**. Tuesdays 9:30-11:30 a.m. for 10 weeks starting April 24. **Bookie**, ext. 116.

Wellness Lecture series, **Linda Glendenning**, Ontario Chicken Producers Marketing Board, Healthy Chicken Cooking Demonstration, Thursday, April 26, 1:15 p.m.

Israeli Club Etrog for Hebrew speaking persons meets Tuesdays 7 p.m. April 24, Yom Hazikaron; Wednesday, April 25, Yom Ha'atzmaut party. **Anna** ext. 110.

Sunday movie April 22, *Runaway Bride* 2:30 p.m.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Wednesday, May 2: Join 55+ Department's Art Unlimited Discount Theatre Group for *Bright Lights of Broadway* at Roy Thomson Hall. For tickets, **Janet** ext. 259.

May 6-11. The 55+ Department trip to Washington and Atlantic City. **Teme** ext. 364. Co-sponsored with Bernard Betel Centre.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Toronto Jewish Film Society is screening *I, Bajou* (France 1992), the rise and fall of a Turkish merchant, Sunday, April 22, Art Gallery of Ontario, 5:15 p.m. (Film Society members) and 7:45 p.m.

Israeli Folk Dance Marathon, Thursday, April 26, 8 p.m. to 1 a.m. Come dance with **Sophie**, 416-221-6280, and **Yossi**, 905-761-0004.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

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On Campus

Waterloo Federation of Students gets new president

By FRANCES KRAFT
Staff Reporter

TORONTO — Yaacov Iland may be graduating and taking on a full-time job, but he's not leaving the University of Waterloo.

The 22-year-old math major has been elected president of the university's Federation of Students for the year beginning May 1. He is one of four executive members.

Yaacov Iland

"My job is to represent the students," said Iland in a phone interview, explaining that his role is mostly an advisory one. Waterloo has 18,000 full-time undergraduates, although they are not all there at one time, because of the university's co-op programs.

The fact that Iland is Jewish became an issue after a February e-mail was sent by a student to the mailing list of the Muslim Students' Association (MSA) urging recipients to vote as a bloc for candidates who would support their exhibits.

"If the wrong person wins," wrote Nahar Fityani, "it will damage our efforts to raise awareness of our oppressed brothers and sisters around the world."

The letter didn't say anything about him per se, Iland noted, but he told *The CJN* he did clarify his position in a public forum.

"They're allowed to vote for whoever they want," he said, adding that he has not gone public about his political views, but he would only censor material if it was "illegal."

The Federation of Students oversees student clubs, Iland explained, and "there was some concern [on the part of the MSA] that because I am a Jew and I wear a kippah, I would try to censor exhibits [which are supposed to be identified with student clubs]."

Iland said he has not experienced any anti-Semitism at Waterloo, and "certainly not by the MSA."

There are some hate groups that have attempted to become more active, he said, but "there's not a very receptive attitude to them on campus."

Iland, a native of Sault Ste. Marie, Ont., which has about 50 Jewish families, has attended Jewish Students' Association events "on a semi-regular basis" as a Waterloo student. He would not describe himself as observant, but has worn a kippah since first attending Camp Ramah about a dozen years ago.

Among the issues Iland has taken an interest in over the past four years are the effects on students of the rising costs of tuition and student housing.

"The cost of student housing has increased about 25 percent over the past two years, he noted. "I want to work to change the bursary structure, and make more money available. Thirty percent of every tuition increase must go to student bursaries," he explained. "It is not as accessible as it could be."

The money is mostly reserved for first-year students, he said. "It's important for upper-year students, who are also paying into that, to see the benefits."

He would also like to see the university's scholarship structure become less academically focused and more need-focused, he said.

And it's not too early to be thinking about what will happen when the so-called double cohort year (those currently in Grade 10) reaches university in 2003 along with students now in Grade 11, when the OAC year is eliminated.

"We will be lobbying the provincial government to give the university information on what kind of funding they can expect. They can't budget yet, because they don't know how much they'll be getting."

Iland is also thinking about the need to examine issues related to on-campus bars, to accommodate future first-year students who will be under the legal drinking age of 19.

Although he's very interested in public policy, Iland said, he doesn't think his foray into student government will lead to a career in politics.

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Israeli planes hit Syrian radar station in Lebanon

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli leaders sent warnings to Syria on Monday to curb the activity of Hezbollah guerrillas after Israel Air Force warplanes destroyed a Syrian radar station deep in Lebanon at 1 a.m., killing three Syrian soldiers and wounding at least six.

The attack was in retaliation for the killing of an Israeli soldier who died Saturday when Hezbollah guerrillas fired missiles from inside Lebanon at an Israeli tank in the Har Dov area.

The air force raid was the first such attack on Syrian targets in years and represented a marked departure from recent Israeli reprisal attacks, which have been limited to Hezbollah targets and have gone no deeper than one kilometre from the border, since IDF troops last May pulled out of the "security zone" – a buffer strip along the border that Israel had held since the mid-'80s.

Defence Minister Benjamin Ben-Eliezer said Israel had conducted a "policy of restraint in order to prevent escalation," but added that in the face of continuing Hezbollah attacks, the government had decided to launch a retaliatory strike.

The "rules of the game in Lebanon" had changed, Ben-Eliezer said, and Israel would not reconcile itself to attacks on its soldiers and civilians, and "holds Syria responsible for these actions."

IDF chief spokesperson Brig.-Gen. Ron Kitri left little room for conjecture about the message Israel was sending: "Perhaps the only new element is the clear link that the army defined in the attack last night between a completely Syrian target, and the message... to Syria and through it to Hezbollah, in clear language that leaves no room for doubts: Enough! No farther!"

Kitri said the raid demonstrated that Israel's patience was running out. "The signal is clear and I very much hope that it will be understood by decision-makers in Syria and in Hezbollah," he said.

Monday's strike was the first against a Syrian position in Lebanon since April 1996, when one Syrian soldier was killed and seven others seriously wounded in a raid on an air defence position in Beirut.

The decision to strike at a Syrian target was taken at an emergency session of Prime Minister Ariel Sharon's security cabinet Sunday night. Of the 11 participants, only Labour cabinet ministers Shimon Peres and Ephraim Sneh cast dissenting votes.

'We warned the Syrians over and over'

Following the attack, however, Sneh backed the decision, saying, "We warned the Syrians over and over, in many channels... they need to know the price for not listening to us."

The isolation of Peres underscored the polar differences in policy outlook between Sharon and his foreign minister. But the normally high-profile Peres appeared to steer clear of the airwaves Monday, reserving his public duties to a meeting with his Jordanian counterpart Abd al-Illa al-Hatib, who himself condemned the air strike before travelling to Israel for the first official visit by a leading Arab diplomat since Sharon took office.

Ra'anan Gissin, a senior aide to Sharon, said of the air assault, "There is a new 'price list,' which certainly points out to the Syrians that there is a need for them, for Hezbollah and for the Palestinians as well, to make a new reassessment regarding Israel's readiness, willingness, and determination to react."

Issuing a counter-warning on widening the conflict, Lebanese Prime Minister Rafik Hariri denounced the raid – 35 kilometres east of Beirut – as "a grave aggression on Lebanon and Syria."

Hariri called on the international community "to act swiftly to contain the repercussions of such tension, which could take dangerous dimensions."

The Palestinian Authority also attacked the raid as a "dangerous escalation."

Less restrained was the response of Israeli Arab MK Abdulmalik Dehamshe (United Arab List), who branded the air force attack an act of terrorism and sent a telegram of condolence to Syrian President Bashar Assad over the deaths of the three soldiers.

Dehamshe's response evoked charges from some Israelis that he was head of an Israeli "fifth column." Leftist opposition leader Yossi Sarid said Dehamshe's reaction was "perverse" in that the Israeli Arab MK, a leader of Israel's Islamic movement, had sent no similar telegram marking the death of Israeli soldier Elad Litvak, killed in the Hezbollah attack.

"This is yet another mistake made by Arab lawmakers, when they line up and express sympathy for only one side; this is a serious mistake, and not a worthy custom of civilized people," Sarid said.

Yossi Beilin, the dovish former cabinet minister who spearheaded a campaign demanding that the IDF withdraw from Lebanon, had no qualms about the overnight strike, for which he said, "Israel certainly has full justification."

Beilin said Israel's strict adherence to a withdrawal behind a UN-determined border – rejected by Hezbollah leaders as excluding Lebanon-claimed land near the Har Dov site of the Saturday attack – meant that Syria "must pay the price if Israel is hurt."

Referring to a silence over the Israeli raid in state-controlled Syrian news media, Beilin added that he believes "Syria will understand the message, and I think the fact that [the raid] has still not been broadcast there is not a coincidence."

Lebanese leader's paper criticizes Hezbollah attack

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — On Sunday, the Lebanese daily *al-Mustakbal,* harshly criticized Hezbollah for its Saturday attack on an Israel Defence Forces position on Mount Dov that left one Israeli soldier dead.

The newspaper is owned by Lebanese President Rafik Hariri and serves as a mouthpiece for his views.

In an analysis piece, presented as the lead story in the newspaper, the editor of *al-Mustakbal* criticized the timing of the Shi'ite organization's operation and even hinted that the government in Beirut could not let the incident slip by without responding to it.

Under the headline, Shaba Farm: The failed timing operation, the editor questions why Hezbollah chose to act now.

"Was the decision to carry out this operation a wise decision and does its timing suit the supreme interests of Lebanon?" he asks.

The editor also wonders whether Lebanon, under the current circumstances, can bear "the political, economic and social ramifications of such an operation."

The article notes that these are, "candid and perhaps impolite questions stemming from supreme national interests. They demand candid, clear and urgent answers that will suit the sensitive position in which Lebanon and the region currently find themselves."

According to the writer, "Eleven months have passed since the clear victory achieved by Lebanon, primarily due to resistance, and secondly thanks to the firm stance of the nation and official support...If this victory belongs to all the Lebanese, then its reinforcement and preservation must also be borne by all the people of Lebanon. No single group should be allowed to decide on any measure that is likely to stain this victory, undermine it or dismantle the consensus that created it."

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MAIMOUNA FESTIVAL MARKS ANNUAL END TO PESACH: Israelis of all backgrounds flocked to local parks Monday to partake of the special culinary delights during the Maimouna festival. Maimouna is a holiday celebrated by Jews from North African communities. Above left are Israelis from Kfar Sava in traditional Morrocan garb; the photo on the right is of celebrants at Gan Sachar in Jerusalem. [Isranet and Israel Sun photos]

Israeli rockets on Chinese plane

By AMNON BARZILAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM —Chinese F-8 fighter planes like the one that crashed with an American reconnaissance aircraft on April 1, carry Israeli-made Python 3 missiles, a photograph of the plane in question has revealed.

The photograph, taken in January and clearly depicting the air-to-air missiles manufactured by Israel's Rafael Armament Development Authority, appeared on films released recently by U.S. Defence Secretary Donald Rumsfeld.

Officials in Israel's security establishment have expressed concern in recent days that the showdown between China and the United States is liable to deliver a mortal blow to deals prepared between Israel and China involving the sale of weapons and sophisticated electronic security systems.

The video clip shows the Chinese plane during an air maneuver conducted in January over the South China Sea, providing no indication of whether the F-8 was carrying the Python missiles when it crashed with the American EP-3 surveillance plane at the start of April.

Python 3 missiles were sold secretly by Israel to China during the 1980s, before diplomatic relations between the two countries were formally established.

At the time of the transaction, Python 3 missiles were considered highly advanced; Israeli governments and Rafael refused to acknowledge the sale of the missiles to China.

Omri Sharon meets with Arafat again

Continued from page 1

general of the Foreign Ministry Eitan Bentsur, and Ariel Sharon's attorney, Dov Weisglass, who is considered the leading candidate to become attorney general.

If Omri Sharon's meetings with Arafat aim to convince the Palestinian leader to bring an end to violence so that negotiations can begin, they do not seem to have had the desired effect. Mortar attacks from the Gaza Strip against military and civilian targets have not stopped. In the last few days, these attacks have eased somewhat, but instead, the Palestinians have been using more rifle-fired grenades, probably manufactured in Gaza.

Israeli intelligence is certain that PA officials are involved in the mortar attacks.

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Syrian seat on Security Council vexes Israel

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

Comment

Foreign policy mandarins in both the Foreign Ministry and the Prime Minister's Office (PMO) are divided over what to do about Syria's application, and near certain acceptance, as the Asia bloc representative on the UN Security Council for the next two years.

One school of thought says Israel should be objecting to Damascus getting such an important role in the world body, even though the issue seems very much a fait accompli since Syria is seen to have the votes needed to win the coveted seat.

The other school of thought says that precisely because Syria's accession to the role is a forgone conclusion, Israel should not waste its diplomatic ammunition on the cause.

"The Syrian [peace] option is dead," a source in the PMO said this week, noting that Syrian President Bashar Assad has become a vehement supporter of the Palestinian intifadah, and has routinely attacked Israel with particularly vituperative rhetoric, most recently at the March summit of the Arab League in Amman.

Prime Minister Ariel Sharon has rarely commented publicly on Syria since taking office, though he did spend some of his time with President George Bush in the White House last month discussing Damascus. Sharon told Bush that Syria's support of the most radical anti-peace elements in the Middle East, including support for Hezbollah in Lebanon, and its hosting of rejectionist groups in Damascus, should keep it on the U.S. list of countries that support terrorism.

Indeed, it is Syria's occupation of Lebanon, combined with its support for various terrorist organizations in that country and on its own soil, that could serve as the focal point of an Israeli diplomatic campaign against allowing Syria to occupy a seat on the Security Council. The UN's mandate for council membership specifically states that the seats are reserved for countries that support peace-making efforts in their region.

But the policy advisors opposed to fighting what they see as the inevitability of a Syrian Security Council seat, argue about the potential results of such a diplomatic campaign. Since Israel will be unable to prevent Syria from gaining the two-year term on the council, it would be a wasted diplomatic effort to fight the vote, they say.

Some sources in the PMO's office agree, saying that Israel could even benefit from having Syria on the council, at the very least using the fact that an enemy country has such an important role at the UN as proof that the body is hostile to Israel.

If there is a decision to fight the vote, the main target in Israel's campaign will be Washington. Syria is one of the countries on Washington's list of states that support terrorism. Israeli diplomats will ask how an American ambassador to the UN can vote in favour of letting Syria onto the council. On the other hand, Washington wants to draw Syria into the anti-Iraq coalition. Like Israel, Washington also hasn't made up its mind what to do about the Syrian candidacy.

April 9

• Soldiers acted properly last week when they fired on a convoy carrying PA security officials from Israel to the Gaza Strip, according to an investigation carried out by the IDF. The probe found that the first shots were fired by someone travelling with the Palestinian convoy and the soldiers then returned fire.

April 10

• The spiritual leader of the Shas party was criticized after he was quoted as calling on God to kill Arabs by dropping missiles on them. Shas official say Rabbi Ovadia Yosef was quoted out of context and that he was referring to Arabs who are terrorists.

April 11

• The IDF raided the western edges of Khan Yunis in a pre-dawn action aimed at eliminating a row of houses from which Palestinian snipers shot at people in nearby Neve Dekalim.

• Former justice minister Yossi Beilin met in Ramallah with Yasser Arafat.

April 12

• Tel Aviv magistrates' court remanded a man and a woman for 48 hours in connection with the death of the late Ofra Haza's husband, who apparently died of a drug overdose.

April 14

• Fierce fighting between the IDF and members of the Palestinian national security forces lasted more than two hours in Rafiah, in the Gaza Strip. The fighting erupted after the IDF destroyed a Palestinian military intelligence position just a few metres from the border fence, as well as another 16 structures in the area. Some 35 Palestinians, including 11 children and two women, were injured.

Files from JTA and Ha'aretz

Chief rabbi, PA sheikh meet in Jerusalem

By YAIR SHELEG
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Sheikh Talal Sider, the only Palestinian cabinet minister who is also a religious Muslim, met last week with Chief Rabbi Eliyahu Bakshi-Doron.

Joining the two at the meeting in the rabbi's home in Jerusalem were Deputy Foreign Minister Rabbi Michael Melchior and Rabbi Menahem Froman from Tekoa. Rabbi Froman initiated the meeting during a recent visit with Yasser Arafat.

Chief Rabbi Eliyahu Bakshi-Doron

Sider conveyed to the chief rabbi, in Arafat's name, best wishes to the Israeli people for the Passover holiday. The meeting took place with the approval of Prime Minister Ariel Sharon, who instructed the Israel Defence Forces to facilitate the sheikh's entry into Israel, in a move running counter to the recent clamp-down on the free movement of Palestinian VIPs.

In a conversation with *Ha'aretz*, Rabbi Froman said that Arafat did not respond immediately to his suggestion to convene this meeting, other than to say it was an "excellent idea." But several days later, Sheikh Sider called to say that he had received Arafat's okay.

Sheikh Sider told *Ha'aretz* that the meeting signifies that "we are saying to the people in Israel that we are interested in the path of peace, and not war."

Report: Water crisis worse than predicted

By AMIRAM COHEN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The Water Commission's Hydrology Department is warning that Israel's potable water shortage is worse than originally estimated and that seawater has seeped into the southern coastal aquifer, causing Water Commissioner Shimon Tal to call for "cuts in everything."

A report on the matter was presented recently at a meeting of the committee administering Israel's water resources. Experts cited in the report said the combination of groundwater overpumping in the area and the lack of sufficient rainfall in recent years has caused a shift of the sea waterline towards inland. The penetration of seawater into southern coastal aquifer is already evident in Mekorot's water drilling in the Ashdod area, the report said.

An updated estimate of available potable water for 2001, also presented to the commission, showed Israel has 475 million cubic metres of water less than needed to meet its water requirements. The previous estimate pegged the potable water deficit at only 390 million cubic meters for 2001 – a 20 percent difference. (A cubic metre equals 1,000 litres.)

A key reason for the drastic shortfall is that this past March was the driest month of March in more than 40 years, the report indicated.

The reported water shortage already factors in the cuts that are being implemented in the allocation of water for agricultural purposes in 50 areas.

Water Commissioner Shimon Tal cautioned that even the estimated 475-million-cubic-metre shortfall in potable water for 2001 is subject to change. He added that cuts in water pumping for 2001 are meant to ensure the country's main reservoirs remain balanced, and that no further deterioration in their condition occurs.

"This shortage will force us to make cuts in everything – both in the water lines, and also in consumption," Tal warned.

The Water Commission expressed disappointment that the plan it handed the ministerial committee that met last week to discuss the matter did not win automatic approval. The plan includes several extreme measures to counter the water shortage, including a ban on watering of gardens and lawns for three years, and 10 percent cuts in water use by industry and agriculture.

Mideast story should now change

In his book *Battle Lines: The American Media and the Intifada*, now a classic treatment of how the media covered the original intifadah, Jim Lederman describes how journalists most often view events through a fixed perceptual framework, referred to simply as "the story."

Of course, there is never "one story," but rather a number of closely-related story lines such as "Israeli David has become Goliath," "the occupation is the cause of ongoing violence," and "the violence is a conflict over land."

Lederman writes: "Well-aged story lines feel good. They go down the throat as smoothly as fine sour mash. They can lull the most skilled journalistic and political practitioners into a kind of trance in which events are automatically slotted into the frame of the story line without considering that the story line may not be appropriate for the events being described."

Lederman's words resound with a thud when reading the *Globe and Mail*'s editorial, "Israel's settlement insult" (April 7). While joining in the United States's criticism of Israeli plans for expanding several settlements, the *Globe* adds: "Land, it bears repeating, is at the core of the Israeli-Palestinian quarrel."

If, as it appears, by "land" the *Globe* means the West Bank and Gaza Strip, the paper is wrong. It is wrong not only because Israel had already ceded territory under Oslo, but wrong because that story line can no longer be sustained following Yasser Arafat's rejection last summer of former Israeli prime minister Ehud Barak's offers to give the Palestinians virtually all the remaining territory they have been seeking.

The issue for Arafat and indeed for the entire Arab world, it turns out, is not land, namely, the West Bank and Gaza Strip. Rather, the issue is the Palestinian insistence that Israel must accept their "right of return" to Israel itself, along with their refusal to accept any Jewish historical or religious attachment to any part of Jerusalem, even the Western Wall and the Temple Mount.

In short, the evidence is now overwhelming that the "core" of the conflict is not Israel's "occupation" but Israel's existence as a Jewish state.

Lederman warns of the danger of "entrapment" in an old story line whose relevance has passed. Some journalists risk missing the new actualities as they try to make facts fit the old framework. Israelis who put their faith in a two-state solution, especially those on the left, have painfully had to face a changed reality, a reality that many influential elements of the western media still need to recognize.

Prepared by Paul Michaels of the Canada-Israel Committee.

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Historic debate under way in Germany

By ELIAHU SALPETER
Ha'aretz Daily Newspaper Ltd.

Opinion

There's a historic debate under way in Germany over the concepts of "patriotism" and "national pride." It's impossible, of course, to separate the debate from Germany's Nazi past or from the question of how Germany deals with the groups of neo-Nazis now operating on its soil.

Meanwhile, the Jewish community grows by leaps and bounds, joined by immigrants from the east, making Germany's Jewish community the third largest in Europe and raising the question of whether normalization is possible between the German state and the Jewish community inside it. And if it is possible, what influence will it have on Germany's special attitude toward Israel?

The subject of "German pride" is taking up a lot of space in the German press nowadays. Sometimes it seems as if the argument is all about semantics. President Johannes Rau says he is "happy and grateful" that he is German, but cannot be "proud" of that fact because "it's not an achievement to be German, just a matter of luck." Chancellor Gerhard Schroeder declares he's "proud of the achievements of the people and its democratic culture," as if to say pride, yes, but not in the German nation, rather in the new German state; not in all of German history, but in postwar federal Germany.

Josef Joffee, the Jewish editor of the influential *Die Zeit*, explained recently in an essay that "when a German wants to be proud of the federal republic, he doesn't have to go fishing in brown mud," a German expression that Joffee also used to refer to the brownshirts of the Nazi movement. Joffee went on to say that "he can refer to the fact that on German soil, which has known totalitarianism, democracy has struck roots."

On the other hand, a commentator for the *Allgemeine Jüdische Wochenzeitung*, the weekly published by the association of Jewish communities in Germany, wrote in a more critical tone: "It's not being said that I'm proud to be German, but rather that you have to be proud to be German simply because it [Germany] belongs to us... And those who object, aren't German at all."

German pride and Jewish sensitivity

The main reason for the debate is that third-generation Germans feel neither responsible for nor guilty about Hitler's deeds. Presumably, the headlines of recent years about the demands for compensation for Holocaust victims, and the threats that sometimes accompany those lawsuits, have given many Germans the feeling that the discussion about the Nazi past is now all about money and not morality. And money, as everyone knows, is not holy, and there can be disagreements about it.

But the real roots of the debate seem to be deeper and easier to understand: Most Germans are tired of hundreds of years of their history being reduced to the 12 years of Nazi rule, and especially the five years of Shoah.

Nonetheless the Germans are still being reminded that it's not just history at stake. In February, the German government brought a lawsuit in the constitutional court at Karlsruhe, seeking to ban the National Democratic Party (NDP). That extreme right-wing party has been accused of encouraging crimes of a racial nature and spreading "anti-Semitic views similar to Nazism."

In the last 20 years, the party has not managed to get past the five percent parliamentary electoral threshold, but the prosecutor general's office has brought charges against it for co-operating with skinheads and for advocating violence in the streets.

The trial will probably not take place until next year. Meanwhile, statistics that could have come only from the prosecution's brief having been made public show a rising trend in anti-Semitic crime.

Last year, there were 1,084 incidents reported to the police, nearly twice the number in 1999. The extent to which the increase in the number of incidents instigated by extremist groups reflects mainstream opinion presumably answers the question to what extent German society has rid itself of extreme nationalism. The constitutional court may yet have to provide an answer to that question.

It is therefore not a disaster for the issue of national pride to come up for public discussion in Germany now. But it is unfortunate that all the publicity and discussion in recent years about lawsuits to compensate Shoah victims and their heirs has contributed to a change in German – and for that matter, non-German – perceptions of the Holocaust.

Instead of discussing the Nazis' 50 million victims in World War II and the six million Jews among them, most of the public talk lately is about the hundreds of millions of dollars in compensation and damages.

No nation wants to live indefinitely with the mark of Cain.

The debate over national pride is one of the signs that Germans want to finally be free of the guilt over what their parents and grandparents did. When that aspiration becomes the open wish of all Germans, it could change the nearly unquestioning support Germany gives to Israel and to the rights of Jews worldwide.

The debate about national pride in Germany, therefore, affects not only the Jews of Germany, but also Israel and those Diaspora Jews who care about Israel.

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זיי וועלן קיין מאָל נישט פאַרגעסן וועלן!

פון אַלעק סילווער

דעם 19טן אפּריל, אין יאָר 1943 האָט זיך עס אָנגע־הויבן – דער באַוואָפנטער אויפֿשטאַנד אין וואַרשעווער געטאָ. דעמאָלט, מיט 58 יאָר צורק, איז געווען דער ערשטער טאָג פּסח. אָבער אַנשטאָט צו דערציילן וועגן דעם ערשטן פּריידיק יום־טוב ביים יידישן פֿאָלק, האָט אַ קליינע גרופּע העלדן אין געטאָ באַוויזן בפּועל ממש, אַז יידן קענען אויך קעמפֿן פֿאַר זייער פּריידיק.

און אַ פּאָרביסעוער קאָמף איז עס געווען. עס האָט זיך נישט געהאַנדלט בלויז אין אָפּראָטעווען לעבנס. עס איז געווען אַ קאָמף פֿאַרן כבוד פון יידישן פֿאָלק. האָבן מאַקע די יידישע קעמפֿערס אין יענעם טאָג באַווּיזן דער וועלט, אַז ס'איז ווערט צו שטאַרבן פֿאַר אַן אידעאַל, וואָס באַהערשט דאָס גאַנצע פֿאָלק — פּריידיק פֿאַר יידן, פּריידיק פֿאַר יעדן אינצלנעם מענטש. זייערע לאָזונגען: *„פֿאַרן כבוד פון אונדזער פֿאָלק! פֿאַר אומזער אַן אייגע פּריידיקן!"* האָבן אָפּגעהילכט פון די דעכער אין פּעוצטער פון די וואַרשעווער חורבות אין האָבן זיך געטראָגן איבערן גאַנצן, איבערן פּוילישן לאַנד, איבער אייראָפּע אין איבער דער וועלט. זייער העלדישקייט אין זייער מסירת־נפש האָבן צורקגעגעבן דעם יידישן פֿאָלק אַ סיי פון זיין שטאָלץ אין דער צייט וען עס האָט שוין אויסגעזען וויּ דאָס פֿאָלק גייט „דעם לעצטן וועג".

טראָץ דעם, וואָס די קעמפֿערס פון וואַרשעווער געטאָ אויפֿשטאַנד האָבן געוווּסט, אַז זיי זיינען פֿאַר־משפּט צו פֿאַלן אינעם קאָמף, האָבן זיי אויסגעשאַלט צו דער וועלט, אַז דער אידעאַל פון פּריידיק קען קיין מאָל נישט אונטערדריקט ווערן אויף שטענדיק. אָפּילו נישט אין די באַדינגונגען, ווען טויזנט שטאַרק־באַוואָפנטע נאַציס האָבן געקעמפּט קעגן אַן אייצעקען שוואַך־בא־וואָפנטן יידישן פֿאַרטיידיקער פון דער פּריידיק.

ביים פֿאַרטיידיקן דעם מענטשלעכן כבוד האָבן די העלדן געוווּסט, אַז אַ סך בעסער באַוואָפנטע אַרמייען זיינען שוין באַזיגט געוואָרן דורך דער זעלבער מאַכט, וועלכע די יידן אין געטאָ האָבן זיך אָנטקעגן געשטעלט, וויּ אַן אויסדרוק פון נישט אָנערקענען די דערנידעריקונג פון דער מענטשהייט. זיי, די קעמפֿערס, האָבן געוואָלט פֿאַרטיידיקן, אַז דער קאָמף פֿאַר די מענטשלעכע עלע־מענטאַרע רעכט וועט קיין מאָל נישט אויפֿהערן, כאָטש זיי וועלן דערפֿאַר באַצאָלן מיט זייערע לעבנס.

אַן לאָמיר דאָ דערמאָנען, אַז דאָס איז נישט געווען דער אייניקער אויפֿשטאַנד קעגן נאַצישן שׂונא. אין צענדליקער פֿאַלן פון באַוואָפנטן און אומבאַוואָפנטן קאָמף מיטן מערדערישן דייטשן פֿאָלק. אין אַ גאַנצער רייַ קאָנצענטראַציע־לאָגערן האָבן יידים און גרופּן זיך אָנטקעגנגעשטעלט דעם נאַצי־מערדער. וואָס מער מען לייענט, אַלץ מער דערווויסט מען זיך וועגן העלדישע יידישע לאָגער־הפּטלינגען, וועלכע זיינען געפֿאַלן אין אַזעלכע קאָמפֿן. אויך די פּאַרטיזאַנער אין די וועלדער האָבן אַריסגעווויזן אומבאַגרייפֿלעכע העלדישקייט אין קאָמפֿן קעגן שׂאָרק־באַוואָפנטן שׂונא. זיי אַלע דאַרפֿן דערמאָנט ווערן ביי יעדער געלעגנהייט און זיי מחזק בא־קומען דעם געהערקן כבוד פון גאַנצן יידישן פֿאָלק.

וויּ אַ שווירימ־הפּליטהנק וויייס איך, אַז דער סענגלע־כער קאָמף איבערצולעבן דעם מעדלעשן, איז געווען אַ העלדישער טאָט. פֿאַר אונדז, די על־פּי־רוב לעבן־געבלי־בענע, וועלכע האָבן געקוקט דעם טויט אין פּנים אַריין יעדע מינוט פון יעדער שעה פון יעדן טאָג, איז עס אויך געווען אַ פּיקשער קאָמף צו באַקומען דעם עס־עס־מאַן.

דער וואַרשעווער געטאָ אויפֿשטאַנד וועט לאַנג פֿאַרבליבן אין זכרון פון יידישן פֿאָלק און, לאָמיר האָפֿן, אין זכרון פון דער מענטשהייט בכלל. דער העלדנמוט פון די קעמפֿערס וועט ווייטן דעם וועג פֿאַר יידישע דורות, אַז יידיש לעבן אין נישט הפקר, יידישער כבוד טאָר נישט פֿאַרמינערט ווערן און דער יידישער אידעאַל פֿאַר פּריי־הייט אין אומבאַזיגבאַר. **די העלדן פון וואַרשעווער געטאָ וועלן קיין מאָל נישט פֿאַרגעסן וועלן!**

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Ali's just a crazy Dame

By BEN ROSE
Special to The CJN

TORONTO — Musician-comedian Alison Joy (Ali) Eisner, was described by a local critic as a "raw and unmistakable" talent, in reference to her work in the comedy revue March of Dames.

Eisner, 27, likes to live and perform downtown. "I have nothing against suburbia [where her parents live], but I used to get downtown any way I could, by subway or by friends giving me a lift," she says.

"Catch the frizzy-haired singer and former YTV host before she hits it huge," advised the same *Eye* magazine critic in the March of Dames review.

Sometimes, Eisner says, "I do crazy things," as she did in March of Dames March 29.

The daughter of Dr. Paul Eisner, a dentist, and Anne Eisner, an artist, Ali Eisner plays a number of instruments, though she likes the guitar best.

She is named after her grandfather's sister, who was lost in the Holocaust, "along with tons of other relatives. I'm told that I act and look like her," she says.

"My mother tells me that I used to bang pots and pans, because I was so interested in music, when I was little. I grew up on the music of Stevie Wonder, the Beatles and Joni Mitchell, but Stevie Wonder was my favourite.

"I begged my parents to get me a guitar, which they did, and they have been very supportive. I'm the only one in the family in show business. I guess I'm the black sheep."

Her own music is a combination of pop, blues and folk.

Eisner's career got going when she hosted a Saturday morning show for children on YTV between 1995 and 1998, getting the kids interested in making their own instruments.

For YTV, she made personal appearances in Winnipeg, Calgary and Vancouver, among other places, playing her guitar and talking when she felt like it. This led to a job in Los Angeles, hosting a children's show for the Fox network, but she says she was glad to come back to Canada where there were many job offers.

She has made appearances at Lilith Fair at the Ontario Place amphitheatre, and last summer she was the host at a music festival in Dawson City in the Yukon.

Her first gig was at the Free Times Cafe on College Street, where she met a lot of young people. From there, she went to gigs at small bars and cafes downtown.

"I'll play anywhere that I'm welcome."

But, she says, "I don't want to be pushed into any category, like being a comedian."

Although she appeared in a play, *Free Lance Lover*, at Buddies in Bad Times Theatre, she said she has no ambitions as an actor.

Born in Toronto, Eisner attended Associated Hebrew Schools until Grade 7, and then switched to Zion Heights public school because it offered drama, music and photography. She attended A.Y. Jackson high school and went on to a fine arts program at York University which she left to take a job at YTV.

She recently did a recording for Virgin Records. Her next performances will be at the Rivoli, April 28, and May 4 at Buddies in Bad Times.

Alison Joy (Ali) Eisner has come a long way from banging her mother's pots and pans.

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Nazi atrocities in Poland subject of first-rate series

By SHELDON KIRSHNER
Staff Reporter

Ethnic cleansing came into being long before the phrase was coined during the nationalistic wars in the Balkans in the 1990s.

In fact, ethnic cleansing was Nazi Germany's modus operandi after its 1939 invasion of Poland.

"One can't fight a war with Salvation Army methods," Adolf Hitler is reported to have said by way of deflecting unease about German atrocities there.

Indeed, Poland was a laboratory of German barbarism. Polish Catholics were displaced, deported and subjected to dispossession, while Polish Jews were harassed, ghettoized and murdered.

Germany's beyond-the-pale conduct in Poland is the subject of two disquieting documentaries to be broadcast by TVOntario later this month as part of its first-rate series, *The Nazis: A Warning from History*.

The Wild East and *The Road to Treblinka* will be aired on Monday, April 23 and Monday, April 30, respectively, at 10 p.m.

Covering the first 20 months of Germany's occupation of Poland, *The Wild East* revolves around three Nazi administrators – Arthur Greiser, Albert Forster and Hans Frank – who effectively ruled that downtrodden country.

Although they approached their tasks quite differently, they were in basic agreement about its ultimate objectives: to subjugate or assimilate the local Catholic population and to absorb the conquered territories. As far as Jews were concerned, the goal was unmistakable: to isolate and exterminate them.

The Wild East, augmented by excellent file footage of the period, shows how the Nazis either tried to Germanize or humiliate the Catholics of Poland. To some degree, the methods used depended on who was in charge of the process.

Not surprisingly, the Nazis treated Poles of German ethnicity preferentially, who repaid the favour by collaborating wholeheartedly with the Nazi occupiers.

In highlighting the plight of the Jews, *The Wild East* focuses on the Lodz ghetto, where, initially, 160,000 people were crammed into a two square mile area.

The point is also made that Polish businessmen of German extraction enriched themselves at the expense of Jews.

***

The Road to Treblinka, which concentrates on Poland and the Baltic states, particularly Lithuania, is a chilling account of the incremental process that climaxed with the industrial mass murder of Jews.

The Nazi campaign began with random shootings and gassings, climaxing with the organized murder of Jews in killing factories such as Treblinka and Auschwitz.

Animated by the belief that Judaism and Communism were synonymous, Hitler embarked on a crusade to eradicate both.

Four mobile murder squads, so-called Einsatzgruppen directed by Reinhard Heydrich and commanded by highly educated leaders, decimated about one million Jews after Germany's 1941 invasion of the Soviet Union.

It comes as something of a jolt to learn that 80 percent of its foot soldiers in Lithuania, Latvia and Estonia were locals. It appears that the visceral hatred of Jews in the Baltics was rooted, in part at least, in the firm conviction that Jews had co-operated with the Soviet occupation and were thus guilty of high treason.

In a horrific moment, a former member of one of these squads is asked how he feels today about his crime. "You just pull the trigger, he falls, and that's it," he replies.

Although the Einsatzgruppen continued to wreak havoc after the 1942 Wannsee conference, which authorized the systematic murder of European Jewry, the vast majority of Jews after that seminal date were murdered in the death camps of Poland.

These camps were extremely efficient. To this day, a Jewish survivor of Treblinka has trouble comprehending the enormity and scale of the slaughter. Consider this: 99 percent of its hapless inmates perished, and were killed within three hours of their arrival.

Top-ranking Nazis were exceedingly proud of their accomplishments. Heinrich Himmler described the Holocaust as "one of the most glorious chapters in our history."

Israeli film featured at International Kids Film Fest

By SHELDON KIRSHNER
Staff Reporter

TORONTO — The fourth annual Sprockets Toronto International Film Festival for Children gets under way on April 20 and runs until April 29.

This year's program offers 18 features and 33 shorts in 16 languages from 20 countries, including Israel and Canada.

The Israeli movie, *The Other Cheek*, in Hebrew with English subtitles, is 15 minutes in length andwritten and directed by Yuval Zafrir.

It's a cheeky, humorous short with a universal message.

An innocent white lie leaves Ronen with a broken leg, his younger sister Maly with a bruised ego and her boyfriend Daniel with a slap and a kiss on the cheeks.

As a result of these chain of events, Ronen and Maly, who are estranged from each other, are reconciled, while Daniel and Maly develop a stronger, quasi-romantic friendship.

The film, set on a farm in Israel, is by turns menacing, suspenseful, cheery and insouciant.

Zafrir, a young and upcoming filmmaker, has what it takes to be a successful director.

From Far Away, a seven-minute National Film Board of Canada animated cartoon, is jointly directed by Shira Avni, an Israeli, and Serene El-Haj Daoud, a Lebanese.

Based on a book by Robert Munsch and Saoussan Askar, *From Far Away* is about the pangs of displacement, homesickness and adjustment.

Saoussan, a seven-year-old girl from Beirut, leaves Lebanon with her family after the outbreak of the 1975 civil war and moves to Canada with her family.

She misses Beirut, but knows she cannot go home again. Worse still, unable to speak English, she is having a hard time getting used to her school.

Like most immigrants, she gradually adapts to her surroundings and gets on with her new life in Canada.

Though ethnically centred, *From Far Away* exudes an international appeal.

Sprockets will unreel primarily at the Cineplex Odeon Varsity theatres and the Isabel Bader Theatre.

For further information, call 416-968-FILM. The website address is www.bell.ca./filmfest.

ANSWERS TO CROSSWORD PUZZLE ON PAGE 47.

1 S	2 H	3 O	4 R	5 E	■	6 R	7 O	8 M	9 E	■	10 A	11 M	12 O	13 S
14 P	U	M	A	S	■	15 E	T	A	S	■	16 W	O	V	E
17 A	G	E	N	T	■	18 A	T	R	A	■	19 A	N	E	W
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25 I	26 H	27 E	28 A	R	D	■	29 C	30 R	31 A	T	■	32 H	33 E	34 D
35 M	O	D	S	■	■	36 N	A	O	M	I	■	37 E	C	O
38 P	R	I	S	39 O	40 N	E	R	S	O	F	41 Z	I	O	N
42 E	S	T	■	43 O	B	O	E	S	■	■	44 O	S	L	O
45 L	E	O	■	46 M	A	N	Y	■	47 R	48 I	O	T	E	R
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59 N	O	A	H	■	60 S	N	O	W	■	61 T	O	P	O	62 L
63 E	L	L	E	■	64 I	G	O	R	■	65 E	V	I	T	A
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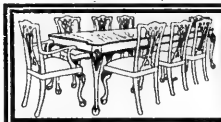
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Arts & Travel

POET, ESSAYIST, TRANSLATOR MIRIAM WADDINGTON HONOURED IN VANCOUVER

The Association for Canadian Jewish Studies (ACJS) honoured one of the luminaries of the Canadian Jewish literary establishment recently at a Vancouver synagogue.

Poet, essayist, Yiddish translator and fiction writer **Miriam Waddington**, who moved from Toronto to Vancouver about seven years ago, says she was surprised that "so many people" turned up for the award ceremony, which took place at the Beth Israel Synagogue in February.

"I was amazed, because I haven't lived that long in Vancouver," she said. "I can only say that it was a totally wonderful evening."

Organizers had expected about 30 people and optimistically set up the room for 60. Yet more than 120 showed up to hear **Richard Menkis**, **Ruth Panofsky**, **Seymour Levitan**, **Hesh Troper** and others pay tribute to Waddington, a former professor of English at Toronto's York University.

It was Troper – president of the ACJS and a professor at Toronto's OISE Institute – who had the honour of presenting Waddington with a plaque "in recognition of her outstanding contribution to Canadian literature and scholarship."

Born in Winnipeg in 1917, Miriam Waddington attended that city's Peretz School and became fluent in Yiddish. She attained a BA from the University of Toronto.

She has published many poems and stories. Her *Collected Poems* was published by the Oxford University Press in 1986. Oxford also published her influential collection of essays, *Apartment Seven*, in 1989, and an anthology that she edited, *Canadian Jewish Short Stories*, in 1990. She has received honourary degrees from Lakehead and York universities.

She has also translated many obscure gems from Yiddish into English. "I'm very pleased because the one thing that I've done well in my life is I've translated good things from Yiddish," she said. "Yiddish was my mameloshen. I read it as easily as I read English, so I'm lucky."

Even in supposed retirement, she continues reading in Yiddish and is currently translating items by writers **Rachel Korn** and **J.J. Segal**, among others. "It takes a writer to translate another writer," she said. "To be a good translator, you need to have a lot of intuition. I've agonized for three days about how to translate a phrase. Not a lot of people would take the time to do this, because they do it for money. I did it for love."

The tribute to Waddington was organized by **Richard Menkis**, an associate professor at the University of British Columbia, in conjunction with **Gaynor Levin** at Beth Israel Synagogue.

"The question was not why are we having this evening in honour of Miriam, but why has it taken us so long to have this evening?" Menkis said.

* * *

Eye on Arts

by Bill Gladstone

Film Festival: Ticket sales have reportedly been brisk for the Toronto Jewish Film Festival, which opens April 26. Box office hours have been extended to 10 a.m. to 8 p.m., Monday to Thursday and 10 a.m. to 5 p.m. on Friday and Sunday. The box office is located at 17 Madison Ave., Toronto.

While tickets have been selling steadily according to box office personnel, plenty of passes are still available for the festival, which returns this year to its former home at the Bloor Cinema, at Bathurst. 416-324-9121; www.tjff.com.

* * *

Arts Briefs

• **Harold (Hesh) Troper** and **Judy Feld Carr** discuss *Ransomed of God*, Troper's book about Feld Carr's rescue of thousands of Syrian Jews. Israel's Judaica. Sunday, April 22, 7:30 p.m. Refreshments, free admission. 897 Eglinton W.

• Pianist **Robert Silverman** and the Toronto Philharmonia play an all-Tchaikovsky program, Thursday, April 26, 8 p.m., George Weston Recital Hall, Toronto Centre for the Arts. 416-870-8000.

• **Heather Bambrick**, the band Hi Standards and the Toronto Jazz Orchestra perform at the Top of the Square ShowBar, 279 Yonge St. above the Hard Rock Cafe, April 28, 9 p.m. $10 at the door. 416-364-5203.

• A CD release party for **Charlie and Little Fingers Music** is scheduled for April 28, 3 to 4 p.m. at the Barbara Frum Library. Advance tickets $5 ($10 with CD); door $6 ($15 with CD). 416-256-9849.

• Aquavision 2001, the Toronto Watercolour Society's 16th annual juried spring show, runs from April 21 through to May 5. North York YMCA, Bayview and Sheppard.

Documentary examines memories

By JOSEPH SERGE
Arts Editor

How has the Holocaust been presented in different countries over the past five decades?

Director Howard Zuckerman tries to answer this question in his documentary *Lingering Memories*, airing on PBS (WNED in Buffalo) April 19 at 10:00 p.m.

A wide range of people, from students to academics, to survivors and artists from many different countries describe how the Holocaust was depicted, and at times distorted in education, the media and the arts.

One Israeli says when she was in school, the Holocaust permeated everything, even mathematical formulas.

In West Germany, following the war, history text books seemed to end after World War I. And while present-day Germany has come to terms with its role in the Holocaust, Austria still seems to be in denial.

One survior of a German concentration camp now acts as a tour guide for German school children at the camp.

And while Holocaust art proliferates worldwide in paintings, museums, sculptures and memorials, some artists are using different "counter-art" techniques to get the message across.

Lingering Memories is repeated on WNED on April 26 at 3:00 a.m.

Arts & Travel

Dentist's tools were his passport to his survival in Auschwitz

By BILL GLADSTONE
Special to The CJN

SS commander Otto Moll had a toothache, and so he visited the dentist of Auschwitz, a Jewish inmate named Berek Jakubowicz. Settling into the chair, he pulled out his revolver and pointed it at the emaciated Jakubowicz. "Don't try anything stupid, dentist," he warned.

"Herr Hauptscharfuhrer," the dentist replied, affecting a nonchalant manner and brushing the pistol aside. "You don't need to be concerned. The pistol is only in our way."

This is one of many horrific and memorable moments in *The Dentist of Auschwitz: A Memoir*, by Benjamin Jacobs (the former Berek Jakubowicz of Dobra, Poland). His dental tools, which he carried in a bright red box, were his passport to survival.

Sixty years after surviving deportation, enslavement, beatings, hunger and even the capsizing of a ship, Jacobs tells a moving and harrowingly painful tale. To borrow from the common metaphor of dentistry, imagine the pain of an extracted tooth and how it can consume your whole being; now imagine how trivial it seems when put into the context of Auschwitz.

As expected, there is a Wieselian darkness about this book, as when the author describes being forced to commit indignities upon the dead by having to remove the gold teeth from corpses. The amazing thing is that he never seemed to lose faith despite his treatment, and did not lose his sense of the oppressors' humanity.

There is even a brief spring-like romance in the book. Sneaking occasionally out of a labour camp, Jacobs had a love affair in the woods with a young Polish woman, Zosia, a Righteous Gentile who tried to rescue him and his father.

The book is partly an account of cruel deprivations and partly an account of various "miracles" he witnessed. For example, five Nazis led him to a barracks wall to be shot, yet he was spared. ("In spite of my fear, I held my head high like a character in a Shakespearean play.")

Soon after their arrival at Auschwitz, Jacobs was ordered to the right and his father to the left, but a commotion enabled him to pull his father from what would have been certain death.

At Gutenbrunn concentration camp, he commented to some inmates that a passing high-ranking SS official looked Jewish; the comment was overheard and a man with the official "hit me in the face with his gloves shouting, 'Shut your mouth! You swine! Don't you know who this is? He is Sturmbannfuhrer Adolf Eichmann!'"

Eichmann turned to Jacobs and grinned. He opened his briefcase and said, "Look – do you know what those are?"

Jacobs saw rope tied neatly in four nooses. "I couldn't say 'nooses,' for fear that the word would not pass through my lips. I didn't know what to do. Finally I said, 'Herr Sturmbannfuhrer, those are ropes.'

"'No, no. Those are *zizith*,' he said gleefully, whereupon the whole entourage burst into laughter." (Eichmann was referring in Hebrew to the holy fringes of the Jewish prayer shawl.)

By clandestine means, Jacobs received a letter in the concentration camp from his sister that began: "When you receive this letter, Mama and I will be no longer alive." The letter related that the entire ghetto was about to be departed to Chelmno, from which no one ever returned. His mother wrote a post-script: "Perhaps we'll all meet in another world." But through a remarkable chain of circumstances, he met them again in this world, one last time.

In 1945, Jacobs was part of an intended prisoner transfer to Sweden aboard the ship Cap Arcona which the British torpedoed; he was one of a few hundred, of about 5,000, to survive. He came to the United States after the war and made his home in Boston.

Published by the University Press of Kentucky, *The Dentist of Auschwitz* sells in Canada for $27.95.

Toronto author wins $10,000 prize

By BILL GLADSTONE
Special to The CJN

TORONTO — A book by a well-known Toronto author won a $10,000 prize for non-fiction last month and is in the running for a second $10,000 prize to be awarded in May.

Erna Paris's sixth book, *Long Shadows: Truth, Lies and History*, which was published last year by Knopf Canada, was awarded the Pearson Writers' Trust Non-Fiction Prize last month in a ceremony here.

The book has been described as "an exploration of how our world deals, or fails to deal, with the aftermath of great violence, horror, and acts of inhumanity."

The jury's citation described *Long Shadows* as "a work of philosophical depth and moral courage. It is distinguished by vivid and precise prose, equally successful in sketching subtleties of personality and in exploring complex moral issues."

Weeks after picking up that prestigious award, Paris was nominated as a finalist for the inaugural Writers' Trust of Canada Shaughnessy Cohen Prize for Political Writing. As one of five authors on the short list, Paris automatically wins a $1,000 prize.

The other short-listed authors are Victoria Freeman, Myrna Kostash, Carol Off and Margaret Somerville. The winner is to be announced at an Ottawa awards dinner on May 2.

Paris, whose previous books include *The End of Days* (about Jewish history in Spain), *The Garden and the Gun* (about Israel) and *Jews: An Account of Their Experience in Canada*, said it was always hard to know why one book does better than another.

"I suspect that publishing with Knopf Canada has had something to do with the kind of outreach that *Long Shadows* has had," she said.

Winning the Pearson Prize and being nominated for the Shaughnessy Cohen Prize "feels marvelous, because every writer wants to be read and wants to have the widest audience possible. And these prizes extend the number of people who will read *Long Shadows*, and naturally that's important to me."

A Toronto-based production company, Sleeping Giant Productions, has begun work on a multi-part television documentary series based on *Long Shadows* in conjunction with a German television production company and distributor, Paris said.

The book has been translated for readers in Germany, and is slated for publication in both Britain and the United States in June.

"I'm very impressed that the judges for the Shaughnessy Cohen award have short-listed me," Paris said.

"I'm impressed that they've understood and have been willing to acknowledge that the implications of *Long Shadows* go beyond the specific countries that I'm dealing with, and they're as valid for Canada as for any other place, even though I don't deal specifically with Canada in the book."

Paris said she has not begun work on a new book as yet. "I'm going to be working on the film documentary series for the next while, but I hope to start something new in the fall," she said.

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Jewish Health Alliance gets off the ground

By LEILA SPEISMAN
Staff Reporter

TORONTO — Psychotherapist Annette Poizner wanted to organize a group where Jews in different health professions could get together and exchange ideas.

She ran some ads to see if others were interested, and "people just kept calling in," she told *The CJN* in some amazement.

About 50 people of "different ages, and different specialties" came to a social evening in October, and the group decided that the idea was worth pursuing.

They formed the Jewish Health Alliance, a new organization of Jews in the health professions. It aims to be "a social and professional network" that will "explore the intersection between eastern and western medicine and Jewish thought," and will "foster dialogue between practitioners of different disciplines."

Organizers Betya Pereslegina, a homeopath; Marla Keyes, a registered massage therapist; and psychotherapists Poizner, Bonnie Fitzerman and David Bender hope to accomplish these goals through programs that combine information and opportunities for socializing.

Participants are from all streams of Jewish life, Poizner said, and from the whole range of the health professions, from dentists and doctors to practitioners of reflexology and shiatsu.

One might not expect practitioners of traditional and alternative medicines to have much too say to each other, but this group offers an opportunity to learn about each other's viewpoints and philosophies, Pereslegina said, and to realize that they all have something to offer. For instance, "a dentist who had never thought of the possibility of using acupuncture in his practice, may decide to look into it," she said.

So far, the alliance has hooked up with a different synagogue for each event. A program on Jewish meditation was co-produced with Kolel, while the most recent event, on Coping with Catastrophic Illness; a Jewish perspective for health care providers, was held in conjunction with The Village Shul.

The next one, Understanding Human Nature: a Jewish perspective for health and healing, to be led by Rabbi Michael Skobac on May 14 at 7:30, will be co-sponsored with the adult education program of Shaarei Shomayim Congregation.

The group hopes that future events will be at venues other than synagogues.

A fee of $10 is charged to cover refreshments.

"We try to make it as esthetically pleasing as we can," said Poizner.

The idea, Keyes said, is to explore illness "as a spiritual rite of passage. What do I do with it as a patient or a healer? Can I help [my patients] go through the process in a spiritual way?"

Some topics under consideration for the future include the connection between ethical and health issues, and political considerations surrounding health concerns.

For more information about The Jewish Health Alliance, contact them by e-mail at jewishhealthalliance@yahoo.com, or telephone 416-208-0610.

MAJOR GIFT ENDOWS CLINICAL POSITION: Al Hertz (centre), whose git on behalf of his family has permanently endowed a clinical position at Baycrest Centre, celebrates the donation with Dr. Mary Ferguson-Paré, vice-president of nursing, and Stephen W. Herbert, president and CEO. The Al Hertz Clinical Nurse Specialist for Pain Management is expected to be appointed next year.

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Bar-Ilan University launches medical teaching program

RAMAT GAN — Bar-Ilan University has established the Ethel and Simon F. Flegg Teacher Training Program for Medical Faculty in its Pinchas Churgin School of Education, the first program of its kind in Israel.

The program, which will provide the specialized skills needed by medical faculty in their capacity as educators, was made possible through a donation by Montreal philanthropist Simon F. Flegg.

"The impact of this training is extremely far reaching and will be felt throughout the medical system. The outcome of improved education is superior-trained doctors who best prepare their students for the science of medicine and the extraordinary task of healing," said Jerry Tollinsky, executive director of the Canadian Friends of Bar-Ilan University.

First program of its kind in Israel

The impetus for the project came from physicians engaged in teaching, who identified a strong correlation between the teaching expertise of professors, educational standards and the level of medical care in the community.

The school of education and the department of sociology at Bar-Ilan, in co-operation with the Israeli Society of Teachers of Family Medicine, will create a course of study that will offer the fundamental components of education in a framework especially designed for educators of family and community medicine. Successful models, including that of the department of family and community medicine at the University of Toronto, will be adapted.

The Ethel and Simon F. Flegg Teacher Training Program for Medical Faculty at Bar-Ilan University will be recognized by the Research Council of the Israeli Medical Association (IMA). The IMA and Bar-Ilan will provide post-graduate certification in medical education to all successful participants.

"In a nation that places human life as its highest value, achieving excellence in medical training is crucial. Recently, Israeli medical institutions have come to recognize that in order to teach well, doctors require in-depth knowledge of teaching as a profession, and not just medical knowledge," Tollinsky said.

Dr. Ruth Birger of the Bar-Ilan University faculty of social sciences, has been named co-ordinator of the courses in new program at Bar-Ilan.

Simon F. Flegg was born in Heidelberg, Germany. Arriving in Canada in 1931, he established several successful business ventures. He and his late wife Ethel have been active and involved members of Congregation Shaar Hashomayim for more than 40 years.

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REAL ESTATE Section

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BATHURST / VIEWMOUNT — NEW LISTING!
Spacious 3 bdrm. 2 storey on gorgeous 40 x 140 ft. lot, thermopane windows, finished basement, fabulous location. **Only $339,000.** Call David Eichorn* (416) 787-1712.

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Magnificent 5 bdrm. family home! Sunken family room, modern eat-in kitchen, loaded with upgrades, prime location close to Caribou Park, 70 ft. frontage. **ACT NOW!** Asking $759,000. Call David Eichorn* (416) 787-1712.

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Alternative condo lifestyle! Modern open concept, newly renovated kitchen & family room, dressing room & 4 pc. ensuite combination, sep. entry to in-law suite, 45 ft. frontage widens to 65 ft. x 117 ft. deep. Only $319,000. Call David Eichorn* (416) 787-1712.

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BATHURST / LAWRENCE
Very spacious back-split on 70 x 133 ft. lot, 4 + 3 bedrooms, family room, sep. entry to in-law suite, newly renovated basement. Asking $499,000. Call David Eichorn* (416) 787-1712.

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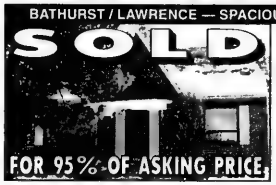
App.. 2,200 sq. ft., shows a 10+, 2 bdrms. + den, 10 ft. ceilings, 3 baths, 3 parking spaces. $599,000! Call David Eichorn* (416) 787-1712.

BATHURST / LAWRENCE — SPACIOUS 3 BEDROOM



Family room addition at rear. Renovated family-size kit., year 2001 gas furnace, new ceramics, **LOTS OF HOUSE, LOW PRICE!** Only $329,000. Call David Eichorn* (416) 787-1712. SOLD

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55 x 132 ft. lot, sep. entry to in-law suite, new ceramic floors. **Only $319,000!** Call David Eichorn* (416) 787-1712.

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Elegant 2 bdrm., 2 storey townhome, 3 washrooms, fireplace, great garden, 2 pkg.
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REAL ESTATE Section

ALAN NEWTON

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BATHURST-ATKINSON - SHOWS GREAT! $529K
Large 5 bdrm with sep nanny's 1/4's, side door entry, walk-out bsmt, hardwood, ceramics, whirlpool tub, great room sizes, on quiet court! *Ted Waxman

• • •

BATHURST & CENTRE - CUSTOM BUILT HOME!
On great street, mature trees! Prof finished bsmt, half is income apt, half for recreation, main flr family room & den, 3 bath rms on 2nd floor, move in condition! *Cila Fleischmann or *Sarah Tamin

• • •

BETTY ANN DRIVE
Great sidesplit on lrg lot, quiet neighbourhood, new kit, windows & roof! Sought after street! *Cila Fleischmann or *Sarah Tamin

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"WILSHIRE" WINNER! ADJACENT TO PARK!
4 bdrm beauty! Boasts large, bright kit, hardwood flrs, family rm with gas fireplace, grey/white decor! $417K! Don't miss this! *Helen Gould

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BATHURST MANOR - CLOSE TO ALL AMENITIES
Large 5 bdrm home on premium lot, huge room sizes, high ceilings, appliances, air, alarm, flagstone. $364,900. *Ted Waxman

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"WESTMOUNT/WILSHIRE" BEAUTY! JUST LISTED!
4 bdrm freehold T.H., 2nd floor laundry, private 3rd floor master bdrm with walk-in closet & 4 pc ensuite, brand new strip oak flrs in living & dining rooms. *Perry Waisglass

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"SPRING FARM" CHARMER - 1ST AD!
Detached 3 bdrm with large family room & main floor den! Fin bsmt with 2 bdrms, rec rm & 3 pc. Only $277,900! *Ziva Zimmer

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YONGE & CLARK - PRESTIGE AREA!
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BATHURST-STEELES - JUST LISTED!
3 bdrm townhome. direct access to garage, appliances, air, alarm, skylight, eat-in kitchen, $229,900! *Ted Waxman

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BAYVIEW-WILLOWBROOK NOW $221,000
Charming freehold townhome, 3 bdrms, renovated throughout! Hardwood in living & dining rms, fireplace, prof finished rec room. *Helen Gould

• • •

BAYVIEW-WILLOWBROOK $214,000
Renovated 3 bdrm freehold townhome, eat-in kit, ceramics, fin bsmt, interlock, walk-in from garage. **Mark Waxman

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CONDOMINIUMS FOR SALE

BATHURST-CENTRE $169,900
1 bdrm condo, ensuite laundry, marble, mirrors, eat-in kit, across from Promenade Mall & close to all amenities! **Mark Waxman

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BATHURST-WILSON AREA
Must be seen! 3 bdrm condo with balcony, close to everything! *Mary Fenyes

• • •

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250 FAIRLAWN AVENUE! NEW 3+1 BR!
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Centre Hall, 50x120 ft: 4 bdrms, 2 baths, dble garage, fin. bsmt apt. Shows 10+. Faithe Sversky** 416-488-2875

31 HOLITA RD & 29 HOLITA RD!
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51 HILTON AVENUE! SOLD SA LOMA GEM!
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132 GORMAN PARK ROAD! 69X131'!
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249 CARMICHAEL E! 2+1 BR, 2 BTH! SOLD
$229K! Bathurst/Wilson! Nan ste! CAC! Grge! Fab irreg lot! This will not last! Sandon Schwartzben** 416-226-1987

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1ST AD! 243 BYNG AVENUE! $759K!
Bayview/Sheppard! Spectacular 5+3 br, 6 bth! Mn fam+lib+lau+2pce! Fab 55x160'! 10+! Sandon Schwartzben** 416-226-1987

1ST AD! 240 DUNFOREST AVE! $679K!
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26 LAWNVIEW DRIVE! 5 BR, 4 BTH!
$674,900! Mn fam+lib+lau+2pce! Fab 56x117' on dead end street! Walk to Beth Tikvah! Sandon Schwartzben** 416-226-1987

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30 CONDOMINIUM FOR SALE

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BATHURST/LAWRENCE
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75 APARTMENTS FOR RENT

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631-9377 or 631-0388 - Super

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335 UNVEILINGS

COHEN, Mary - on March 28, 2001, late of 90 Roberta Dr.
GLOUZBERG, Volf - on March 28, 2001, late of 275 Steeles Ave. W.
MARTIN, Sarah Rebecca - on March 29, 2001.
PROPAS, Lauren - on March 29, 2001.
FISHER, Deborah - on March 31, 2001, late of 668 Roselawn Ave.
FLOREN, Sarah - on March 31, 2001.
CRAMER, Leah - on March 30, 2001.
LADOWSKI, Joseph - on March 30, 2001, late of 85 Hillmount Ave.
SOLOMON, Esther - on April 2, 2001, late of 28 Laurelcrest Ave.
FRIEDLANDER, Charles - on April 3, 2001.
BRAND, Rachel - on April 3, 2001, late of 429 Walmer Rd.
FRIDLIAND, Rakhill - on March 29, 2001.
WIENER, Daniel - on April 3, 2001, late of 737 Briar Hill Rd.
OSLER, Rose - on April 3, 2001.
KOVAL, Michael Nisson - on April 4, 2001, late of 1131 Steeles Ave. W.
DOMB, Golda - on April 4, 2001, late of 3560 Bathurst St.
RABINOVICH, Golda - on April 4, 2001, late of 3560 Bathurst St.
LOKSHIN, Ata - on April 4, 2001, late of 48 Waterton Cres.
SALZBERG, Esther - on April 5, 2001.
BIRSHTEIN, Natalia - on April 5, 2001.

Steeles Memorial Chapel

330 OBITUARIES

DREXLER, Sam Bernard - on April 6, 2001, late of 38 Tillplain Rd.
NOVAK-PUSTILNIK, Irina - on April 6, 2001, late of 3036 Bathurst St.
FREIMAN, Bella - on April 8, 2001.
LEIDERMAN, Ilya - on April 6, 2001.

Steeles Memorial Chapel

LYONS, Miriam - on March 23, 2001, late of 192 Strathallan Blvd.
CHAPNIK, Gerry - on March 22, 2001, late of 110 Simonston Blvd.
KORN, Tom - on March 23, 2001, late of 3555 Bathurst St., #902.
BERLIN, Boris - on March 24, 2001, late of 111 Cortleigh Blvd.
ROEBUCK, Sadie - on March 24, 2001, late of 24 O'Shea Cres.
SILVERMAN, Rachel - on March 24, 2001, late of 3270 Bathurst St., #413.
RUBENS, Theresa - on March 26, 2001, late of 785 Castlefield Ave.
HAMER, Maimie - on March 26, 2001, late of 265 Ridley Blvd., #409.
BERNSTEIN, Bessie - on March 23, 2001, late of 3560 Bathurst St.
ALBERT, Robyn - on March 27, 2001, late of 75 Magpie Cres.
RYDEL, Nat - on March 27, 2001, late of 172 Shelborne Ave.
GOLDSTONE, Sofi (Offer) - on March 27, 2001, late of 3560 Bathurst St.
APPLEBY, Tillie - on March 26, 2001, late of 429 Walmer Rd.
DOLGIN, Percy - on March 28, 2001, late of 3900 Yonge St., #116
REISCH, Max - on March 27, 2001, late of 67 Viewmark Dr.
ROSENTHAL, Minerva - on March 28, 2001, late of 1925 Steeles Ave. E.
KOFFMAN, Moe - on March 28, 2001, late of R.R., #3.
COWAN, Samuel - on March 29, 2001, late of 1 Canyon Ave., #1001.

BENJAMIN'S PARK MEMORIAL CHAPEL

COHEN, Dorothy - on March 24, 2001, late of 110 Promenade Circle, #707.
EDWARDS, Sam - on March 24, 2001, late of 14 Fulwell Cres.
BIBACK, Esther - on March 25, 2001, late of 54 Foxbar Rd.
LaBELL, Florence - on March 28, 2001, late of 750 York Mills Rd., PH #3.

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The unveiling of a monument to the memory of the late
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Ivansker Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SHEPPARD & GERALDINE GANGBAR ז"ל
will take place
Sunday, April 22nd, 10:15 a.m.
Beth Tzedec Cemetery
Section 12
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ABE KERSHNER ז"ל
will take place
Sunday, April 22nd, 1:00 p.m.
Mount Sinai Memorial Park
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Workmen's Circle Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of our late parents
ANITA & CARL K. SOLNICK ז"ל
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Arts & Travel

A vacation peppered with Jewish sites

By LEWIS ERIC LACHTER
Special to The CJN

If you're seeking a vacation peppered with stops at Jewish sites, here's some advice to guide you on your journey.

In London, a permanent exhibit devoted to the Holocaust has opened in a new five-floor wing of the Imperial War Museum. The exhibit occupies 13,000 square feet of space on two floors.

Venice's ancient Jewish cemetery has been fully restored. Located on the Lido, a short gondola ride from downtown Venice, the cemetery is considered a treasure of European Jewish heritage. Tours of the site are available on Wednesdays and Sundays at 2:30 p.m. and on Fridays at 10:30 a.m.

Cemetery tours can be combined with visits to the Jewish Museum of Venezia and the Jewish Ghetto (a must see). Soon to be fully restored in the ghetto is the Scuola Grande Tedesca or German Synagogue.

When you are in Madrid, visit Beth Yaacov, the capital city's largest and main synagogue. Over 800 Jewish families gathered there last Rosh Hashanah to welcome in the new year. There are four synagogues in Madrid and the total Jewish population of the city is 3,000.

Closer to home is Tombstone, Ariz, not one of my favourite tourist sites, but it is worth visiting for a few hours. You can witness a re-enactment of the fierce "gunfight at the OK Corral," stroll along the wooden sidewalks, and shop in the many stores selling wild west stuff.

A Jewish highlight is the Jewish cemetery which was restored in 1983 and is a registered national monument.

In Las Vegas, Nev. the Solomon Guggenheim Foundation has opened an impressive art gallery at the Venetian Resort. Participating in the gallery is the State Hermitage Museum of St. Petersburg, Russia, a museum with origins dating from 1750.

Judah L Magnes Museum in Berkeley, CA has a new show called *Telling Time: To Everything There Is a Season*. The exhibition features 250 objects which include paintings, sculpture, prints, drawings, film and Judaica. The show closes in May 2002. In nearby San Francisco, the Jewish Film Festival will flick on from July 20 to Aug. 7 at the Castro Theatre and other venues.

Chicago's Spertus Museum has a fascinating new show called *Past Perfect: The Jewish Experience in Early 20th Century Postcards*. Colourful picture postcards tell the story of the Jewish people in the era before e-mail. The exhibition closes Aug. 26. Also, check out the wonderful Roman Vishniac photo show *Children of a Vanished World*, which Closes Aug. 31.

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LITTLE BIT LONELY?
Very pretty, friendly, non smoker, who is 42 yrs, 5' 4", with curly dark hair, is looking for a fun loving guy who is very tall, smart, accomplished and a little bit lonely She is fun to be with **AD#1238**

LOVE, LAUGHTER AND MORE
Warm, witty, slim, professional lady, with blonde hair, green eyes, and a great sense of humour, seeks a sincere, established Jewish man, between 60 and 72 yrs, for love, laughter, and more She likes the outdoors, music, dining and dancing **AD#1320**

SLEEK AND SLENDER
Single Jewish female, 57 yrs, 5' 5", slim, fit, non smoker, energetic, enjoys dining and dancing, long walks, movies, very understanding, honest, seeks male, with similar qualities and interests **AD#1124**

LOVES LIFE
Single female, 49 yrs, red hair, sensuous, spontaneous, compassionate, affectionate, enjoys holding hands, cuddling, good listener, seeks male, 55 plus, gentle, kind, spiritual, looks not an issue, its what's inside that counts. **AD#1221**

BEAUTIFUL BLUE EYES
Single Jewish female, 38 yrs, 5' 4", blue eyes, brunette, adventurous, affectionate, enjoys sailing, outdoor activities, good conversation, seeks male, Jewish, 34-46 yrs, non smoker, intelligent, good sense of humour, positive attitude, handsome, with a zest for life **AD#1392**

Men seeking Women

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CALL ME
Single male, Scorpio, 6' 2", 180 lbs, seeks female, sensual, spontaneous, no head games, enjoys talking on the phone, quiet romantic evenings **AD#1294**

LOVING & CARING
Single male, kind, generous, handsome, hardworking, self employed, well travelled, seeks female, nice, kind trustworthy, respectful, loyal, to share life's adventures. **AD#1665**

FRIENDS 1ST
Single male, 48 yrs, professional, 5' 9", handsome, non smoker, enjoys outdoor activities, travel, the theatre, music, seeks female, warm and caring, with similar qualities, for friends first relationship **AD#1604**

COOKING UP FUN
Young looking, self employed, 48 yrs with brown hair and eyes, medium build and no children, asks if he is what you are looking for! He is honest, loyal, clean shaven, down to earth and a gourmet cook **AD#1151**

SEEKING SOULMATE
Single male, non smoker, 6', wears glasses and has a beard, hefty build, educated, down to earth, very friendly, enjoys literature, has one teenage daughter, seeks female, for friends first relationship. **AD#1076**

SEEKING SOULMATE
Single Jewish male, 52 yrs, non smoker, 5'2", enjoys working out, quiet romantic evenings, outdoor activities, seeks female, 40-50 yrs, for serious relationship. **AD#1449**

ROMANTIC AT HEART
Widowed Jewish female, 50'ish, professional, attractive, honest, caring and sharing, stable, good morals, seeks male, Jewish, 50-58 yrs, for long term relationship **AD#1601**

SOMEONE SPECIAL
Very attractive professional woman, who is spiritual, creative, but also down to earth, seeks someone who is legally available, and financially secure, with a strong intellect She also has a great sense of humour **AD#1285**

LIFE IS A JOY
Single female, attractive, interesting, a very special person, romantic, passionate, enjoys life to the fullest, seeks male, 65-75 yrs, distinguished, to share life's dreams **AD#1369**

FRIENDS FIRST
Single female, slim, attractive, intelligent, caring, affectionate, enjoys fine dining, dancing, travel, stock market, music, good conversationalist, seeks male, with similar qualities and interests, for friends first relationship **AD#1186**

GOOD TIMES AHEAD
Single female, stylish, attractive, independent, young looking, fun to be with, enjoys dining and dancing, reading, movies, travel, seeks male, Jewish tall, handsome, hull head of dark hair, outgoing, intelligent, successful, confident, a true mensch **AD#1384**

WAITING FOR YOU
Single female, attractive, 5' 7", auburn hair, blue green eyes, stylish, outgoing, good sense of humour, intelligent, independent, seeks male, handsome, intelligent, kind with full head of dark hair. **AD#1630**

ACTIVE PROFESSIONAL LADY
Active, single professional woman who likes dining, dancing, music, the arts, and the outdoors, is looking for sincere gentleman, between 45 and 55 yrs, for companionship and possibly more Shared values are important to this lady who likes simple pleasures **AD#1368**

FUTURE DEVELOPMENTS
Single Jewish male, 54 yrs, real estate agent, and writer, handsome, healthy, intelligent, seeks female, young attractive, and ready to start a family. **AD#1209**

NO FLAKEY
35 year old Jewish man with brown hair, and eyes, has come back from a long stay in Los Angeles and would like to meet someone. He is unconventional and artistic but not flakey. **AD#1599**

LOOKING FOR YOU
Single male, 53 yrs, professional, fit, active, 2 university aged children, enjoys politics, the arts, adventure, travel, seeks Jewish female for a mature relationship. **AD#1506**

LIKES TO COOK
A single man who stands 5'8", weighs 180 lbs, and has dark brown hair, seeks someone for a long relationship. He enjoys movies, long walks, cooking television and sports. **AD#1385**

FRIENDS 1ST
Single Jewish male, 33 yrs, professional, educated, slim, intelligent, handsome, enjoys reading, bridge, going to synagogue, exercising, strong family, family values, seeks female, Jewish sensitive, mid to late 20's, with similar qualities and interests. **AD#1357**

LET'S CONNECT
Professional, Jewish male, 33 yrs, Israeli born, introverted, somewhat traditional, employed with IT/IBM, enjoys synagogue, lectures on Jewish subjects, shabots, friends, exercising, playing bridge. Seeks straight white Jewish female, mid-late 20's, honest, intelligent, with similar qualities, except more extroverted. **AD#1173**

SPECIAL SOMEONE
Jewish professional female, 40, kind, intelligent, down to earth, active, creative, joyful, deep, introspective, playful, humourous, enjoys family friends, meeting interesting/thoughtful/genuine people, travelling, quiet times, walks, movies, cottage, and staying home Seeks someone special to share interests with **AD#1008**

NO HEAD GAMES
Divorced female, no children, secure, professional, tall, 6', enjoys fishing, skeet shooting, gardening, travel, cooking, working out, seeks male, adventurous, 6' or taller, a mensch, honest, good sense of humour, with similar interests and qualities **AD#1597**

ROMANTIC AT HEART
Single female, 50'ish, romantic, good sense of humour, enjoys life, very happy person, loves to smile, enjoys travel, movies, long walks, seeks male, 50-59 yrs, romantic, caring, with similar interests **AD#1463**

LIFE IS REAL
Single female, attractive, blonde hair, large hazel eyes, intelligent, stable, sincere, fun to be with, seeks male, clean shaven, handsome, fit, good sense of humour, for long term, loving relationship **AD#1074**

CANDLELIGHT AND WINE
Single female, Jewish, 50's, attractive, light hair, hazel eyes, intelligent, sincere, down to earth, enjoys country walks, travel, movies, nature, seeks male, with similar qualities and interests **AD#1426**

BEAUTIFUL BLUE EYES
Single Jewish female, 35 yrs, professional, black hair, blue eyes, a great smile, enjoys the theatre, movies, dining and dancing, travel, great sense of humour, seeks male, Jewish, professional, 33-40 yrs, witty, good sense of humour, strong family values. **AD#1594**

1 IS THE LONELIEST NUMBER
Divorced European female, 53 yrs, 5' 1", 110 lbs, Hebrew speaking, professional, strong family values, down to earth, loving, caring, good sense of humour, enjoys theatre, long walks, good conversation, and travelling Seeks gentleman, 50-58 yrs, with similar qualities and interests, for serious relationship **AD#1424**

MUST LIKE CHILDREN
Divorced father of 2, shared custody, 49 yrs, 5' 7", a physician, slim, fit, muscular, sensual, energetic, enjoys philosophy, fashion, art, innovation, food/films, ballroom dancing. Seeks female, 30-39 yrs, attractive, slim, intelligent, energetic, sincere, giving, sensual, emotionally/financially secure, likes children. **AD#1387**

HERE I AM
Single male, Jewish, 55 yrs, professional, fit, handsome, sincere, sensitive, intelligent, enjoys sports, travel, good conservation, seeks female, 40's, attractive, bright, warm, open, kind, thoughtful, emotionally, stable, for playful, loving relationship **AD#1467**

TIME WAITS FOR NO ONE
Single male, 47 yrs, with sense of humour, enjoys dancing, old movies, (especially Orson Welles) drives in the country, and auctions. Seeking female, who's good natured, kind, and single mom's are okay. **AD#1504**

WARM & LOVING
Single Jewish male, late 40's, 5' 10", grey-blue eyes, warm, compassionate, sincere, good sense of humour, enjoys hugging and cuddling, the theatre, long walks, bowling, cooking, seeks female, 35-47 yrs, single or widowed, orthodox, preferred, intelligent, with similar interests **AD#1056**

ROMANTIC AT HEART
Single Jewish male, professional, handsome, fit, well mannered, good sense of humour, enjoys skiing, sailing Latin and Ballroom dancing, cooking, the theatre, outdoor activities, seeks female, 36-48 yrs, over 5' 2", with similar qualities and interests **AD#1107**

JEWISH HEART
Conservative Jewish male, 47 yrs, enjoys company and talking to people, seeks a gentle, kind, and easy going, female, who has a Jewish heart. **AD#1181**

COMMITTED RELATIONSHIP
Attractive slim female, 5' 5", 125 lbs, blonde, blue eyes, lives in Central Toronto, leads an active lifestyle Enjoys skiing, skating, hiking, blading, anything outdoors/active. Seeks male, over 5' 7", who's well mannered/groomed, active, emotionally stable, with a positive attitude **AD#1537**

COMPANIONSHIP
Single Jewish female, 50's, caring, sharing, warm intelligent, outgoing, down to earth, good sense of humour, romantic, enjoys life, movies, the theatre, travel, long walks, seeks male, similar for companionship, possible relationship **AD#1352**

HIGH QUALITY OF LIFE
Female, 41 yrs, long red hair, luscious green eyes, seeks an older, wiser gentleman, retired/divorced/widowed, age/looks/weight not important, lives in Foresthill/Bridalpath area, big generous heart, kind, understanding, loving, devoted, loyal friend, for companionship and world travel. **AD#1101**

SEEKING MR. WONDERFUL
Single Jewish female, 5' 5", attractive, non smoker, brown hair, brown eyes, kind, sincere, creative, fun to be with, seeks male, over 45 yrs, traditionalist, non smoker, handsome, financially stable, established, kind, intelligent, honest, loves children, to share life's dreams with **AD#1535**

WAITING OR YOU
Single female, 22 yrs, healthy, kind, loves pets, honest, seeks male,conservative, orthodox, intelligent, strong, social drinker, ambitious, mature, good sense of humour, independent, with similar qualities and interests. **AD#1065**

ROMANTIC AT HEART
Single Jewish female, 35 yrs, 5' 7", pretty, stylish, fit, medium build, auburn hair, blue green eyes, outgoing, enjoys singing, dining and dancing, travel, movies, weekend getaways, seeks male, with similar qualities and interests. **AD#1396**

LET'S DISCOUNT THE WORLD
Healthy male in his 50 's, blue eyes, dark brown hair, and loves to travel. Would like to discover the world with that special female, 40-58 yrs, for a long term relationship and growth. **AD#1237**

COMPANION AND MORE
Jewish professional male, 57 yrs, 5' 10", 165 lbs, recently retired, handsome, lot of integrity, warm and caring. Seeking Jewish female, 50-60 yrs, non-smoker, traditional values, good sense of humour, enjoys theatre, dining, with similar qualities, for companionship, leading to long-term relationship **AD#1027**

SEEKING SOULMATE
A single Jewish male, 40 yrs, professional, 6' , 200 lbs. enjoys all outdoor activities, seeks Jewish female, 26-37 yrs, kind, affectionate, warm hearted, for loving, long term relationship. **AD#1653**

GIVE ME A CALL
Divorced male, no dependents, employed, author, wide variety of interests, seeks female, similar for friends 1st relationship **AD#1342**

ROMANTIC PROFESSIONAL
Single Jewish male, professional, non smoker, handsome, fit, good sense of humour, positive attitude, enjoys sailing, skiing, dining and dancing, the theatre, cooking seeks female, 36-48 yrs, over 5' 6", with similar qualities and interests. **AD#1013**

FUTURE MARRIAGE
Single Jewish male, 46 yrs, 5' 11", young looking, professional, employed, well mannered, devoted, special, enjoys dining, dancing, movies, good music, hiking, nice parks, and nearby travel, seeks attractive Jewish lady, 32-42 yrs, kind, young looking, for friendship, leading to lasting relationship. **AD#1371**

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KEEP UP WITH ME
Single Jewish female, 60 yrs, slender, very attractive, fit, fun to be with, warm, sensitive, romantic, fabulous cook, enjoys the theatre, travel, the outdoors, seeks male, Jewish, a mensch, young at heart, active, stable, intelligent, non smoker **AD#1607**

CALL ME
Single female, professional, attractive, athletic, slim, enjoys biking, tennis, snow and water skiing, movies, seeks male, 44-50 yrs, athletic, honest, sincere, handsome, good sense of humour, for long term relationship **AD#1280**

LOVE TO LAUGH
Attractive single Jewish female, 37 yrs, 5' 1", brown hair and eyes, slim, professionally employed, very friendly and outgoing, animals, movies, travelling, and Seinfeld Seeking attractive, Jewish professional male, mid 30's-early 40's, without children, humourous, good conversationalist and enjoys laughter **AD#1596**

BE MY MENSCH
Attractive slim female, 64 yrs, 5' 4", brown hair, green eyes Enjoys the simple things in life, most involve music and family. Seeks an intelligent, established, non-smoking mensch, for a long term relationship **AD#1412**

PRETTY AND PETITE
Divorced Jewish female, 50 yrs, 5' 4", brown hair, attractive, fit, slim, no smoker, passionate, caring, bubbly, energetic, enjoys exercise, dining and dancing, movies, theatre, seeks male, Jewish 49-53 yrs, non smoker, good sense of humour, compassionate, for long term relationship. **AD#1265**

LOOKING FOR YOU
Single male, Scorpio, 32 yrs, 6' 2", seeks female, 20-40 yrs, spontaneous, sensual, no head games, please leave your description and phone number. **AD#1206**

LIFE IS BEAUTIFUL
Single, nature loving, non-smoking, professional male, enjoys candle light dinners at home, and walks in the country Seeking female, 45-55 yrs, to share time together **AD#1496**

LIVE, LAUGH, LOVE
Single Jewish male, 35 yrs, 5' 10", brown hair, blue eyes, medium build, enjoys the outdoors, movies, dining and dancing, seeks Jewish female, for possible long term relationship. **AD#1483**

GOOD TIMES AHEAD
Single white male, 21 yrs, 5' 7", 135 lbs, very good looking, enjoys going out, movies. Seeking a very nice female to talk to, have some fun and a good time. **AD#1382**

BEST FRIENDS AND LOVERS
Single male, 36 yrs, 5' 5"-5' 6", 160 lbs, goatee, brown eyes, curly black hair, enjoys long walks, movies, museums, art, galleries, reading, not into bars. Seeking female, warm, easy going, considerate, not materialistic, soulful, to share hopes, dreams, and aspirations. **AD#1275**

THE WHOLE PACKAGE
Divorced, father of 3 boys, 43 yrs, 5' 10½", 210 lbs, solid build, good looking, brown eyes, balding brown hair, clean shaven, sincere, humourous, outgoing, enjoys sports, outdoors, camping, and movies. Seeks a nice, compassionate, warm, friendly, and funny white female, 28-45. **AD#1511**

GIVE ME A CALL
Single white Jewish male, 33 yrs, outgoing, religious, enjoys movies, music, dining and dancing, travel, seeks female, similar qualities and interests. **AD#1106**

CARING AND SHARING
Widowed Jewish female, 50's warm sincere, open minded, honest, easy going, down to earth, strong family values, loves life, movies, art, travel, seeks male, for companionship, leading to long term relationship **AD#1292**

GREAT CHEMISTRY
Widowed Jewish female, attractive intelligent, auburn hair, brown eyes, 5' 2", petite, eclectic tastes, good sense of humour, seeks Jewish male, 55-68 yrs, professional, emotionally and financially stable, good sense of humour, for long term relationship **AD#1638**

TALL AND CLASSY
Single Jewish female, attractive, 5' 7", auburn hair, blue-green eyes, fit, wide variety of interests, seeks gentleman, 5' 11", or taller, full head of dark hair, outgoing, ambitious, intelligent, fun to be with **AD#1397**

ONE IS THE LONELIEST NUMBER
Divorced female, 52 yrs, 5' 1", 110 lbs, professional, Israeli background, loving, caring, down to earth, enjoys the theatre, long walks, travel, seeks male, 53-58 yrs, with similar qualities and interests **AD#1629**

LOOKING FOR LOVE
Retired widow, charming, affectionate, outgoing, elegant, educated, seeks male, 60-69 yrs, for committed relationship **AD#1344**

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FUTURE DEVELOPMENTS
Single Jewish male, 40 yrs, professional, enjoys, sports, movies, working out, long walks, non smoker, kosher, household, seeks female, 26-36 yrs, non smoker, for long term relationship **AD#1488**

LET'S TAKE A RIDE
Single male, 36 yrs, 5' 6", brown eyes, black hair, goatee, employed, enjoys art galleries, museums, movies, music, riding, his motorcycle and much more, easy going, seeks female, with a bit of a wild side, and similar qualities and interests. **AD#1671**

A TRUE GENTLEMAN
Single Jewish male, 32 yrs, 5' 6", handsome non smoker, brown hair, blue eyes, energetic, romantic, secure, creative, open minded, eclectic tastes, seeks female, for friends first relationship, divorced or older ladies welcome. **AD#1455**

GIVE ME A CALL
Single white Jewish male, 33 yrs, outgoing, religious, enjoys movies, music, dining and dancing, travel, seeks female, similar qualities and interests. **AD#1106**

ROMANTIC AT HEART
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Folkdancers kick up their heels at the BJCC

By NEIL BECKER
Special to The CJN

TORONTO — For those who want to spice up their lives, learn something new and get a good cardiovascular workout, Israeli folkdancing at the Bathurst Jewish Community Centre (BJCC) may be just the answer.

Every Monday and Tuesday in the Studio Theatre, a group of men and women of all ages enjoy this traditional – yet changing – form of dance.

"Israeli dancing has a long history dating back to the days of the chalutzim [pioneers]. Israeli dancing in its present form is an expression of Jewish heritage and culture," instructor Laurie Markus said.

Participant Debbie Bergson began Israeli folkdancing because she wanted to learn more about her cultural background and get a workout in the process.

"I like it because of the fact that we learn about our heritage," she said.

Israeli folkdancing for beginners and intermediates is offered on Monday nights at 8:30 p.m. The larger Tuesday night session starts at 8 p.m. for intermediates and 9 p.m. for advanced dancers.

"The program is structured so that you don't have to sign up for a set number of classes. Rather, you come on the appropriate night and pay as you go. This is the basic structure of Israeli dance classes around the world," Markus said. "Our classes run year round, breaking only for Jewish holidays."

During the session, the class learns specific dances created by Israeli choreographers. The dances are done in circles, lines, with couples or even in scatter formation.

It's a pressure-free atmosphere in which the main purpose is to enjoy oneself, catch up with old friends and meet new people.

"The dancing is basically for fun. No one is worried about your style or technique," Markus said.

Teme Kernerman, who co-ordinates the folkdance activities at the BJCC, said Israeli folkdancing draws its style and terminology from various sources.

"It's like a melting pot of cultures. Mayim, Tcherkessia, Yemenite and Debka are some of the steps used in Israeli dance," she explained.

[Photo by Neil Becker]

The music varies in tempo and ranges from traditional melodies like horahs to modern Israeli popular songs. Dances are also created to music based on the various cultural influences in Israeli society today.

Israeli dance has a long history in the GTA. The Rikudiyah, an Israeli children's dance festival, has been taking place here annually for 31 years.

Through their involvement in the festival, a number of Hebrew schools have incorporated Israeli dance into their curricula.

When it comes to adults, in Toronto, more women generally participate than men. In Israel the numbers are fairly even, and therefore more partner dances are performed.

"In addition to the sessions at the BJCC, Israeli dance classes are held at the Bloor JCC and at Thornlea Secondary School," Markus said.

For more information, contact Teme Kernerman at the Bathurst Jewish Community Centre, 416-636-1880.

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Israel loses 10th straight match on the road

By ASHER GOLDBERG
Ha'aretz Daily Newspaper Ltd.

VIENNA — It started well and ended badly.

After scoring a goal and looking promising in front of 22,000 fans at Vienna's Ernst Happel Stadium, Israel conceded two goals on the way to losing the contest.

The three priceless points paved the way for Austria to leap over Israel in Group 7 of the World Cup qualifying campaign.

The Israeli team could have ended the game with much more than it did. But once again, Israel finds itself looking for excuses as to why the team is pitiful away from home. This was Israel's 10th successive on the road defeat.

The loss hinders Israel's chance of qualifying for next summer's World Cup to be held in Japan and South Korea.

Israel now finds itself in third place in Group 7 of UEFA qualifying. The first-place team – soccer powerhouse Spain – automatically qualifies and the second-place team – currently Austria – plays against another group's runner-up.

Currently two points behind Austria, Israel will probably have to win at least one of its remaining road games against Liechtenstein and Bosnia-Herzegovina, and then beat Austria at home in order to finish second.

There were, however, some bright spots in the Israeli game.

Israeli coach Richard Nielsen made a bold move at the start of the game, opening without any recognized strikers in attack. Instead, Avi Nimni played up front, with Eyal Berkovic and Yossi Banayoun playing just behind him.

Israel unexpectedly got on the scoreboard after Austria's Michael Baur put the ball in the back of his own net in the sixth minute.

Baur turned from villain to hero within the space of three minutes when he struck a powerful header, connecting with a free kick coming in from the right, to level the score at 1-1.

Israel had a chance to go ahead again but missed from the penalty spot.

CORRECTION

The index of last week's issue (*CJN*, April 12) indicated that a story about a Yacht club's 50th anniversary was on the Sports page. In fact, the story did not run in that issue. The article, about the Island Yacht Club's 50th anniversary, appears in this issue on page 19. We apologize for the error.

Foolishness and apathy

As I was saying...

By RON CSILLAG

Two things on my mind, in no special order:

This is getting a bit stale, but Hedy Fry should be sacked. The multiculturalism minister made a fool of herself and her department recently by rising in the House of Commons and recounting the fanciful tale of crosses burning on the lawns of Prince George, B.C. The Ku Klux Klan, she intimated, was alive and well and in fighting trim out west.

It all came as a big surprise to the citizens of Prince George, and especially to its police force and municipal officials, who had no idea what Fry was talking about. That's especially strange, given the minister's explanation that she based her accusations on a letter purportedly written to her by the town's mayor.

In any event, the fuss around Fry has died down and the media have moved on to the latest scandal du jour. But Fry has lost a lot, if not all of her credibility, and that counts for much. For apart from doling out money, her department relies, as no other federal ministry does, mostly on appearances. The appearance of caring about, of supporting and nurturing minority groups is vital for a government that insists it is inclusive and has been faithful to its small-l liberal roots. Any goodwill Fry may have built up with ethnic groups, including the Jewish community, has now been squandered in a flash of spectacularly poor judgment, even if she merely relied on the advice of underlings. And her apology for the fiasco was empty.

So she should go, if only for the sake of appearances.

(I'm not normally conspiratorial by nature, but it wouldn't surprise me in the least if this "letter" from the mayor of Prince George was a plant by the Canadian Alliance to discredit a ministry it openly detests.)

The other thing:

When I reported on Montreal's Jewish community in another life, a local gadfly and inveterate letter-to-the-editor writer named Reuven Carin was always bending my ear on how laughable he found Canadian Jewish Congress's self-description as the "parliament of Canadian Jewry." Parliaments, he opined, are democratic, and Congress was run by a bunch of totalitarian male millionaires who consulted no one but each other.

I see now that Carin's passion was misdirected. For it's not that Congress is undemocratic, it's that the Jewish public appears apathetic.

Consider this: Every single elected position within CJC will be filled by acclamation at its national plenary here next month. All the elected national positions – president, chair of the national executive, associate chair of the national executive, secretary, treasurer and honorary legal counsel – saw exactly one person run for each slot. The top two Ontario positions, chair and national vice-president, were also filled by acclamation.

This is an old dilemma facing Jewish organizations, again involving appearances. American observer Alan Dershowitz has complained that to be a Jewish leader with visibility and clout, you have to be a millionaire. So if only the wealthy can afford the time to steer Congress, it naturally appears that the rich and powerful are in charge, and nuts to the little guy who's too busy making a living to attend meetings.

That doesn't hold true, however, for the current as well as the next CJC president, and for several of their predecessors. It just seems that most of us aren't interested in doing what our parents and grandparents did almost as a matter of course.

At next month's plenary, CJC is subsidizing the attendance of some 200 university students. Here's hoping they'll ensure that the next election will be worth watching.

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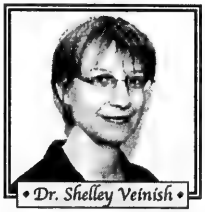
3/4 cup canola oil
1/3 cup balsamic vinegar
1 tsp. salt
8 cups gourmet salad greens
2 cups dried cranberries
8 oz. strawberries, quartered
1 large mango, peeled, pitted & cubed
1/2 cup chopped red onion
1 cup slivered almonds

Combine sugar, oil, vinegar and salt in processor. Combine greens, cranberries, strawberries, mango and onion in a large bowl, tossing well. To serve, toss with enough dressing to coat. Sprinkle with almonds.
Yield: 6-8 servings.

Seniors & Health



Dr. Shelley Veinish

Dear Dr. Veinish,

I'm in my early 70s and I don't seem to get enough sleep. My sister suggests I try sleeping pills so I can get a good night's rest.

Ellen S.

Dear Ellen,

Many of us spend our waking hours dreaming about sleep. If you are concerned about your sleep habits, you should focus on the quality, rather than the quantity, of sleep you get. There are two questions you should ask yourself: "Do I feel well-rested when I wake up each morning?" and "Am I able to remain awake and alert all day?"

If the answer to both is "yes," it's likely that simple adjustments to your daily schedule and evening routine are all that are needed to help you get a good night's sleep. These adjustments are based on the principles of what the experts call "good sleep hygiene."

Habit often prompts us to retire to bed at a regular hour, regardless of our level of fatigue. While it's important to maintain a regular schedule of activities each day for sleeping, eating and exercising, it's also necessary to ensure that bedtime comes at a time when you are tired and ready for sleep.

Never nap after 3 p.m., or for longer than one hour. Exercising, eating a large meal, or drinking caffeine or alcohol four to six hours before bed may also interfere with sleep. Although a nightcap may initially promote drowsiness, it also causes rebound wakefulness within hours. Smoking, always a hazardous activity in bed, is also a stimulant. A warm bath followed by a light snack is one relaxing bedtime ritual that is sometimes helpful.

Be careful of over-the-counter sleeping pills, many of which contain antihistamines or anti-nausea agents. These drugs not only affect the quality of your sleep, they can also exacerbate an underlying medical condition. They may also cause excessive daytime drowsiness, resulting in increased accidents, falls and fractures. Prescription "sleeping pills" are associated with similar risks, and any initial benefit which they may produce is quickly lost within the first few weeks of daily use.

If the simple measures described above are not sufficient to remedy the situation, or if you answered "no" to the above questions, you should consult your family doctor for a comprehensive assessment to rule out an underlying medical condition. Sleep disturbances require a holistic approach to ensure you get the best night's sleep possible.

Sweet dreams.

Dr. Shelley Veinish is a geriatrician at Baycrest Centre for Geriatric Care and assistant professor in the faculty of medicine at the University of Toronto.

CROSSWORD PUZZLE

The Canadian Jewish news

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

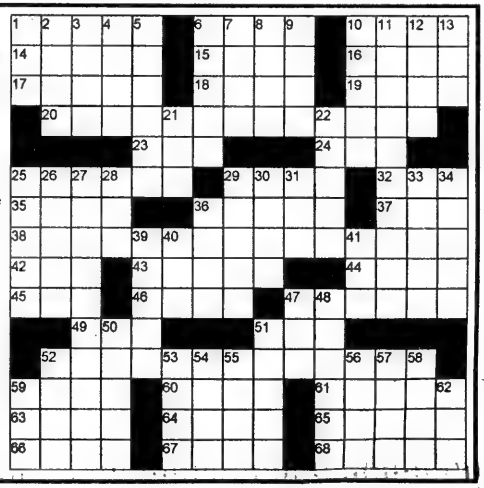
Across

1 First Jew to perform at the Opry
6 Ernesto Nathan was once its mayor
10 Israeli writer Oz
14 Mountain cats
15 Greek letters
16 Made a *sheytl*
17 Michael Ovitz, notably
18 Big name in shaving
19 From the top
20 Noted synagogue organization
23 Koch and others
24 Slugger Mel
25 Yenta's opener
29 Ending for pluto
32 Common contraction
35 Fashionable "squad" members
36 Ruth 1 name
37 Greenpeace prefix
38 Some refuseniks
42 New Jersey clock setting
43 Winds, sometimes
44 Fallen capital of WWII
45 *The Joys of Yiddish* author Rosten
46 Tons
47 *Kristallnacht* criminal
49 Beastie Boys' genre
51 Funnyman Stewart
52 Mickey's boss
59 He was in charge of many pairs
60 Negev rarity
61 He sang "Do You Love Me?"
63 *Glamour* rival
64 Marty Feldman role
65 Banderas vehicle
66 Thomas Hardy heroine
67 Israel's is world-famous
68 Can't sit still

Down

1 Health ___
2 Victor of literature
3 One-tenth of an *ephah*
4 Rave partner
5 Purim honoree
6 *Lains* Torah
7 "The Diary of Anne Frank" character
8 Chico was one
9 He sold his birthright
10 What Jews do, vis a vis the Messiah
11 Jew or Muslim
12 Place for kugel
13 Engage in stitchery
21 Neil Simon title word
22 "___ I can help it!"
25 Prod
26 "City Slickers" extra, so to speak
27 Some *New York Times* pieces
28 Numbers has a talking one
29 "Dream Lover" singer
30 David Schwimmer's "Friends" character
31 New York congressman Houghton
33 School, to Wiesel
34 JCC supporter
36 Bright light
39 Get-up-and-go
40 Stern's org.
41 Jerusalem has a Biblical one
47 Louis Quatorze, e.g.
48 Foot part
50 Pays for a workout
51 Hebrews
52 Kind of spy
53 Israel is there
54 MIT major, for short
55 Impend
56 Sky sight
57 Uris novel, usually
58 Mishnah study, traditionally
59 Court barrier
62 Part of many Southwest place names

(Answers are on page 37.)



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This Week

National

Landy excited by CJC's large agenda. *Page 3*

Several Jewish schools make the top grade. *Page 5*

On Campus

Hillel students celebrate Pesach in Kishniev. *Page 33*

Seniors Scene

Childhood friends mark 75 years of marriage. *Page 34*

Arts & Travel

Rebecca Brenner, 9-year-old violin prodigy, performs with Jewish Folk Choir. *Page 44*

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These images capture some of the moments and the accompanying emotions experienced by youngsters participating in this year's March of the Living. The photos were taken last week in Auschwitz-Birkenau. This week the students are in Israel celebrating Yom Ha'atzmaut. *Please see related story on page 37.* *[photos by Mary Zahran]*

Canada's UN votes seen as neutral

By RON CSILLAG
Staff Reporter

Canada has again voted in favour of a United Nations resolution highly critical of Israel's policy on settlements in the territories, but abstained on other anti-Israel measures adopted by the world body last week.

Canada's votes on April 18 on five Arab-backed resolutions condemning Israel for alleged human rights violations against Palestinians, are identical to its stand on the same issues a year ago, and are not seen as a shift in policy.

Five anti-Israel resolutions

But notably, the Canada-Israel Committee (CIC) is pleased that Canada voted against a resolution that called for countering "defamation of religions" as a way to promote human rights. The CIC believes Canada's stand presages this country's commitment to prevent the return of the Zionism-equals-racism debate at a UN-sponsored conference this summer.

All the votes took place at the conclusion of the UN Commission on Human Rights' (UNCHR) annual session in Geneva.

Continued on page 32

Greater Toronto Area

Shabbat: Tazria/Metzora
Candlelighting: 7:57
Havdallah: 9:02

Suicide bomber kills one, wounds 61 in Kfar Saba — please see page 35

The News in Brief

CANADA

Funding Denied

OTTAWA — A Canadian group called the Association for Genital Integrity has been declined public funding to launch a court challenge aimed at banning the routine circumcision of baby boys. The group's contention was the Criminal Code, which prohibits female genital mutilation, discriminates against men by not providing equal protection under the law. Its application for public money from the Federal Court Challenges Program to fund its case was opposed by Jewish and Muslim groups, and Canadian Jewish Congress welcomed the decision to turn it down.

Red Deer Recruitment

CALGARY — A U.S.-based white supremacist movement appears to have targeted Calgary and Red Deer for a leaflet and poster campaign, the *Calgary Herald* reported. Last week, residents of Red Deer found handouts promoting a dominant white culture posted on light poles and in doorways. The source of the handouts is the West Virginia-based National Alliance, whose founder, William Pierce, wrote the neo-Nazi treatise, *The Turner Diaries*. In January, National Alliance flyers and business cards were found in books at Calgary public libraries and in copies of the University of Calgary's student newspaper, the *Gauntlet*.

Messianic Times

THORNHILL — Residents of Thornhill were upset to find a copy of the *Messianic Times* on their doorsteps recently. The winter 2000 edition of the slickly produced publication, which touts Jesus as the Jewish messiah, was delivered to dozens of Jewish homes on Easter Sunday. Canadian Jewish Congress denounced the development as the latest in a "stealth" campaign by Jews for Jesus-type groups to target Jews for conversion.

Tribute to Waxman

TORONTO — A tribute to the late actor Al Waxman will be held at a gala dinner as part of upcoming Canadian Jewish Congress plenary. Waxman had been named plenary chair before his death in January. To be hosted by CBC news anchor Peter Mansbridge, the event also features Waxman's *King of Kensington* co-star Fiona Reid, and Richard Monette, artistic director of the Stratford Festival. Waxman's wife Sara is also expected to attend. The gala is scheduled for Sunday, May 6, at 8 p.m. at the Inn on the Park in Toronto.

ISRAEL

Teen Violence Up

JERUSALEM — Israel ranks eighth in the world in teenage violence, according to statistics presented at a conference on the subject last week. Police figures indicate that some 30,155 Israeli youths were involved in violence last year, compared with 28,941 in 1999.

Sharon's Son

JERUSALEM — Israel's attorney general has told Prime Minister Ariel Sharon that he must stop sending his son on diplomatic missions to meet with Palestinian Authority President Yasser Arafat. Elyakim Rubinstein said that using Omri Sharon for this purpose violates a law that forbids senior officials from employing close relatives.

WORLD

Nazi Probe

BERLIN — German authorities have opened an investigation into a 92-year-old former SS officer wanted in Italy for war crimes committed during World War II. In 1999, an Italian court found Friedrich Engel responsible for the deaths of at least 246 Italians in 1944 and 1945. Italian media have dubbed Engel the "Butcher of Genoa."

Torah Replacements

SOFIA — A Torah from Kansas City is slated to arrive in the Bulgarian capital as part of an American program to replace 11 scrolls stolen in late February from Sofia's Central Synagogue. International police are investigating the theft of the Torahs, believed to have been spirited out of the country.

Novel Wins Pulitzer

NEW YORK — An American Jewish author has won a Pulitzer Prize for his novel about a young Jew who escapes from Czechoslovakia on the eve of World War II. In Michael Chabon's *The Amazing Adventures of Kavalier and Clay*, Joe Kavalier makes it big in the U.S. comic book business before the events of the Holocaust catch up with him.

Canada 'Concerned' Over Mideast Violence

OTTAWA — John Manley, minister of foreign affairs, last week expressed "deep concern" over escalating tensions in the Middle East, including attacks across borders.

"Everything must be done to stop this senseless cycle of attack and retaliation that leads absolutely nowhere," Manley said in a prepared statement.

"All parties in the region must work toward reining in those who are bent on violence."

Manley said Canada was closely monitoring events along Israel's northern border. "Israel fulfilled its obligations under United Nations Security Council Resolution 425 when it withdrew from Lebanese territory in May 2000. Recent attacks by Hezbollah demonstrate once again the need for Lebanon to deploy its military in force in the south."

Regarding Israeli air strikes against Syrian positions, Manley said he was concerned by the escalation. "History has demonstrated that there is no military solution to the Arab-Israeli differences. A solution can be found only through negotiations."

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Landy daunted, excited by CJC's large agenda

New president to be installed at Plenary Assembly

By CAROLYN BLACKMAN
Staff Reporter

TORONTO — Keith Landy, acclaimed incoming national president of Canadian Jewish Congress, sees the organization moving towards a proactive agenda.

He will be installed as president at CJC's 26th Plenary Assembly to be held here on May 6 and 7.

The current chair of CJC, Ontario region, Landy says that with each generation, Congress has renewed itself in terms of its main focus.

"Over the last 50 years, its focus has been to track down Nazi war criminals and advocate to the government to have them expelled.

"As time moves on, however, I believe CJC should be moving towards an agenda with the main purpose of advocacy on social issues such as affordable housing for the elderly, child poverty, status of women and government funding for Jewish day schools," Landy said in a recent interview.

These are issues he has dealt with in his provincial capacity, he said, and he intends to bring the same issues to the national agenda.

Landy, 50, a partner in the law firm of Landy, Marr & Associates and a member of Shaar Shalom Synagogue in Thornhill, was born in England and lived in South Africa for 13 years before moving to Canada more than 30 years ago. While in Johannesburg, he was active in several youth groups "that covered the spectrum," including Habonim, Betar and Bnei Akiva. His late father was a rabbi.

Landy's wife Janice is incoming president of National Council of Jewish Women, Toronto section.

"My father instilled in me the importance of community work and the beauty of what our religion has to offer. Growing up in South Africa we were sensitized to social conditions and politics at an early age, particularly as they related to Zionism and Israel," Landy said.

Canada, he said, is one of the most dynamic, vibrant Jewish communities in the world outside of Israel, "but we do have some troubling times.

"In Congress, our role is to ensure that here in Canada, politicians and the public are given a balanced and fair assessment of what is going on in the Middle East in a historical context. There is a whole generation of [youth] who are unfamiliar with the history of the Middle East. There will be peace in Israel – there is not a war in history that has not ended – but we have to support Israel in whatever way we can." said Landy.

The three prongs of CJC's mission, he said, are advocacy, representation and defence. "In the defence aspect, we are fighting anti-Semitism, but lately it has taken on a new veneer, particularly with what is going on in the Middle East."

In terms of advocacy and representation, he said, CJC must brief politicians on matters of importance to the Jewish community, and meet regularly with ministers and with the prime minister.

Keith Landy

Congress must remain relevant and show leadership, said Landy. "There has been a

Continued on page 18

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Responding to readers

From the editor's desk

Normally, I do not respond to letters to the editor. I do not believe it is appropriate for the editor or for reporters to "have the last word" over readers.

Apart from our Guest Voice column, which is reserved for unsolicited reflections or opinions from readers, the letters-to-the-editor page is the only spot in the paper available to readers to express themselves freely. Thus, that spot, in a certain sense, "belongs" to our readers. As a result, we give readers relatively wide latitude to comment on what they have read in the paper.

However, there are exceptions to that policy. For example, a reporter is entitled to respond briefly to a letter in which he or she is specifically mentioned to correct an erroneous or unfair assertion. And sometimes the language used in a letter may warrant editorial response. Such is the case with the letters in today's issue.

Those readers reacted strongly to the proposition that accompanied two photographs on page one of the April 12 *CJN* issue that there were "different values underlying Palestinian and Israeli societies." Their reactions included accusations of "hate-mongering," "racism" and "bigotry," among others.

I accept that people would disagree with that proposition; I accept, too, that the proposition may have been clumsily phrased, and that the photos do not prove the proposition, as one of the letter writers pointed out. But I reject any reliance upon insult and aspersion.

Moreover, I still believe the proposition itself to be valid.

The photos, by coincidence, arrived in our office the same week. One showed a group of young Israeli teens grieving at a cemetery. The other showed a group of young Palestinian boys, all of them appearing to be under the age of 10, in junior-size battle fatigues, "training" with toy guns during a rally by Islamic Jihad against Israel.

The juxtaposition of the photos did not suggest, nor would we ever suggest, that Palestinians do not grieve when they suffer loss. That would indeed be abhorrent and repulsive.

Nor did it imply that Israeli boys do not train with weapons. That would be factually incorrect, although weapons training in Israel occurs when Israeli youth are inducted into the army.

The Israeli boys were grieving for their friend Naftali Lantzkoren who was killed by a suicide bomber. Naftali himself was still a child, only 14 years old. The bomber, who targeted him and his friends waiting for their school bus, was sent by Islamic Jihad, the very group "training" the young Palestinian boys in that page one photo.

For what purpose, one might ask, are those young boys training? And what do they learn as they train? According to Sheikh Ibrahim Sirbil, head of Islamic Jihad's Al-Aqsa battalion, "We want to liberate Palestine from the Jordan River to the Mediterranean Sea." To ensure the young charges do not forget their lesson, Jihad's logo makes it plain: "Kill them [Jews] wherever you find them. Uproot them from where they evicted you."

Hamas provides the same "training" to young Palestinians. "We are in a state of war, and in a state of war, all Israeli targets are legitimate," Prof. Ismael Abu Shanab a local Hamas leader recently proclaimed, explaining why his conscience was not bothered by the targeted slaughter of Israeli children.

Even if we accept, for argument's sake, that Islamic Jihad and Hamas do not represent mainstream Palestinian society, where are the voices of the mainstream condemning wanton murder and terror? Yasser Arafat, the leader of mainstream Palestinian society, has never once criticized, let alone condemned, *in Arabic*, to Palestinians, the purposes or the tactics of Islamic Jihad and Hamas. He has never told his people, in Arabic, to abandon forever the dream of dismantling Israel.

In fact, the reverse is true. In the legislative assembly of the PA, political leaders demand the right of full return for Palestinian refugees. On the ground, a PA sniper trains the crosshairs of his rifle on a 10-month-old baby. In schools, children are taught the arithmetic of detesting Jews. In mosques, worshippers are incited to kill Jews.

Palestinian political, military, educational and religious leaders continue to inculcate into their society values that are antithetical to democratic values: respect for human life, the rule of law and compromise.

A simple example relating to the commemoration of Yom Hashoah last week is illustrative of the values espoused in mainstream Palestinian society. The official PA newspaper *Al-Hayat Al-Jadida* wrote: "Employing scientific and chemical evidence, [a recent book] proves that the figure of six million Jews cremated in the Nazi Auschwitz camps is a lie… as the most spacious of the vaults in the camp could not have held even one percent of that number.

"We are concerned that these dramatic cries regarding the holocaust… are intended to cover up the corresponding holocaust, that which Zionism is now producing… against the Arabs in Palestine."

No one would deny that David Irving and Ernst Zundel for example, mourn and grieve when their loved ones die or are killed. But would anyone deny Irving and Zundel have "different values" than we do? Is it not cause for regret that they do?

—MBD

See JN

MISHNAH CEREMONY: Joshua Hochman, a Grade 5 student at the USDS Bayview campus, holds up the "Ten Commandments" during the Mishnah ceremony play held recently at the school.
[Dominique Grunberger photo]

Several Jewish high schools make the top grade

Fraser Institute report card issues ratings

By ANNA MORGAN
Staff Reporter

TORONTO — Several Jewish schools have placed in the top category in the recent rating of provincial high schools.

However, many educators are questioning the validity of the rankings based on information obtained from the Ontario Ministry of Education which receives the data from each school.

The *Report Card on Ontario's Secondary Schools* was prepared by the Fraser Institute, a Vancouver-based company. It ranked Ontario's high schools using several academic criteria – including the number of students taking advanced level courses, percentage of courses passed, number of core subjects taken in Grade 12 and OAC (Grade 13), and the gap in marks between boys and girls in advanced Grade 12 English and math.

The Ottawa Torah Institute and Ner Yisrael Yeshiva College scored perfect tens. Beth Jacob High School for Girls scored 9.1.

The Bnei Akiva Schools – which includes Ulpanat Orot Girls' School and Or Chaim Boys' School – scored 4.9.

The Fraser Institute did not provide an overall rank for The Community Hebrew Academy in Toronto because it did not feel that it had enough information available from the Ontario Ministry of Education.

"We are very puzzled as to why CHAT's rating wasn't listed," Paul Shaviv said. "We file the appropriate records with the ministry every year.

"We did note that several other schools were also not ranked because of insufficient data."

Shaviv, the school headmaster, said that while he believes that CHAT's academic record is well known, a real measure of a school would be to compare the kids when they leave the school to what they were like when they came in.

CHAT is a community school that takes in all students – including ESL (English as a second language) and special education students.

"The fact that 99.4 percent of all courses taken at our school were at an advanced level is an exceptional statistic," Shaviv said.

CHAT, the only co-educational Jewish high school on the list, shows an escalating gender gap – with girls doing better than boys in language arts and math.

Rabbi Eliezer Ben-Porat, dean of the Ottawa Torah Institute believes that his school achieved a ranking of 10 because of a very high quality student body.

"The students come here because they're motivated and want to be here."

The school, which has 28 students is not co-ed, with the girls and boys learning in different parts of the city. The principal of the secular studies is Jack Shapiro.

"Some of our classes have only two or three students. A large class would have seven students," Ben-Porat said.

Norman Smith, the principal of the Bnei Akiva Schools has some questions about the Fraser Institute's numbers.

"In previous years, we scored 10 and, as far as I can tell, not that much has changed in our school to account for the drop in the rating," Smith said.

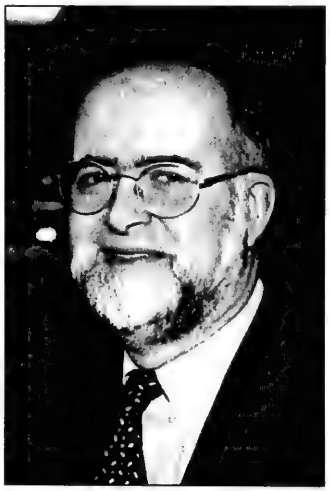
"However," Smith said, "we have to be careful looking at any ranking system. A lot of things go into understanding educational statistics. They're not hockey scores."

Rabbi Akiva Stefansky, the principal of Beth Jacob High School for Girls, said that his school focuses on building the personality of each of its students.

"Our students are educated in a totally Jewish environment that doesn't adjust to the whims of pop culture.

"The fact that they managed to do so well must mean that the quality of our education is very strong," Rabbi Stefansky said.

David Wagman, the principal of Ner Israel, said he is very proud of the students, teachers and rabbis who have supported the school, and credit should go to Tom Widrich, the former principal. However, Wagman feels that these kinds of tests can be very misleading.



Paul Shaviv

"In many ways, these kinds of rankings are simply testing the socio-economic backgrounds of families.

"Ranking schools according to the criteria used is very dangerous," Wagman said.

"Schools who are doing great jobs raising literacy rates," he noted, "could get phased out because of these kinds of tests."

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Yom Hashoah commemoration draws 2,000

By RON CSILLAG
Staff Reporter

TORONTO — Over 2,000 people braved a spring chill last Wednesday night at Earl Bales Park for the community's annual Yom Hashoah V'Hagvurah commemoration, and to pay homage to two gentile families brave enough to have made a difference.

Israel's consul general in Toronto, Meir Romem, on behalf of Yad Vashem in Jerusalem, presented Righteous Among the Nations medals to Catharina Robbertsen, 86, and Gabriele Chvedukas, 83, in recognition of their families' heroics during World War II.

The Robbertsens – Catharina and her parents Hendrik and Lina – were the only Protestant family in a small town in southern Holland. They were honoured for having sheltered seven Jews in their farmhouse in 1943 and 1944, including a woman who gave birth while in hiding.

"It was a question of life and death," Robbertsen, who lives in Scarborough, told reporters. "These people really needed help."

Chvedukas, who lives in Mississauga, accepted the medal on behalf of her parents, Ignas and Elena Anuzis, who hid young Hasia Gaslevich shortly after the Nazis invaded Lithuania. When the Anuzis' suffered economic hardship, they sent their charge to live with their son in Kovno. The family also gave refuge to other Jews, including two young girls.

CHAT students remember

See page 20

Gaslevich now lives in Haifa, and tracked down the Anuzis in the United States after the war. The family came to Canada in 1948.

"I am so honoured," Chvedukas said later in a frail voice.

The intermingling of young students and Holocaust survivors exemplified the theme of this year's service, From Persecution to Survival. The evening was billed as the largest such commemoration outside Israel.

Volunteer Rachel Iskov helps, from left, Gabriel, Irene, Emma and Teddy Csillag – the children and parents of *CJN* reporter Ron Csillag – light candles at last week's community Yom Hashoah service. [Ron Csillag photos]

Catharina Robbertsen, (left) designated Righteous Among the Nations, lights a memorial candle with help from volunteer Rachel Iskov.

Six memorial candles were lit, each representing the Holocaust's six million Jewish victims, the 1.5 million children murdered, the children of survivors, partisans and resistance fighters, and Allied forces. Robbertsen lit the candle for the Righteous Among the Nations.

Students at several Toronto day schools recited various reflections, and dramatic English, Yiddish and Hebrew readings were interspersed with songs and prayer.

Two local survivors, Faigie Libman and Elly Gotz, recounted their personal, harrowing tales of how they survived during the Holocaust. Libman, a longtime teacher at Associated Hebrew Schools, survived the Kovno Ghetto and three labour camps. Gotz, a well-known Holocaust educator and volunteer, also survived Kovno as well as Dachau.

Members of General Wingate Branch 256 of the Royal Canadian Legion and the Jewish War Veterans of Canada marched the colours on and off. Cantor Yaacov Motzen led the recitation of *Kel Malei Rachamim* and *Zog Nit Keynmol* (the Partisan's Song). Rabbi Moshe Stern sounded the shofar.

The next day, Ontario Lieutenant Governor Hilary Weston opened the government's speech from the throne by acknowledging Yom Hashoah.

"Today, on Yom Hashoah, we pause to remember victims of the Holocaust," Weston stated. "We join citizens around the world in pledging, 'Never again.' "

Also last week, the Canadian Holocaust Remembrance Association sponsored a Holocaust memorial service at Beth Radom Congregation, officiated by rabbis David Bagley and Philip Scheim.

As well, B'nai Brith Canada conducted its annual Unto Every Person There is a Name service in Toronto, Guelph, Peterborough, Kingston, Unionville and Winnipeg.

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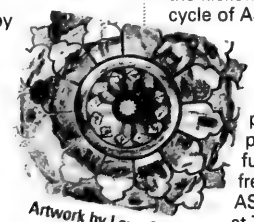
ASHKENAZ PRESENTS ILLUMINATIONS: VISIONS OF THE POETS, PROPHETS, AND SAGES

This spring, the ASHKENAZ cultural calendar is highlighted by the upcoming "Illuminations: Visions Of The Poets, Prophets, and Sages" visual art show. This exhibition can be viewed at the Liss Gallery from May 4-13, proudly presented in conjunction with UJA FEDERATION as part of the Jewish Toronto Tomorrow Initiative.



Artwork by Laya Crust

AN ART SHOW LIKE NO OTHER

Ian Leventhal, Curator, Illuminations

A feast for the eyes and soul, "Illuminations" is curated by one of Toronto's best-known visual artists, Ian Leventhal. The exhibition features over 50 paintings from eight prominent Toronto-based artists whose works reflect their personal spiritual odyssey through Jewish literary masterpieces. Dubi Arie, Laya Crust, Gina Godfrey, Ian Leventhal, Heather Levine, Lisa Rotenberg, Judy Singer and Pedie Wolfond have all drawn upon the 4,000 year-old history of Jewish writings for inspiration. The Five Books of Moses, the Psalms, the Prophets, and Yiddish poetry have all proved fertile ground for their vision. Through the artists' eye, the viewer is confronted with a visual interpretation of a cornucopia of Jewish thought, from the sacred to the secular.

L-R: Helen Daniels, David Buchbinder, Ron Hoffman, Ian Leventhal, Heather Hoffman

FESTIVAL DATES CONFIRMED

"Illuminations" is also the kickoff to the next cycle of ASHKENAZ programming. Over the next 16 months, the ASHEKNAZ Foundation will be presenting exciting artistic performances, educational programs and unprecedented fundraising events, increasing in frequency and culminating in the ASHKENAZ Festival, taking place at Toronto's Harbourfront Centre from August 26-September 2, 2002.

As one of the premiere arts and world cultural festivals in the beautiful meeting place that is Toronto, ASHKENAZ crosses the religious divide. Jews and non-Jews alike find common ground in the mutual enjoyment of traditional and contemporary Yiddish music and art. For the first time in 50 years, Yiddish traditions have made it onto the centre stage of Canada's cultural mosaic.

In the coming months, detailed information will become available about the programs leading up to ASHKENAZ 2002.

JTT – THE FUTURE IS HERE

Jewish Toronto Tomorrow (JTT), UJA FEDERATION's initiative to ensure a bright future for Toronto's Jewish community, is partnering with Ashkenaz- which showcases Jewish arts and culture through a popular festival and other events.

JTT exemplifies the new philanthropy which is based on cooperative relationships which match the needs of various community organizations with the vision, interests, and experience of philanthropists.

"For many Jews, the world-renowned Ashkenaz Festival is a powerful link to Jewish life and Jewish history. We're proud to help so many people discover the heart and soul of their heritage," said Gloria Snow, Director of JTT's Capital Projects.

"We're thrilled that Jewish Toronto Tomorrow shares the same passion that we do for our Jewish culture, our Jewish roots and the rich Yiddish language. Because of this shared passion in all things Jewish, we'll be able to organize the best and biggest Ashkenaz Festival ever next year," adds Helen Daniels, Ashkenaz chair.

JTT is the most ambitious initiative in the history of Jewish Toronto, bringing together community planning and fundraising in a logical, hands-on, cutting edge way to meet the needs of a dramatically growing Jewish population. To find out more about JTT and the new philanthropy call 416.631.5828 or visit jewishtorontotomorrow.net.

The Liss Gallery, showcasing the Illuminations Art Show, is located at 978 Eglinton Avenue West.

Gallery hours:	Tues, Wed, Fri.	10am-6pm
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THE ORIGINAL RED LINE OR THE NEW RED LINE WE DREW AS A LAST GASP MEASURE?
UH.. THE NEW NEW RED LINE WE DREW BELOW THAT ONE!
Oi!
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Yom Hazikaron, Yom Ha'atzmaut

This editorial appeared in The CJN *six years ago. In light of recent events in the Middle East, we republish it. Yom Ha'atzmaut is on Iyar 5.*

A story is told about a Jew from Canada who visited Jerusalem on Yom Hazikaron, the day set aside by the Knesset to remember Israel's fallen soldiers. He went to Har Herzl to take part in the remembrance ceremonies. As often happens in the hills of Jerusalem in early May, even before noon, the sky was a very deep blue, the kind of blue that falls closer to violet than to green, the kind of blue that must be t'chelet. A mild breeze blew from the valley to the west, cool against the sun, carrying whispers through the branches of the pine trees. And the quality of the light was dazzling, allowing the eye to see the smallest detail on the furthermost horizon.

There were many people on the mountain that clear spring morning, almost all of them hovering for a time near a grave, leaving behind a stone or a flower, a marker of their permanent love.

After the remembrance ceremony, the Canadian happened to notice an old man crying inconsolably at one particular grave site. As he moved closer and could hear the old man's sobbing, he realized the grave belonged to the old man's son. Others, undoubtedly members of the family, tried to comfort the old man and remove him from his anguish and grief. But the old man refused to be comforted and refused to be moved. Instead, he stretched his arms across the grave, embracing the stone, occasionally tracing with his bony fingers the name carved into the rock's hewn face, quietly sobbing.

The Canadian sat nearby, terribly shaken by the old man's loss and overwhelmed by his sorrow. He watched as mourning matched memory and grief poured forth endlessly from the parent like the relentless rays of the sun high above in the deep blue sky.

* * *

The next day, which actually began the night before, the Canadian Jew went out into the boulevards of Jerusalem to celebrate Yom Ha'atzmaut with the rest of Israel. The streets were alive with festival and song. The small park near his hotel was filled with picnics and parties.

By a coincidence of light and timing, he caught sight of a group across the way singing, laughing and dancing. As he approached, hoping to join their circle, he saw in its very middle the same old man whose heart he had seen broken the day before, now swaying and twirling, waving his arms and singing with energy and enthusiasm.

Unable to contain his curiosity, he went over to the old man and asked him politely, in the manner of most Canadians: "Only yesterday, I saw you lie down at your son's grave, calling to heaven, your tears watering the earth. How can you dance and celebrate this way today?"

The old man seemed pleased with the question. "How can I not celebrate this way? My son fought and died so that I would be able to dance this day." The Canadian Jew understood and was immediately welcomed to join in the dancing circle, which he did with joy.

LET OUR PEOPLE GO...

IN PRISON IN IRAN: Javeed Beit Yakov, Ramin Farzam, Nasser Levi Haim, Farzad Kashi, Faramarz Kashi, Ramin Nemati, Shahrokh Paknahad, Farhad Saleh, Hamid Tefileen and Asher Zadmehr. **MIAs:** Ron Arad, Zachary Baumel, Tzvi Feldman, Yehuda Katz, Adi Avitan, Benny Avraham, Omar Souade. **AND** Elchanan Tannenbaum, kidnapped.

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Reader indignation over page 1 photos of *The CJN*, April 12

I was appalled to see the deliberately manufactured imagery on the cover of *The CJN* – imagery that was tantamount to hate mongering. The caption below the two central photos stated that "these two photos... starkly depict the different values underlying Palestinian and Israeli societies."

I ask the editors to elaborate upon what claims they are attempting to make about Israeli and Palestinian societies. Is it that Palestinians are uncaring, cold, dehumanized war machines imposing their wrath upon peaceful, warm, humane Israelis?

Such a deliberate misuse of these photos attempts to capitalize upon the grief of Israeli students, a grief that is just as much a reality for Palestinians today, despite what the photographs would have us believe.

Why not publish images of the many homes bulldozed by the Israeli state and the grieving, now homeless Palestinians, or images of grieving relatives of dead Palestinians shot by the Israeli military?

The spread that *The CJN* chose to run, accompanied by that caption, presents a simplistic, self serving interpretation of Israeli and Palestinian societies. The light that it attempts to cast upon these peoples is one of generalized untruths that uphold racism, something as Jewish people I would hope we would be more critical of.

Michael Israel Caplan
Dollard Des Ormeaux, Quebec

* * *

The two photographs that you placed on page 1 should not have been juxtaposed to "starkly depict the different values underlying Palestinian and Israeli societies." The comparison seems to imply that Palestinians do not mourn for their murdered relatives and friends, whereas Jewish Israelis are grief stricken.

Perhaps a more appropriate comparison would have been to show photographs of Palestinians and Israelis mourning the murder of their loved ones in the same week, or alternately, of Israelis and Palestinians preparing for combat the same week. Your readers may see that in those cases, the values of these two societies are not so different after all.

Ruth Spivak
Calgary

* * *

Surely your front page images would have been more poignant had you shown Israeli boys weeping for a slain friend and then training with their weapons – the tragic duality of their lives.

Instead, you show Israeli boys mourning and Palestinian boys training with the caption "...depicting different values underlying Palestinian and Israeli societies." Don't Israeli boys train with weapons and Palestinian boys weep at funerals? The front page reveals only your particular choice of shots, not a difference in values.

Linda Steinman
Toronto

* * *

The caption under your front page photos was the most blatant evidence of bigotry I have ever read in your newspaper.

If some non-Jewish publication had made a similarly foolish conclusion from two photos, juxtaposed as you have, such as Israeli soldiers shooting at a group of rock-throwing Palestinians mourning the death of a child at the hands of Israeli soldiers, we Jews would all be crying foul.

Since when do we fight bigotry with bigotry?

Marlene Fine
Toronto

* * *

I was offended and embarrassed by your front page photo and caption. Surely this is not objective journalism. If a Palestinian paper had published photos with such a caption, illustrating young people grieving over the death of a Palestinian youth and contrasting it with a photo of militant young Israelis, "depicting the different values underlying the two societies," *The CJN* would be quick to denounce it as biased reporting at best, hate literature at worst.

And what could be the purpose of such reporting? To enhance understanding? To promote a peaceful solution? To promote prejudice? Or to incite hatred?

Sharon Grossman
Toronto

Note: Please see editor's response on page 4.

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures. Letters sent by e-mail must also include the sender's municipal address.

Perspectives

Zionism, post-Zionism and values education on a 440-metre track

By SEYMOUR EPSTEIN

On our recent family Pesach trip to Israel, some thoughts about the Jewish State came to me in the strangest place. As we approach Yom Ha'atzmaut, it might be fitting to impart those thoughts – reflections on the values that make Medinat Yisrael worth the struggle. But before that, some background.

When we were living in Jerusalem some years ago, my family frequented the modest running track at the Hebrew University's Givat Ram campus, the Givat Ram 440. My wife and I used it for training in preparation for a Jerusalem half-marathon. Some Saturday nights we would bring our kids for a post-Shabbat run on the unlit track. It was used by other amateurs like ourselves, as well as by school groups, police units and the army. There was even a psychiatrist who brought his patients once a week for running therapy.

However, with all of the athletic enjoyment that I received from this track, I also witnessed some bad moments of poor sportsmanship and weak teaching that stayed with me. One incident in particular I had wanted to record in an op-ed piece, but had resisted writing it at the time.

I was running some miles when a school group arrived with the usual crew of physical education teachers. The teachers were not running themselves. They were merely ticking off times on a clipboard. Not one student was singled out for commendation or critique. No one was having any fun. I had seen this before many times, and disappointed as I was in the members of my profession, I decided to keep quiet and keep running. But then, most of the children left and one of the young teachers, surrounded by three remaining students, lit up a cigarette. That was the proverbial last straw!

I stopped in mid-run and asked her if she was indeed a physical education teacher. She answered affirmatively and puffed away. I asked her how she could smoke in front of her charges. Her answer? "*Ani b'hafsaka.*" (I'm on my break.) Her response was so shattering to me that my run stopped there and then, as did my day's joy.

There was no need for me to lecture her on emulative models, leadership and teaching-by-showing. She missed the whole point. Some people should never attempt brain surgery and others should stay away from the classroom!

Soon after that incident, we lost the whole track to more misguided values when the government decided to stage a Yom Ha'atzmaut show for the Jewish State's 50th anniversary on the site of the Givat Ram 440.

What a disaster that was for the State, the Jewish people and Zionism. The show was mismanaged, mis-staged, and poorly planned. It aggravated many of the tensions present in Israeli society and was highly criticized by almost every element of that same fragile structure. To make it all worse, the track was ruined forever: bulldozed, littered with scrap metal and boulders.

Those two incidents came to symbolize for me the current state of Zionist values: teachers teaching one thing and doing another, and politicians who have lost touch with the true fabric of the society they serve. Please note that I make no mention of right or left, religious or secular, Ashkenazi or Sephardi. As many educators, writers and other observers have already noticed, these are not the issues, but rather the most superficial symptoms of problems that run much deeper.

While post-Zionism as a term is usually used to depict a lesser set of values that have replaced a glorious Zionist past, it can also be used to both describe and prescribe a new revolution that has begun in Israel. That was confirmed for me on this Pesach trip at my old running track.

Some of the very politicians who had destroyed that old track had obviously repented of their sin and built a new state-of-the-art Olympic track with all of the facilities needed for track and field sports.

My wife and I were pleased to see that the public could access it. The amateurs were back and with them a new cadre of Russian coaches and trainers. As I ran my miles, I saw some of the best teaching I have ever witnessed. I saw that rare combination of deep knowledge, pure pedagogic technique and love of the sport that make for a model any child can respect. The work was hard and demanding, but the smiles of achievement were evidence of true enjoyment. I heard a loud *tov me'od* (very good) and a clearer *ochen charasho* (very good), but I also heard critique and instruction given with respect and expectation.

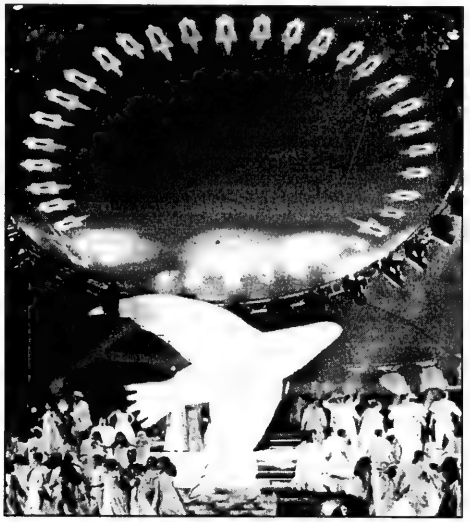
Given my past work with the Joint Distribution Committee in Siberia, I was especially proud that this positive educational experience was mostly a Russian expression of post-Zionist values.

So, in the midst of a new intifadah, I saw every reason to hope for a better Israel striving to deal with the problems from within and without.

You may ask why a Jewish educator like myself has not mentioned Jewish texts, Hebrew, Jewish history and religion, but instead has gone on and on about sports and running tracks. My answer is because you don't teach Jewish values as a separate subject. In the same way that you best learn a second language by learning something else in that language, you learn the best values by practising them in the context of daily life.

New Russian immigrants were on that track along with children of veteran Israelis, Ashkenazim, Sephardim, some people wearing kippot, some wearing tattoos. Heavily armed soldiers a few metres away were guarding a picnic site for the holidays. It was all there in context, but the right teachers in such a well-built classroom put it all in the perspective it needed.

Seymour Epstein is the executive director of the UJA FEDERATION Board of Jewish Education of Greater Toronto.



Above is a scene from the troubled 50th Yom Ha'atzmaut celebration at the Givat Ram track referred to by the author. To the left are scenes of Zionist experiences that express classic Zionist values — teaching Hebrew in Moscow in 1990 and a group of youngsters waiting in 1991 for the plane which carried them from the FSU to a new home in Zion.

[Photos by Israpet and the UIA Keren Hayesod]

Complicated or simple?

David Devor (son of Mildred and the late Johnny) sent me the following under the headline, "Pocket Guide to the Middle East Conflict." It reads as follows:

Rabbi Gunther Plaut in Toronto

One of the most common truisms on earth holds that the Middle East conflict is "complex" and hard to understand. It is not.

There are two and only two "theories" of the Middle East conflict. Let us call them A and B. Most of the world believes A, whose popularity has only grown over time.

Theory A holds that there is a Middle East conflict because the Jews are bad people and are mean to the Arabs and that they mistreat the Arabs and deny them their rights.

Theory B holds that there is a Middle East conflict because the Arabs seek to destroy Israel.

The world used to believe in Theory B. The Israeli political establishment and even the Israeli Zionist Left used to believe in B.

Starting in the early 1980s, the Israeli political establishment shifted from B to A, starting with the left and followed by the centre and even parts of the right. So did most of the American Jewish establishment.

If you believe in A, you think Israel needs to pursue peace through self-depreciation. If you believe in B, you think Israel needs to pursue peace through self-assertion.

If you believe in A, you think Israel must pursue peace by making concessions. If you believe in B, you think Israel needs to pursue peace by *not* making concessions.

If you believe in A, you think Israel needs to pursue peace by using less force. If you believe in B, you think Israel needs to pursue peace by using *more* force.

If you believe in A, you think Israeli settlements are an, indeed *the*, obstacle to peace. If you believe in B, you think Arab ambitions to destroy Israel are the only obstacle to peace.

If you believe in A, you think Oslo failed because it was not pursued vigorously enough. If you believe in B, you think Oslo failed because Theory A is wrong.

Theory A is false and Theory B is correct.

This is the end of forwarded message.

***

Would the argument have equal strength if, at the end, we were told that proposition A is right? I happen to believe that both propositions must be given due consideration. However, I am an observer from afar; Prime Minister Ariel Sharon is Israel's elected leader and he agrees with proposition B.

Canadian thoughts on Yom Ha'atzmaut

Yom Ha'atzmaut, Israel's Independence Day, will soon be at hand. For me, during my elementary day school years, it meant wearing blue and white to school, spending time eating falafel, and enjoying many other Israeli themes that made the day different – and much more fun – than any others.

Darcie Richler in Halifax

I was fortunate to experience Israel firsthand in 1988. My parents decided to take our family there to celebrate my sister's upcoming bat mitzvah, and it was perhaps the best way to educate me about Israeli history and culture. The few weeks that we spent in Israel on that trip opened up my eight-year-old mind to a vibrant country, a place to connect with.

My parents' goal was to find a way to captivate me and my siblings and teach us about this wonderful place, and, to say the least, they hooked us all in.

When I went to Israel on a more extensive trip in 1997, the ideals that the first visit had taught me were reinforced. Travelling through the country again for a longer amount of time, I was able to define a place for Israel in my mind.

For parents contemplating sending their teenaged children to Israel on a trip, if you have a couple of days, I could give you many reasons why you should indeed do so! An essential one would be to make an imprint that we have an obligation to Israel. (People will likely find their "niche of connection" to ensure that they stay involved.)

As a Canadian, it has been hard for me to see things through the eyes of an Israeli this year. We take a lot for granted here and tend to forget how difficult things have been in the region in recent months. I support Israel and the position it has taken recently, yet I often wonder what it must be like to actually be living there at a time like this.

In Canada, we can sing and dance on Yom Ha'atzmaut. We can spend the day any way we like and return to regular life the next day. Most Canadians take their own independence for granted. In Israel, however, this year's Independence Day might be a little different from some others. With the bloodshed on both sides this year, it will be hard for many to rejoice.

Our thoughts in the Diaspora about Israel's independence this year will be bittersweet when we thinks of the continuing human cost. It is more important than ever for us as Canadians to show our support in any way we can, in this time of uncertainty.

For me this year, I will be thinking about a brother-in-law's brother who is now serving in *miluim*, the one-month-a-year reservist call-up. While I sit here and do as I please, he will be thinking of his wife and young child from a distance, so that he can defend his country. Although he had no choice about working in the army for a month, he would do it no matter what. Most of us cannot imagine putting our lives in danger for anything, yet Israeli citizens must do so, for something bigger than themselves.

Israel's Independence Day has changed for us. From now on, aside from celebrating the day, we need to find ways to renew and expand our commitment to Israel. I think that for everything that has been done for those of us who were able to visit Israel, it is the very least that we can do.

Am Yisrael chai.

* * *

One way for university students in Atlantic Canada to connect with Israel is to run (or nominate a colleague) for a position on the APJSF executive. Recruitment is happening now for the new year beginning in September. Let's hear from you at apjsf@hotmail.com or call 902-422-7491 ext. 27.

In addition, www.israelpride.com, the official Web site of the CISPAC (Canada Israel Student Public Affairs Committee) has made a fantastic display showing what we can do. They are the gateway for students on Israeli advocacy, education and fun. If you have not already gone to their site, I suggest that you do.

Winnipeg's youth hit the airwaves

Some members of the Jewish community here are undertaking a new initiative to get young people involved by using the radio to give community information and Hebrew rock 'n' roll a place on Winnipeg's airwaves.

Bryan Borzykowski in Winnipeg

After the death of Yiddishist Noah Witman, the voice of the Jewish community here became a little quieter, but some of us decided to keep Witman's *Jewish Hour* up and running, even if we had to run the programs themselves. This is, in fact, exactly what has happened. Every week, a different person hosts the *Jewish Hour*, and now some young people are getting involved, too.

I am very excited at the prospect of a radio program aimed at Jewish youth. I have written about the struggle to get students involved in JSA and other projects in the community, but I think that radio has limitless potential. If young people were to turn on the radio station as they were driving to school or to hockey or to go shopping, and hear Aviv Geffen, or maybe the alternative tunes of Dr. Kasper, they would instantly get a taste of something Jewish and something they have never been exposed to. At the same time, community events can be discussed and important issues can be brought to light. All it would take would be one car ride to learn valuable information about Jewish culture and life.

The main problem with this is that virtually no one in my age group has any idea that there is a *Jewish Hour*, let alone a cultural radio station in Winnipeg. I didn't know the station existed until about a month ago. I am left wondering why the community has not embraced the *Jewish Hour* and if they ever really will. In the weeks when the program is not run by youth, interesting programs, with music ranging from cantorial selections to klezmer tunes, are proudly produced.

With a Jewish program that has the potential to reach hundreds of listeners, it amazes me that the Jewish community is not taking a stronger approach. There is no publicity for this station, and as a result, no one knows what CKJS is, or that there is a station at 810 on the AM dial.

I would like to see more people aware of this program, but it is hard to do this when you don't have the community support that many other Jewish organizations do. Maybe the community is just apathetic to a new initiative, but it is not hard to see that this station, with all of its potential, will fail if no one is listening or supporting it.

I think one way to help this station succeed is by word of mouth. So far, we have had one youth-oriented show, but hopefully something more consistent can be worked out. Ideally, the grandparents who usually listen to this station will tell their grandchildren about it.

So I call on all the young adults (or anyone else) who read *The Canadian Jewish News*, for help. First, is there something else like this out there, and if there is, what format does that show take? And to everyone, if you were to listen to a Jewish radio program, what would you want to hear? What issues are pressing that need to be discussed? Furthermore, I really need names of good Israeli bands (or Jewish bands) that could be played on the show. I have a lot of ideas as to what should go into the program, but I think it is important to get the input of a variety of people (and what better variety than people all across Canada?) to really make a great production.

This radio program will hopefully become the talk of the community, and with a little support and an increased listenership, we will be able to tap into a medium that can bring Jewish arts and news into your car or your living room. For the Winnipeggers out there, tune in to the *Jewish Hour* every Sunday from 1:30 to 2:30 p.m. on 810 AM.

Please send your ideas to: cjnbryan @hotmail.com.

Wartime massacre in Poland stirs debate

With the appearance of *Neighbors*, Jebwabne, a remote town in northern Poland, has suddenly emerged from obscurity. Originally published in Polish last May, this chilling book recounts an almost forgotten 1941 massacre of Polish Jews.

Sheldon Kirshner in Toronto

What is so unusual about this atrocity is that it was perpetrated not by Germans but by Poles. Poland, having been conquered by Germany in 1939, suffered terribly at the hands of the Nazis. Poles, understandably enough, regard themselves as victims.

But with the publication of *Neighbors*, written by Jan Tomasz Gross, a Polish-born New York University political scientist, Poland's wartime self-image has been tarnished. In *Neighbors*, now available in an English-language edition published by Princeton University Press, the Poles are the perpetrators, the cold-blooded beasts who murdered some 1,600 Jews in a calculated orgy of unbridled violence, while the Germans are the malevolent bystanders.

That ordinary Poles could have stooped so low and clubbed, knifed and burned to death Jewish men, women and children should not be surprising. Pogroms in modern-day Poland, which gained independence in 1918, were not exactly unusual. Think of those that rattled Polish Jews in the wake of World War 1, during the inter-war period, and immediately after 1945. The record speaks for itself.

But until *Neighbors* came along with a resounding thud, Poles had never been implicated in the mass murder of Jews during the Nazi occupation. We know that Poles, in that dark era, betrayed Jews. We also know that still other Poles risked their lives and that of their families to help Jews. But the heartless massacre Gross methodically documents in *Neighbors*, largely dry stylistically, is like a bolt out of the blue, an indelible stain that discolours the fabric of Polish history and forces Poles to come to terms with an ugly facet of their past.

As a matter of accuracy, the terrifying events in Jebwabne actually came to light more than 50 years ago, but were overlooked by the media.

Szmul Wasersztejn, one of the seven survivors, provided the first eyewitness account of the massacre in a 1945 deposition. As a result of his testimony, the murderers were brought to trial in 1949. Twelve of the defendants were given fairly lenient prison sentences, from eight to 15 years, and one man was condemned to death, but the sentence was never carried out.

In 1980, former Jewish residents of Jedwabne compiled a memorial book about their vanished Jewish community. It, too, left little of an impact. Last April, however, the incendiary issue caught fire with the screening of a searing documentary about Jedwabne by Polish filmmaker Agnieszka Arnold. This was followed by a series of front-page articles in the mass-circulation daily newspaper *Rzeczposolita* that lay bare the infamy. Shortly afterward, *Neighbors* was launched at the International Book Fair in Warsaw.

Neighbors has triggered a nation-wide furore in Poland. Poland's president, Aleksander Kwasniewski, having described the pogrom as "an act of genocide," has promised to apologize for it at a ceremony in July. Jozef Cardinal Glemp has called for a thorough investigation of "the causes of such barbaric and hateful attitudes of Poles toward Jews."

Since then, the Polish government has removed a memorial plaque in Jedwabne that blamed the massacre on the Germans, excavated the sites where the Jews were killed, and pledged to investigate the incident.

Gross, who left Poland in 1968 after the outbreak of an anti-Semitic campaign orchestrated by the government, stumbled upon Wasersztejn's deposition in Warsaw's Jewish Historical Institute by sheer coincidence. "I was immediately struck by it...unable to comprehend its full meaning," he said in a recent interview in *The New Yorker*. "This was out of scale...beyond all we knew so far about the war."

Jedwabne, northeast of Warsaw, lies in a picturesque region of Poland intersected by two river valleys. In 1931, judging by census figures, the population was 2,167, of whom 60 percent were Jewish. Many of its Jewish inhabitants earned a livelihood as craftsmen.

On Sept. 1, 1939, the Wehrmacht invaded Poland, briefly occupying Jedwabne. In compliance with Germany's non-aggression pact with the Soviet Union, German troops withdrew from Jedwabne, leaving it to the tender mercies of the Red Army, which had swept into eastern Poland on Sept. 17.

Poles, in anger and resentment, generally claim that Jews welcomed the Soviets enthusiastically. Gross begs to differ, contending that overzealous Jewish support of the Soviets was not "a widespread phenomenon."

Since Jews comprised 60 percent of the local populace, they were employed in the new regime's administration and in state-run factories and co-operatives. Top-level positions were entrusted to Soviet citizens.

In any case, Poles felt the brunt of the Soviet occupation, Gross acknowledges. Members of the Polish elite were arrested or deported. Private property was expropriated. Religious institutions and churches, as well as synagogues, were closed.

Poles greeted the Wehrmacht quite warmly when it marched into Jedwabne on June 23, 1941. Jews, fearing the Nazis far more than the Bolsheviks, lay low. They had reason to be frightened. Within a day of entering Jedwabne, the Germans ordered Jews to burn holy books and Torahs, and tolerated a reign of terror against Jews.

"From this day on a horrible chain of suffering and torments began for the Jews," Wasersztejn said in his deposition. "Poles were the main tormentors, as they mercilessly beat (Jews)."

Gross is uncertain where the initiative to kill the Jews came from, the Germans or the Poles, but he is convinced that the pogrom would not have occurred without a Nazi presence. Having made this observation, Gross argues that it was co-ordinated by the town's mayor, Marian Karolak. "He is certainly the evil spirit of this tragedy," he writes.

On the morning of July 10, the Gestapo met with Karolak and members of the town council. When the Germans were asked what plans they had in store for the Jews, they replied unanimously that they must all be killed. Gross speculates that sheer anti-Semitism, as well as material greed, motivated the pogromists, Hitler's willing executioners. He also tells us that the Jedwabne massacre was preceded by pogroms in the nearby towns of Radzilow and Wasosz, but they are mentioned only in passing.

After this meeting, the bloodbath in Jedwabne was unleashed. Local hooligans, armed with axes, knives and clubs studded with nails, went on a rampage. In one instance, they ordered 75 of the youngest and healthiest Jews to lift a huge monument of Vladimir Lenin the Soviets had erected in the centre of the town. Under a rain of horrible blows, they carried it to a designated place. There they were butchered and thrown into a pit along with the statue.

The vast majority of Jews were herded into a barn. Wasersztajn, in his testimony, said: "Then the barn was doused with kerosene and lit, and the bandits went round to search Jewish homes to look for the remaining sick and children. The sick people they found they carried to the barn themselves, and as for the little children, they roped a few together by their legs and carried them on their backs, then put some of them on pitchforks and threw them onto smouldering coals. After the fire they used axes to knock golden teeth from still not entirely decomposing bodies."

Wasersztejn, his brother and five other Jews survived the pogrom. They were saved by two Polish farmers, Antonina and Aleksander Wyrzykowski, who lived in the hamlet of Janczewko. The couple hid the fugitives for almost three years, providing them with food and shelter.

Gross believes that the story of the Jebwabne pogrom would have receded from memory had the Wyrzykowskis not hidden Wasersztejn. But their good deed did not go unpunished. In the aftermath of the war, the Wyrzykowskis were hounded out of Janczewko. After Aleksander's death, Antonina immigrated to the United States.

Gross does not believe that the Jedwabne pogrom was indicative of Polish behaviour during the war. "This was not representative of a wider trend," he told *Time* magazine recently.

It is clear, though, that the tragedy in Jedwabne has shorn Poland of its innocence and, perhaps, blackened its soul.

As Abraham Lincoln proclaimed in 1862, "We cannot escape history."

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Gold urges Arafat to end campaign of violence

By SHELDON KIRSHNER
Staff Reporter

TORONTO — Israel will not allow the Palestinians to convert their current campaign of violence into political gains, Dore Gold, Prime Minister Ariel Sharon's adviser, asserted last week.

Speaking from Jerusalem in a conference call with Canadian and American reporters, organized by a public relations firm in New York City, Gold reiterated Israel's position on this issue.

Israel, he declared, will not resume peace talks with the president of the Palestinian Authority, Yasser Arafat, unless he calls off the intifadah.

"The violence must come to an end. On this point, Israel must remain principled."

Gold, Israel's former ambassador to the United Nations, warned the Palestinians they will not soften up Israel by force. "We won't reward this violence with concessions."

Claiming that Palestinian residents of the West Bank and Gaza Strip are growing impatient with Israel's blockade, Gold said, "Arafat is gaining nothing from this policy of violence. It is a dead end for him."

Urging him to return to the negotiating table, Gold observed, "The only way out of the current morass is to come to a more limited agreement. It's what is doable."

He was referring to Sharon's preference for interim pacts rather than a final accord with the Palestinians, the option chosen by his predecessor, Ehud Barak.

Asked whether Sharon's offer of 42 percent of the West Bank was a sufficient enough incentive for the Palestinians to stop the intifadah, Gold replied: "Arafat understands that he needs a better situation for his people on the ground, and that he won't get what Barak offered."

At last summer's Camp David summit, Barak was reportedly ready to relinquish more than 90 percent of the West Bank and Gaza, among other concessions, in exchange for an end-of-conflict agreement with the Palestinians.

Gold argued that Israel cannot enter into final status discussions with the Palestinians because the gaps in their respective positions on such key issues as borders and refugees are still too wide.

"It's better to try for something more doable."

Warning the Palestinians not to equate the West Bank and Gaza with southern Lebanon, from which Israel withdrew unilaterally last May, Gold said that Israel will not vacate these areas under military pressure.

"Israel won't run away from this problem in exhaustion," he said, reminding reporters that the West Bank and Gaza are close to its population and industrial heartland.

Dore Gold

In a reference to Israel's incursion into the Gaza Strip after the Israeli Negev town of Sederot came under Palestinian mortar fire last week, Gold said Israel had no intention of reoccupying territory transferred to full Palestinian control under the Oslo peace process.

"Israel moved 800 metres to one kilometre into Area A to remove mortar positions," he said of the controversial raid following the mortar attack on Sederot.

Gold said that Israel had no alternative but to demolish Palestinian bases close to its border. "It's a situation no country can live with, and [it] will become worse if we ignore the attacks."

Accusing the Palestinians of crossing a "red line" by lobbing mortars into a city in Israel itself, Gold vigorously denied reports that the Israeli army had hastily withdrawn from a pocket in Gaza under American prodding.

Shortly after U.S. Secretary of State Colin Powell characterized Israel's raid as "excessive and disproportionate," Israel announced it would immediately pull out of a one square kilometre area it had captured 24 hours earlier.

Powell made the statement after an Israeli army commander suggested that Israel would hold the swath of land for "days, weeks and months."

Claiming that Israel had decided to withdraw before receiving Powell's message, Gold said the Bush administration, far from being hostile to Israel, has a fundamental understanding of Israel's refusal to negotiate under duress.

"The U.S. understands the overall situation we face...and who's behind the violence," he added.

Gold expressed confidence that the United States would help Israel, firstly by countering Arafat's strategy of trying to win concessions through violence and, secondly, by continuing to oppose the insertion of an international peacekeeping contingent in the West Bank and Gaza.

"We have firm American support on these two points," he said.

Describing Arafat as less than a perfect partner, Gold said he hopes he will change his ways and negotiate his differences with Israel by diplomatic means.

"With persistence, determination and patience, we can change Arafat's approach," he said after voicing disappointment that Arafat had not transformed himself into "a kind of Nelson Mandela."

Saying that Israelis face an onslaught of mortar and sniper attacks, as well as suicide bombings, Gold lambasted Arafat for having taken the "strategic decision" to ignite the intifadah.

He claimed Arafat escalated the uprising because Barak's response was not forceful enough.

Gold accused Arafat's security apparatus, particularly Force 17, of being behind the violence.

He said the Palestinians have fired 80 mortar rounds into Gaza and Israel so far.

In responding militarily to their mortar offensive, Israel tries not to harm innocent Palestinians, he noted.

Gold said Israel has no interest whatsoever in becoming embroiled in a regional war.

In a parting remark, he congratulated Canada for having voted against a recent United Nations proposal to convene the high contracting parties to the Fourth Geneva Convention.

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In the recent elections a large majority of Israeli Jews threw off what seemed like an intoxication with peace and basically announced that the current "other side" was no longer a partner.
Where do we go from here?

"Can Zionism Recapture the Jewish Soul?"
Thursday, May 3rd, at 8 p.m.

So many in the world Jewish community have spoken of the current "post-Zionism age." We nevertheless persist in asking the question: "Is Zionism dead?" Or is a concerted effort needed to reawaken Zionist aspirations for a new generation?

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Day, CA drop lawsuit threat against Raphael

By RON CSILLAG
Staff Reporter

TORONTO — The Canadian Alliance and leader Stockwell Day have quietly backed off from a threat of legal action against a prominent Toronto lawyer and Jewish activist over the latter's linking of Day to Holocaust deniers.

Last Nov. 6, three weeks before the federal election, Bert Raphael wrote a letter to the editor of the *Toronto Star* in which he called on Day to reassure the Jewish community that prominent Holocaust deniers, who were rumoured to have infiltrated the Alliance, had no place in the party.

Bert Raphael

In the letter, Raphael noted that Doug Christie, the Victoria lawyer who has defended several Holocaust deniers, "appears" to have infiltrated the Alliance and "apparently" endorsed Day for prime minister.

About a week later, Raphael received an aggressively worded letter from Toronto lawyer Jack Berkow, representing the Alliance and Day. The missive warned that Raphael had 48 hours to ensure that "defamatory and libelous" comments contained in the published letter were retracted, and that Raphael apologize "in a form acceptable to us."

Raphael wrote back saying he had no intention of asking the *Star* to retract his letter, nor of apologizing.

The Alliance and Day never responded, and the time window in which legal action can occur has elapsed.

"It's over and done with," Raphael told *The CJN* last week. "If nothing else, this shows [Day] has a total lack of conviction.

"You would think," he continued, that Day "would have learned" from an earlier debacle over a defamation suit launched by Alberta lawyer Lorne Goddard, which was eventually revealed to have cost Alberta taxpayers some $800,000.

Stockwell Day

Berkow had charged that the "clear implication" of Raphael's letter was that Christie "is an active supporter of Stockwell Day and the Canadian Alliance, and that by accepting Mr. Christie's support, Mr. Day has somehow associated himself with the Holocaust-denying views of some of Mr. Christie's former clients, such as Ernst Zundel and James Keegstra."

Those allegations "are completely false and have been thoroughly refuted on the public record."

Berkow went on to quote a letter Day had written to the *National Post* in which Day spoke out against racism, anti-Semitism, Western separatism and in support of bilingualism. Berkow also referred to an apology issued by the *Vancouver Sun* for a letter associating Day with hatemongers and racist educational materials.

Berkow argued that Day had courted and won Jewish favour across the country, adding, "It would in fact be accurate to say that Mr. Day is both privately and publicly pro-Jewish."

The exchange took place in the heat of last fall's election campaign, in which the federal Liberals were pummeled for having supported an anti-Israel resolution at the United Nations, while Day came out in support of the Jewish state and public funding for Jewish schools.

> *'Total lack of conviction'*

But Raphael, a longtime advocate on behalf of Israel and local Jewish causes, is unimpressed.

"Who in their right mind, just before an election, would think of doing this over a letter to the editor?

"At least have the courage of your convictions, and follow up."

Alliance communications director Ezra Levant defended Day as having a "strong friendship" with the Jewish community, evidenced, he said, by the fact that Day is the only federal leader scheduled to address the national plenary of Canadian Jewish Congress next month.

Levant was quoted recently as saying he still believes Raphael's remarks were defamatory. Asked why, then, the Alliance did not pursue legal action, he said: "You don't go after a gnat with a sledgehammer. We have bigger fish to fry, like Jean Chrétien."

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Toronto yeshiva bocher helps run Siberia seder

By PAUL LUNGEN
Staff Reporter

TORONTO — In the Western imagination, Siberia is a land of vast expanses, harsh exile and hard labour.

With the collapse of the Soviet Union, the stereotypes of Siberia may be receding but its isolation remains. For Jews living in the city of Irkutsk, about 5,000 km east of Moscow just north of the Mongolian border, you can't get much farther off the beaten track anywhere in the Former Soviet Union (FSU).

Set in the midst of the Siberian taiga, or forest, not far from Lake Baikal, Irkutsk is home to a Jewish community of 4,000. And like Jewish communities elsewhere in the FSU, the Jews of Irkutsk are enjoying something of a cultural renaissance as they freely explore their Jewish heritage unhindered by government harassment.

After 75 years of Communism, however, memory of Judaic traditions is somewhat vague, so like their co-religionists in many other cities of the FSU, the Jewish community was aided in celebrating Passover thanks to the efforts of students dispatched by the Lubavitch movement.

Mendy Zaltzman of Toronto along with Levy Wolovosov of Boston, travelled to Irkutsk to help the community prepare for Passover, conduct community seders and connect the local Jews to the wider Jewish world.

Irkutsk has an advantage over other Siberian communities, Zaltzman noted. It is home to the only synagogue in Siberia, which attracts 30 worshippers on Friday night and about 40 people for Shabbat daytime services.

The seders, held in a rented hall, were even more popular, with 250 participating the first night, 150 more attending on the second night. Seder-goers consumed matzot, grape juice, kosher fish, and meat shipped to the community from Moscow.

They followed the seder in Russian-language illustrated Haggadot provided by the Russian Jewish federation in Moscow. Few Irkutsk Jews understand Hebrew (some older community members speak Yiddish), so the seders were conducted with the assistance of a Russian translator. The crowd was mixed in age, with more young people attending on the second night, Zaltzman said.

Mendy Zaltzman (standing, right) and Levy Wolovosov meet a group of Jewish women in Irkutsk, Siberia.

Zaltzman, whose father heads the Russian Jewish community in Toronto, was struck by the Irkutsk Jews' lack of knowledge about Judaism.

"Most people really don't know anything," he said. "But they have a thirst" to expand their knowledge.

Zaltzman was peppered with questions about Jewish life in the Diaspora, including Toronto, and he observed that local Jews were familiar with the situation in Israel. Pictures of the Jewish State decorated the synagogue walls and the matzot they ate originated in Israel.

Despite the community members' lack of material possessions, "I didn't see a desire to leave Russia," he said, However, "they were all very interested to hear about Jewish life outside Russia."

Zaltzman was told the community experienced little in the way of anti-Semitism and they described a visit by Russian President Vladimir Putin six months ago to the new Jewish federation building in Moscow. The visit was a source of pride to Irkutsk Jews and they believed it signalled a real acceptance by the Russian leadership of the Jewish presence in Russia, Zaltzman was told.

Irkutsk, with a population of 650,000, was one of 365 cities in the FSU to hold community seders. Four hundred Lubavitch students, including his brother Zalman, were dispatched to assist in Passover celebrations in many of the cities, he said.

Irkutsk has held community seders for at least three years and the Joint Distribution Committee regularly aids the community with badly needed supplies like food and medicine, Zaltzman said.

Following his visit to Irkutsk, Zaltzman flew back to Moscow for a visit, where he and other black-coated Lubavitch students were harassed with shouts of "heil Hitler" about one block from Red Square.

He and other students also visited the town of Lubavitch in Belarus (formerly White Russia), where the third and fourth Lubavitch rebbes are buried.

Centre for Jewish Studies
at York University

The Leonard Wolinsky Lectures on Jewish Life and Education

Josephus: Roman or Jew?

Sunday, May 6, 2001 – 3:00 p.m.

Louis H. Feldman (Yeshiva University)
"Josephus and the Bible"

Tessa Rajak (University of Reading, England)
"Josephus in the Diaspora"

Once a celebrated, young military leader in the Judean Revolt against Rome, Josephus Flavius became a turncoat. Later living in exile in Rome, he wrote accounts of the wars in which he had fought and the history of the people to which he belonged. But which people was really his, the Jews or the Romans? Professors Feldman and Rajak will address that question and others in this symposium on Josephus, whose life in two worlds foreshadows some burning questions of contemporary Jewish life.

The lectures will take place in the Glendon Dining Hall, Glendon Campus, of York University, 2275 Bayview Avenue. (Parking in the upper lot, near the hall.)

The Wolinsky Lectures are sponsored by the Centre for Jewish Studies, the Faculty of Arts, and the Faculty of Education of York University in cooperation with the Toronto Board of Jewish Education. **Inquiries: Tel: 416-736-5823; Fax: 416-736-5344; Email: michaelb@yorku.ca**

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SUNDAY, MAY 6

8:00 a.m. Registration opens

9:00 a.m.-9:45 a.m.
Session 1: **ANNUAL GENERAL MEETING**
- Appointments of Honorary President and Board of Governors' Chair
- Brian A. Finestone Memorial Award & Monroe Abbey Award presentations

9:45 a.m.-10:45 a.m.
Session 2: **SCHOOL FUNDING**
Moderator: Dr. Seymour Epstein, *Executive Vice-President, Toronto Board of Jewish Education*
Speakers: Tina Molinari, MPP;
Ed Morgan, *incoming CJC Ontario Region Chair*;
Dr. Bernard Shapiro, *Principal, McGill University*

11:00 a.m.-12:30 p.m.
Session 3: **JEWISH ADVOCACY IN CANADA**
Facilitator: Jim Carr, *journalist*
Speakers: Stanley Hartt, *former Chief of Staff, PMO*; Allan Kaufman, *former campaign manager for Minister of National Defence*; Michele Landsberg, *Toronto Star*
Respondent: Art Hagopian, *President, Canadian Ethnocultural Council*

12:30 p.m.-2:00 p.m. Box lunch
1) **HOLOCAUST RESTITUTION ISSUES**
Moderator: Rabbi Dr. Gunther Plaut, *Holy Blossom Temple*
Speakers: Neal Sher, *Chief of Staff, International Commission on Holocaust-Era Insurance Claims*; Elan Steinberg, *Executive Director, World Jewish Congress*

2) **CHILD POVERTY**
Moderator: Dr. Elaine Todres, *consultant, Elaine Todres and Associates*
Speakers: Rabbi Arthur Bielfeld, *Temple Emanu-El*; June Callwood, *noted author*; Teri Kay, *Director, Family and Community Service*; Claire Morris, *Deputy Minister, Human Resources Development Canada*

3) **ISSUES FACING JEWISH STUDENTS ON CAMPUS**
Facilitator: Zac Kaye, *Executive Director, Jewish Campus Services of Greater Toronto*
Panelists: Michael Jankelowitz, *Liaison to Foreign Press & Media, Jewish Agency for Israel*; University students

4) **REGIONAL JEWISH COMMUNITES OF ONTARIO**
Advisory Council Meeting

2:15 p.m.-3:30 p.m.
Session 4: **THE MIDDLE EAST/JERUSALEM**
Greetings: H.E. Haim Divon, *Israel's Ambassador to Canada*
Facilitator: Steve Paikin, *host, TVO*
Speakers: H.E. Rabbi Michael Melchior, *Deputy Foreign Minister, Israel*; Irwin Cotler, M.P.

4:00 p.m.-5:30 p.m.
Session 5: **MEDIA MATTERS**
Facilitator: Mordechai Ben-Dat, *Editor, Canadian Jewish News*
Speakers: Michel C. Auger, *Journal de Montréal*; Marcus Gee, *Globe and Mail*; Tom Rose, *Publisher, Jerusalem Post*; Isabel Vincent, *National Post*

5:30 p.m.-7:00 p.m.
Session 6:
CELEBRATION OF JEWISH STUDENT LIFE
Birthright Israel, Tikun Olam, Campus involvement

7:30 p.m.-10:30 p.m. **GALA DINNER**
- Tribute to Al Waxman
  Host: Peter Mansbridge, *CBC anchor*
  Tributes: Richard Monette, *Artistic Director, Stratford Festival*; Fiona Reid, *actor*
  Response: Sara Waxman
- Canadian Jewish Congress video
- Outgoing president's address: Moshe Ronen
- Remarks: Hon. Art Eggleton, *Minister of National Defence*
- Samuel Bronfman Medal presentation

MONDAY, MAY 7

8:00 a.m.-9:30 a.m.
Session 7: **RESOLUTIONS**

9:30 a.m.-10:30 a.m. Speaker: Stockwell Day

10:30 a.m.-12:00 p.m.
Session 8:
CONTEMPORARY ANTISEMITISM: ANALYZING THE PHENOMENON, COUNTERING THE THREAT
Moderator: Prof. Irving Abella, *York University*
Speakers: H.E. Rabbi Michael Melchior; Warren Kinsella, *noted author*; Dr. Daniel Pipes, *Director, Middle East Forum*; Elan Steinberg

12:15 p.m.-2:30 p.m.
PREMIER'S LUNCHEON
- Premier's greetings: Ontario Premier Mike Harris
- Incoming president's address: Keith M. Landy
- Keynote address: Edgar Bronfman, *President, World Jewish Congress*
- Saul Hayes Human Rights Award presentation

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Jewish Life

A comedic triumph

***Paradise Park*, By Allegra Goodman, The Dial Press, $35.95**

Sharon Spiegelman, the 21-year-old folkdancing, guitar-playing, long-haired, heroine-narrator of this clever comic novel is endearingly unpredictable, a free spirit in pursuit of enlightenment in its various forms. But she is also deceitful, manipulative, gullible and lazy.

Books
Bernard Baskin

The novel opens in Hawaii in the mid-1970s. Sharon has been abandoned here by her boyfriend with little more than a macramé bikini and a few meagre possessions.

One afternoon, on a whale-watching boat, Sharon is shaken by a mystical experience. "It was as if the whole ocean was sliding open" and there, underneath was a vision of God. In the wake of this epiphany, Sharon is goaded into seeking the life of the spirit.

Over the next two decades she samples a variety of paths to truth and redemption. At the Greater Love Salvation Church she is temporarily saved by the Scotch-Irish-Hawaiian-Japanese-Portuguese pastor. "I felt something; I really did," she says. "I felt all that mercy and all that love just surge through me, and I said, 'Yes!' and I said 'Yes!' again. I said, 'Yeah!!!' And I said, 'Yippee!'"

But the ecstacy is short-lived. Jesus was worth considering, but, she concludes, he must have his own failings; he is "still living with his father."

Sharon doesn't remain long at her next stop, the Consciousness Meditation Centre, where, in her frustration, she dresses down her monk mentor as an "anal-retentive control freak."

At the Martin Buber Temple, the rabbi, who has vanity car plates with the greeting SHALOHA and who is given to apt witticism ("some of my best Jews are friends," he quips at a Quaker meeting), offers her a job teaching dancing.

After these and other attempts to find meaning in New Age religions, she forsakes Hawaii and makes a pilgrimage to an Orthodox Jewish school in Jerusalem. There she troubles her teacher with constant and often irritating questions. "Will it be possible, since we've been studying milk and meat for so long, and since some of us are actually vegetarian anyway, to maybe have more dialogue on other subjects as well?"

At last, at 38, just as it seems that her myopic quest for God must fail, Sharon discovers her Jewish roots and the religious warmth of a chassidic sect in Brooklyn. She delves into her new faith with her usual aimless fervour but finds new vision and clarity. However, she is unable to completely reconcile the mystical life she craves with rules and regulations that get in the way of her free spirit.

In all of this, there is great opportunity for fun and satire, and Goodman, who writes with easy virtuosity, doesn't miss a trick. The novel is brilliantly crafted, rich in clever and astute touches and pitched perfectly in depicting a bewilderingly complex but utterly believable character.

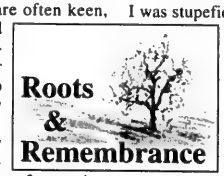
Readers, probing beneath the surface, will uncover serious concerns: the quest for religious meaning, the importance of familial ties, shifting and enduring values, the paradox of freedom within restraint.

Paradise Park is a bold step forward for the author, a comedic triumph and a worthy addition to her earlier, critically acclaimed works: *Total Immersion*, *The Family Markowitz*, and *Kaaterskill Falls*.

Postcards from the past

By ZE'EV GLICENSTEIN

A picture, according to the proverb, is worth a thousand words, but sometimes the power of a photograph to illuminate a setting seems to go well beyond the descriptive abilities of language. Genealogists are often keen, therefore, to find good generic photographs, illustrations and other visual materials to enhance their family tree research.



As defined by popular usage, a postcard is a tiny piece of vacation ephemera, purchased impulsively at a newsstand in a foreign destination, then dropped into a mailbox with a few scribbled bons mots, as a consolation to friends and loved ones at home.

Since interest in Jewish genealogy mushroomed in the last 25 years, postcards that depict Old Country scenes and places (synagogues, town halls, market squares, cemeteries) have become a much-valued and much-traded commodity.

In general, old postcards command increasingly respectable prices at antiquarian fairs and on the Internet. Prices have risen accordingly for postcards that depict quaint shtetl scenes or romanticized views of Jewish life.

Gerard Silvain, a Parisian collector of Jewish postcards, has presented a tremendously evocative assortment of postcards in *Yiddishland*, a small, thick, hardcover book published by California-based Gingko Press in 1999. As highlighted in *Yiddishland*, Silvain's presentation of Jewish postcards seems unsurpassed in quantity as well as quality.

"When, in 1964, for family reasons, I became interested in Judaic postcards, I was stupefied by the abundance and wealth of my discoveries," he writes. "I was immediately swept into an exploration which was as exhausting as it was exalting.

"Tirelessly, magnifying glass in hand, I rummaged through the bookstalls on the banks of the Seine, dusty bookshops, the Parisian flea markets, suburban junk sales and specialist salons. The mineral I extracted from these mines which I systematically exploited vein by vein resulted in a collection of several tens of thousands of Jewish postcards."

Yiddishland offers a rich cross-section of Silvain's collection under such categories as Vilna and Lodz; the street; restaurants, shops, trades; schools, hospitals, hospices, cemeteries; synagogues; and culture and politics.

Its pages are brimming with redolent images: children playing in the street, a kerchiefed woman selling hot soup in the market, a bearded Jew leading his tethered cow, a knife-grinder at his wheel, a pedlar selling prayer shawls door to door; and barbers, beggars, cobblers, porters, rabbis, schnorrers, stall-tenders, tailors, water-carriers.

In some pictures, the streets seem dirty and roughly cobblestoned, the houses dilapidated, the people impoverished and sad. But in others, the buildings and the people reflect prosperity and rootedness. Thus the book captures the diversity and contradictions of the shtetl.

To contact Gingko Press, phone 415-924-9615 or e-mail gingko@linex.com.

Avotaynu Inc., the genealogical publisher, offers electronic images in JPG format of a growing assortment of Jewish postcards. Upon visiting Avotaynu's Web site at www.avotaynu.com, one may preview an image in low resolution, then download a high-resolution replica for US $2.50 (minimum order US $10).

* * *

Genealogists, travellers and representatives of Jewish institutions may find *The Jewish Year Book 2001* of interest. Published in association with the *Jewish Chronicle* and edited by Stephen W. Massil, the 376-page volume is a thorough regional compendium on British institutional Jewry, including synagogues, charities and many communal organizations.

Published by Vallentine Mitchell, the *Year Book* also offers a contemporary Who's Who of British Jewry, obituaries from the past year and numerous essays on different aspects of Anglo-Jewish history. A 60-page listing enumerates major Jewish organizations around the world by country, with capsule histories of the Jews for each country. The entry for Israel seems particularly strong.

Jewish Life

Hebrew educational sites

By MARK MIETKIEWICZ

Today, we continue our look at Hebrew on the Internet with some sites that will educate and even entertain while teaching you the language.

If you want to learn a little bit every day, then join the Hebrew Word of the Day mailing list **[hebrewWord.listbot.com/]**. You'll receive a regular e-mail containing a beginner word, an intermediate entry and a short translation of a Hebrew prayer. To learn more, click on the button to visit the Hebrew word archives and join in the online discussion group **[www.hebrewresources.com/discus/]**.

If you would like to graduate from words to idioms and sayings, then click on the Jewish Agency's Passing Phrase Web site **[www.learnhebrew.org.il/]**. A sample phrase: *kol hakavod*, which means great job. Here's their cheeky explanation: "Your kid hits a home run; you would praise him/her with '*Kol hakavod*!' Of course, as with any other great phrase, it can also be used with a tinge of sarcasm: '*Kol hakavod*' that you broke your leg/ shot your boss/ totalled your car/ all of the above." You can read and listen to more Israeli slang at the about.com Web site **[hebrew.about.com/homework/hebrew/library/slang/blslangindex.htm]**.

Israeli Hebrew for Speakers of English is a series of Hebrew language textbooks designed by a group of linguists and Hebrew instructors at the University of Illinois. Even if you don't purchase the textbooks, you can still learn from the 21 audio lessons provided free on the Internet **[dubenbooks.freeyellow.com/israeli_hebrew_audio.htm]**. These lessons last up to 40 minutes; be prepared to be drilled on grammar, pronunciation and comprehension. They start with the basics but get quite sophisticated. In order to hear these lessons, you will need to have the RealPlayer Basic program installed on your computer. It can be downloaded free from the Real site **[www.real.com/player/]**.

If you have an interest in Hebrew, there's a discussion group that wants you as a member. For example, the Bilingual Hebrew group brings together people "who live in two cultures; those whose children speak a language which is different from the local parlance, and those who want to retain their own primary language." There are also discussion groups for people interested in Hebrew translating, Hebrew computing, Jewish writing, Jewish editing and joining an Ivrit Basic Hebrew Forum **[www.geocities.com/athens/stage/4942/2Language.html]**.

There are many kids' educational Hebrew Web sites that make learning fun. Dr. Nurit and Dr. Yonatan Reshef have created the lovely Hebrew Survival Kit where you are challenged to match English and Hebrew phrases **[www.bus.ualberta.ca/yreshef/zionism/Bahasa/hskindex.html]**. As you click on the words, a voice speaks them. Stay on the Reshefs' site and you'll be quizzed to match Hebrew words with corresponding pictures **[www.bus.ualberta.ca/yreshef/quizpicture/]**. (You'll need Hebrew fonts installed to play this one.)

Do you remember those hand-held puzzles in which you scramble the tiles and then are challenged to rearrange them to form a picture? The Aleph-Bet Puzzle tests you to do the same thing online – by reordering the Hebrew alphabet **[members.tripod.com/~rafistern/fun.html]**. At the same site's Aleph-Bet Memory Game, you are challenged to remember letters of the Hebrew alphabet in the style of the old game show *Concentration*. Finally, the Multilingual Word Match Game not only tests your skills but even comes with an amusing guarantee: "Become a polyglot in minutes or your money back!" **[www.bus.ualberta.ca/yreshef/wordmatch/wordmatch.html]**

Don't miss ZigZag's Hebrew for Me page **[www.zigzagworld.com/hebrewforme/]**. You can choose from 17 different scenes, such as at the restaurant, shopping for Shabbat and what do I wear? When you drag a Hebrew word from the side of your screen onto the scene, the Hebrew words turn into an explanatory picture. The more creative your design, the more Hebrew words you learn.

While at this Web site, adults will be suitably challenged by the frustrating AlefBetGo game **[www.zigzagworld.com/AlefBetGo/]**. And for something a bit more old-fashioned, kids can print out and colour the Hebrew alphabet **[www.akhlah.com/coloring/COLORING.asp]**. For more educational sites, visit the Jewish-Hebrew Learning Sites page **[www.jr.co.il/hotsites/j-hebrew.htm]**.

* * *

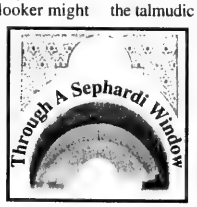
Mark Mietkiewicz is a Toronto-based television producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@home.com.

Society may influence customs

By RABBI YEHIEL BEN AYON

General society can exert a great deal of influence on religious custom. This curious force is one that both creates customs and abolishes them.

There are items in the Sephardi rite that to a non-Sephardi onlooker might seem Jewishly out of place; for example, candles or oil lamps lit at home or in the synagogue on behalf of someone who is ill or otherwise in distress, items that are commonplace to us. Also, near the conclusion of every synagogue prayer service (excluding Shabbat), a collection plate is passed around for alms. A men's or boys' choir will often accompany, if not lead, parts of the prayers. Weddings at the "altar" for Sephardim are de rigueur.



Naturally, for someone not exposed to this, it sounds a bit "churchy." However, all these customs are venerable, ancient and quintessentially Jewish in nature.

Unfortunately, the fact that the Catholic faith adopted these Jewish practices as their own has, ironically, contributed to their demise, as Jews began to discard them. Prior to the spread of Catholicism these customs were the norm. This is evident from the time of the talmudic writings on.

The reasoning was simple – the line between the Jew and his neighbour was being blurred by all the similarities. Clearer demarcation was needed.

Hence Ashkenazi Jews gave up these customs. Traditionally, they would not marry in the synagogue but under the stars. The same is true for the lighting of candles – save for Shabbat candles. This too has long since stopped being a custom that is practised.

The neighbour of the Sephardi, however, was not Catholic but Muslim. Hence these practices never changed, for their Jewish identity was never challenged.

Another such example is the hiloula. During these days of the Omer, or, as the Sephardim like to say Sefirah, two days are especially marked. They are the dates of the passing of two first-century sages – Rebbe Meir Baal Hanes and Rebbe Shimon Bar Yochai. On these respective anniversaries, Sephardim gather, study and recount the lives and wonders of these sages, feasting and lighting candles. This is known as a hiloula.

There are many hiloulot throughout the year, each one marking the time of the passing of great and pious sages. Regions, towns and even families would choose for themselves a particular tzaddik to venerate, annually and lavishly marking the date. A lifelong spiritual relationship would be forged between the individual and the tzaddik.

Again, this concept may bring to mind the Catholic ideal of observing the days of patron saints. But in the Sephardi world, untouched by Catholic influences, this is a non-issue.

At a traditional hiloula, there will be music, food and flowers; arak will flow freely along with toasts of l'chaim. Candles and even bonfires will glow. A hiloula is an integral part of the yearly Sephardi calendar. It is a sacred celebration of faith and of life.

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Fax - 416-636-7717
e-mail - pshaviv@chattc.org
(No phone calls please)

Jewish TORONTO TOMORROW
Partnership today for our community of tomorrow

Tales from the FUNWALK

UJA FEDERATION's upcoming **ISRAEL FUNWALK 2001** on **Victoria Day, Monday, May 21st** is an opportunity for our community to express its solidarity with Israel.

Organizers are urging every member of the community to **"WALK WITH ISRAEL,"** on May 21, which is also **YOM YERUSHALAYIM - JERUSALEM DAY** - the day on which Jerusalem was unified.

"Just by being at the **FUNWALK**, you'll be demonstrating support for Israel at a very difficult time," stresses Abe Glowinsky, who is co-chairing the event with Elyza Polsky. "Participating in the **FUNWALK** takes little effort, but it makes a major statement about solidarity with Israel,"adds Polsky. "And you'll have a lot of fun at the same time."

This year's **FUNWALK** also features a **BLUE RIBBON CAMPAIGN** on behalf of three Israeli soldiers kidnapped several months ago by Hizbullah terrorists.

UJA FEDERATION will be distributing blue ribbons for participants to wear, and with up to 10,000 participants expected, the streets of downtown Toronto will be a sea of blue on behalf of Israel and its missing soldiers.

Not only can **FUNWALK** participants wear their ribbons in support of Israel, they can even help create them!

What a great way to be directly involved in a project to benefit Israel.

Anyone 13 or older is invited to come to **UJA FEDERATION's** headquarters at 4600 Bathurst Street on any or all of the dates listed below to assemble the final product.

Why not make it a family affair?

To be involved and help out your community and Israel, call Donna Draycott at 416-635-2883 ext. 320, fax her at 416-635-9565, or email her at *ddraycott@ujafed.org*.

Choose either:

Sunday, April 29, 10 a.m. - 12 p.m.
Wednesday, May 2, 7 p.m. - 9 p.m.
Sunday, May 6, 10 a.m. - 12 p.m.
Wednesday, May 16, 7 p.m. - 9 p.m.

For more info on the May 21st FUNWALK and FUNRUN, call 416-631-5700 or visit our website at *www.jewishtoronto.net/funwalk2001*

UJA FEDERATION

No one gift changes more lives.

Greater Toronto Area

Taback helped many Jewish immigrants

By FRANCES KRAFT
Staff Reporter

TORONTO — An immigrant herself at a young age, Tobie Taback had tremendous compassion for the clients she helped through her work at Jewish Immigrant Aid Services (JIAS), where she began as a secretary in the mid-1940s, and retired as assistant executive director of the agency two decades ago.

Obituary

Taback, who died in her sleep on April 10 at age 83 at Scarborough Grace Hospital, was "a special lady" who was full of energy, said Maurice Benzacar, a colleague of hers for 17 years until her retirement.

Her specialty was in appealing refugee cases, particularly when one family member was denied entry to Canada because of illness, said Benzacar, who came here from Morocco in 1957, but did not deal directly with Taback at that time.

"She would do everything possible to appeal to Ottawa. When she was dictating a letter, there were tears coming out of her eyes," recalled Benzacar. "She helped many, many people to settle."

Taback was "an expert on all the immigration laws you would need to know about – and how to bend them a little in order to bring people in," said Morris Adams, a former JIAS president. "If anybody was made for the job, she was." Taback had a good rapport with the Department of Immigration, he added. "They respected her."

Although "people only came to her with problems," she was the type that people were "happy to be with," Adams recalls. "She was quite a personality...The Jewish community – and particularly JIAS – was lucky to have her."

A native of a small town near Odessa, Taback moved with her younger sister and their parents David and Schifra to the vicinity of Bucharest before immigrating in the early 1920s to Toronto, where David had a dry goods store on Queen Street.

As a teenager, Taback, who spoke more than half a dozen languages, worked as a Hebrew teacher at Talmud Torah, which eventually became Associated Hebrew Schools. Later in life, Taback served on the school's board of governors and a number of other committees.

Her nephew and only surviving close relative, David London, remembers Taback's good nature, sense of humour, consideration for others, and desire to develop emotionally and intellectually, even in her later years and despite health problems that restricted her mobility. "She struck me as childlike in the best sense – full of wonder for things around her."

Taback, who never married, lived most of her life with her only sibling, Fay London, who predeceased her in 1998. David London moved back at one point to take care of the two sisters, and Taback lived with him and his wife until she (Taback) was hospitalized following a recent stroke.

Landy to be new CJC president

Continued from page 3

tremendous growth in Jewish community organizations, all of whom are vying for attention, and that is a good thing. It keeps everyone on their toes. Our mandate is to do good deeds and try to make the world a better place.

"[I do not want] to paint too rosy a picture, however. We have to recognize our divisions, whether they are political or religious, and provide a method of conversing [to close] the divide. I see Congress as playing the role of neutral third party, in order to bring parties of differing views together. We have always been able to achieve that, and we want to continue doing so."

There are various issues, he said, that are specific to certain areas of the country. "Toronto is not the centre of the universe. There are thriving communities outside of Toronto that are wonderful, warm and welcoming. It is important for Congress to be seen as a community organization that speaks for the community."

As the father of a 20-year-old and a 17-year-old, Landy said we must be constantly on guard against the "so-called messianic movement that is really a vile attempt to turn Jews away from their religion.

"They prey upon the weak – those with the least knowledge of Judaism as a living religion. It is important to engage youth in our community. Our religion has so much to offer, that they do not have to search elsewhere. Judaism can satisfy even the most voracious appetite."

Canadians must also remember that they do not live in isolation. "We have brothers and sisters who are oppressed elsewhere, and we are proud constituent partners with others in World Jewish Congress who have done so much in Holocaust restitution."

His proudest moment as Ontario chair of CJC, Landy said, was the passing of the Yom Hashoah Holocaust Memorial Day Act. "When the survivors are gone, what will be left are those aspects of the terrible evil that was the Holocaust.

"Students now have Holocaust studies included in their curriculum, and we are still fighting to have a Holocaust museum in Ottawa."

CJC's agenda is large, said Landy, "and although I am daunted by the whole thing, I am very excited. I am at the point where I am willing to take on the task, and I am honoured to do so.

"There is a great group of capable officers as well as a dedicated staff. The staff members are the real servants of the Jewish people," said Landy.

What will his family life be like once both he and his wife take office? "Thank goodness for Shabbat," he said.

For information on the Plenary, call CJC, Ontario region, at 416-635-2883.

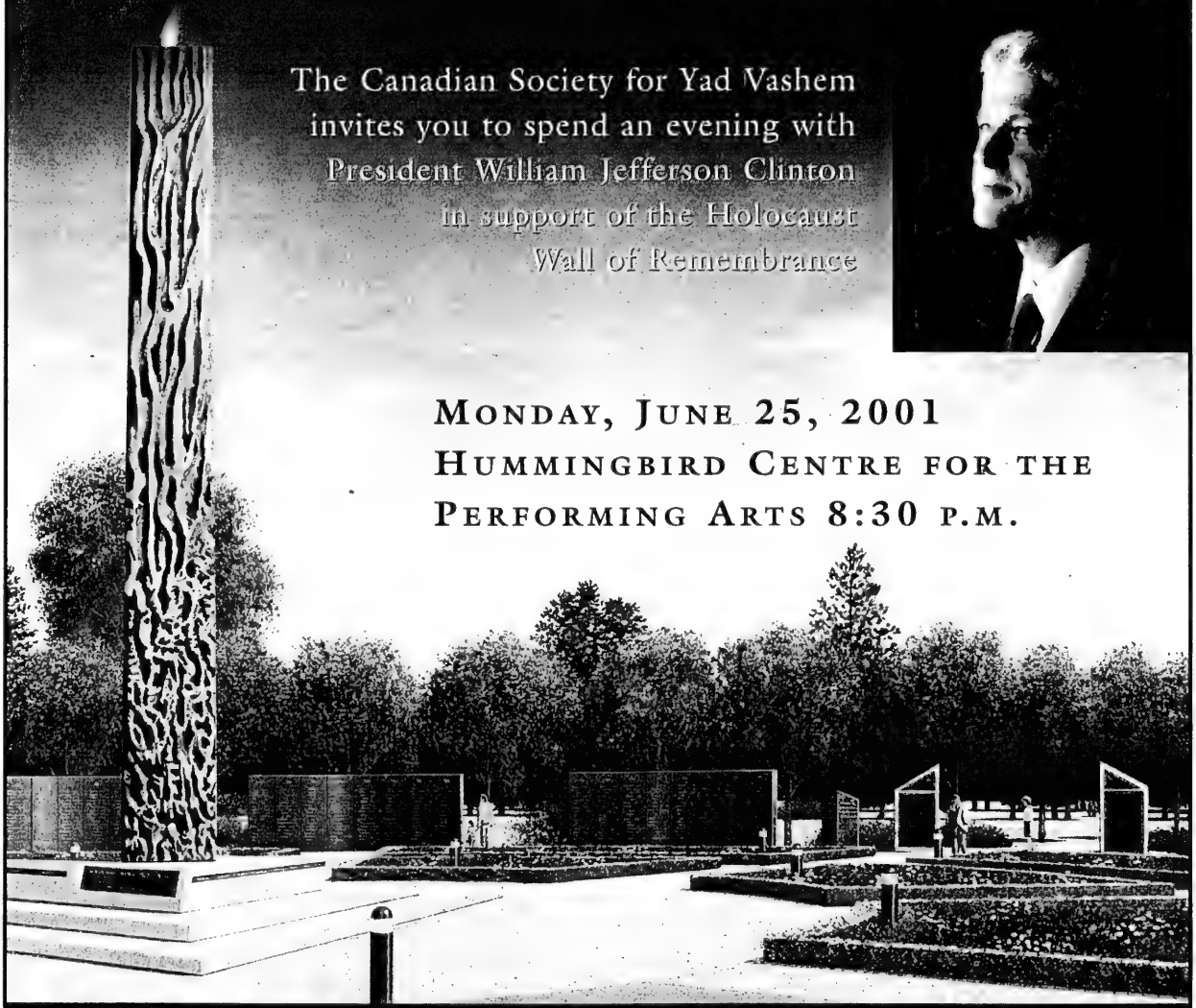
Canadian Society for
YAD VASHEM
The Holocaust Martyrs' and Heroes' Remembrance Authority

זכור

"Unto Every Person There is a Name"

The Canadian Society for Yad Vashem invites you to spend an evening with President William Jefferson Clinton in support of the Holocaust Wall of Remembrance

MONDAY, JUNE 25, 2001
HUMMINGBIRD CENTRE FOR THE PERFORMING ARTS 8:30 P.M.



Reserved seating $250, $200, $150
Tickets are available either from Ticketmaster at 416-872-2262 • http://www.ticketmaster.ca
or at the Hummingbird Centre for the Performing Arts Box Office

For further information about the Holocaust Wall of Remembrance or to engrave names on the wall please contact: Canadian Society for Yad Vashem (416) 785-1333 • 1-888-494-7999

Jewish students hold Yom Hashoah ceremony

CHAT students organized a Yom Hashoah ceremony at Beth Emeth Synagogue. [Anna Morgan photos]

By ANNA MORGAN
Staff Reporter

TORONTO — While some students chanted the names of Holocaust victims and the concentration camps where they died, more than 1,200 others marched through a narrow hallway to fill the Beth Emeth sanctuary.

In a one-hour Yom Hashoah ceremony, organized by the Community Hebrew Academy of Toronto, students remembered "back to when the world shut all its doors."

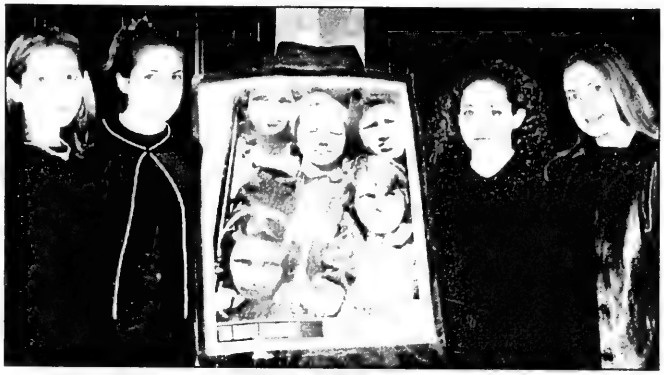
The program, titled *Ani Maamin*, which was written and produced by Gila Ashtor, used survivors' stories to transport the students back to the lives of prewar Eastern European Jews.

While voices sang the haunting melody of *Ani Maamin*, narrators described stories of mothers who gave up their babies in the hope that they would survive.

They described the fates of children massacred by Dr. Joseph Mengele in Auschwitz because the black line he drew was too high for them to reach.

As the faces of the young and old, those who perished and those who survived, were projected onto a screen, the narrators emphasized how important it is for this generation to remember – to avenge the men, women and children who were murdered and burned in all the camps of destruction.

"Those who fail to learn their history are doomed to repeat it," one narrator said.



One girl said that when her zayde, who was a survivor, died, his Jewish books were set aside. CHAT principal Paul Shaviv noted that it is our duty not to push those books aside.

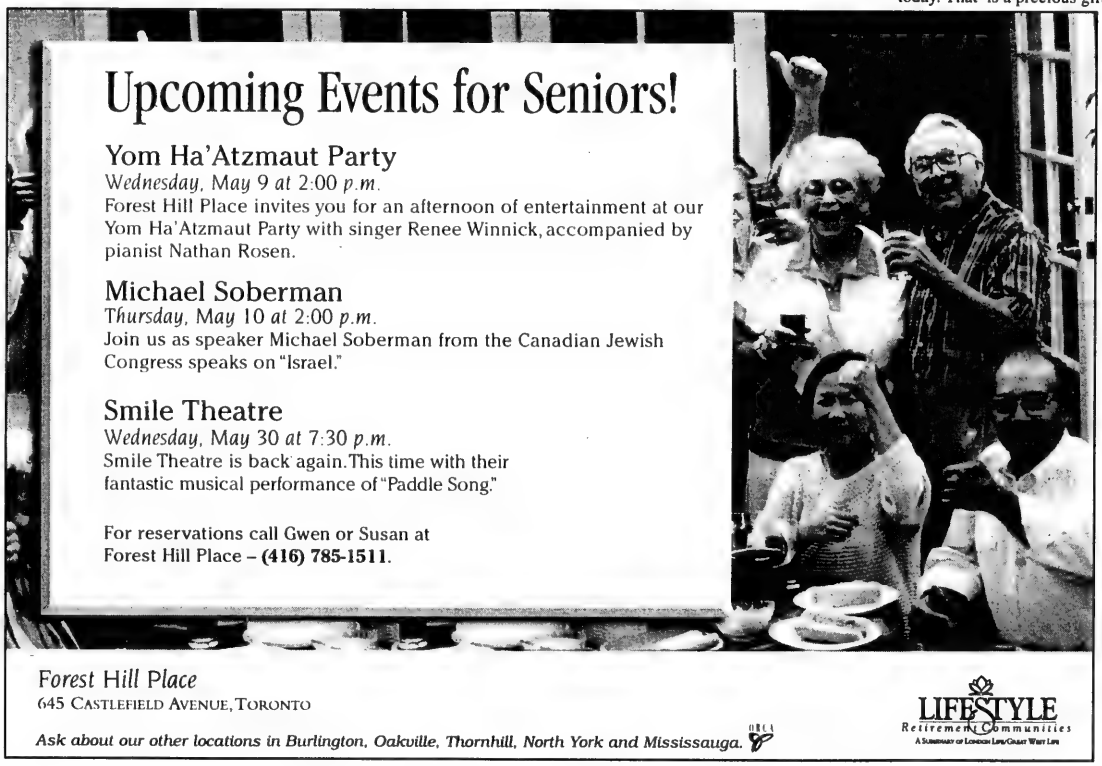
"We must take those books," Shaviv said, "read and rewrite them for each generation."

Yom Hashoah is the single most important event in this school each year, Shaviv said. "Who would have believed that 50 or 60 years after the war, so many students would come together to remember and reflect on the Holocaust?

"The recent rankings of schools seems so unimportant when compared to the real purpose of our school as we see it today."

In the CHAT family, it is irrelevant whether you are good or bad in school, whether you skip classes or not, or whether you achieve the highest grades, Shaviv said.

"What is really important is that each one of you is here today. That is a precious gift."


Upcoming Events for Seniors!
Yom Ha'Atzmaut Party
Wednesday, May 9 at 2:00 p.m.
Forest Hill Place invites you for an afternoon of entertainment at our Yom Ha'Atzmaut Party with singer Renee Winnick, accompanied by pianist Nathan Rosen.
Michael Soberman
Thursday, May 10 at 2:00 p.m.
Join us as speaker Michael Soberman from the Canadian Jewish Congress speaks on "Israel."
Smile Theatre
Wednesday, May 30 at 7:30 p.m.
Smile Theatre is back again. This time with their fantastic musical performance of "Paddle Song."
For reservations call Gwen or Susan at
Forest Hill Place – (416) 785-1511.
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645 CASTLEFIELD AVENUE, TORONTO
Ask about our other locations in Burlington, Oakville, Thornhill, North York and Mississauga.
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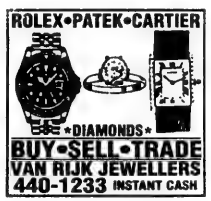

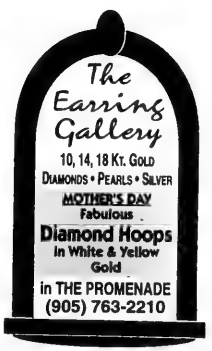

These Israelis were murdered for a reason.
Like doing car pool, going for pizza or sleeping in mommy's arms.

Most victims did not live in areas of violent clashes. Rather, they were from cities like Tel Aviv, Beersheba, and Netanya.

Many of them were recent Jewish immigrants who came to Israel to escape the oppression of the former Soviet Union or the ravages of war-torn Ethiopia. All of them were murdered since September 27, 2000.

There must be an unequivocal political response. Our goal is to facilitate a personal response.

The *Israel Emergency Solidarity Fund* was established to help the families struck by the recent wave of terrorism in Israel. We met with many of the bereaved families throughout Israel. They are grateful that you share their pain. We'd like to offer ways to go beyond that.

Send a condolence note to a parent. Be a pen pal to an orphan. Organize those in your House of Worship or community center to do the same. Join in our Walk-A-Thons. Start your own. Or help alleviate the cost of anything from crisis counseling to summer camp.

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Join our Nationwide Israel Walk-A-Thons
www.walk4israel.com

Feel free to call us at *(516) 390-7162* or e-mail us at *help@walk4israel.com* with your ideas.

Because the murder of these individuals is even more tragic if we don't help the families they left behind.

ISRAEL EMERGENCY SOLIDARITY FUND
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We are our brothers' keepers

Shira Ottawa Choir to attend Zimriya festival in Israel

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — The Shira Ottawa Choir, in existence less than two years, will be one of only two North American choirs represented at Israel's Zimriya choir festival this summer.

The Zimriya has been held every three years since 1952, attracting participants from around the world. In 1998, more than 1,000 participants from 17 countries performed. For a fledgling choir such as Shira Ottawa to be chosen is quite remarkable.

Shira Ottawa, a program of the Soloway Jewish Community Centre, was conceived and organized by Ottawa cantor Daniel Benlolo, the dynamic and talented cantor of Congregation Beth Shalom West. Combining his own Moroccan heritage with his musical training and ability to meld various cultures and traditions, Benlolo has created a choir that is diverse and multicultural.

> *'Diversity is our nature; unity is our game'*

"Diversity is our nature; unity is our game," says Benlolo.

He is proud that more than 50 people were attracted to the initial audition called at the JCC, and that the choir now consists of 60 members ranging in age from 15 to 75.

Age is only one area of diversity. Choir members come from all parts of the Jewish spectrum and beyond, Benlolo says.

"People who have no other connection to the Jewish community now have a connection through the choir," he says. "Members range from the totally unaffiliated, to Reform, Conservative, Orthodox and Reconstruction affiliations, as well as non-Jews who simply love to sing."

No particular expertise is required to join this choir. "We even give free workshops to teach people to read music," Benlolo says. "We also have outings and picnics… It is really a social group."

The choir's repertoire reflects its membership. They perform in Ladino, Spanish, Hebrew, English, Yiddish and French, and even throw in a few Broadway hits.

Invitations to perform have been keeping the choir busy. Beginning last June with a performance in Montreal at Quinzaine 2000, an annual celebration of Sephardi culture, Shira Ottawa has continued to make a name for itself locally.

In March, at the invitation of Deputy Prime Minister Herb Gray, Shira Ottawa performed for members of Parliament in the rotunda of the Parliament Buildings during anti-racism week. The choir has also performed at the National Library of Canada and will be travelling to Kingston to appear at the Yom Ha'atzmaut celebration on April 25.

Shira Ottawa has already produced its first CD, *Az Yashir*. Released in November 2000, its sales have exceeded all expectations.

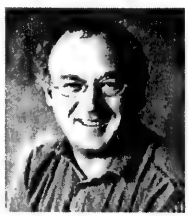
On Sunday, May 13, Shira Ottawa will be performing at Agudath Israel Synagogue at a fund-raising event to raise money for the choir's trip to Israel this summer. The program will feature a medley of songs from the Broadway play *Joseph and His Technicolor Dreamcoat* and a song from *The Prince of Egypt*.

"The reason we chose the theme to be *Joseph and His Technicolor Dreamcoat*," says Benlolo, "is to show the many different colours of our choir."

For information about the concert or for tickets, contact the Soloway Jewish Community Centre at 613-798-1818 or Congregation Agudath Israel at 613-728-3501.

ש'שאר ה'נ'נ'ו

גידי קורן וחברים



יורם עשה חפץ שוב

צלם הקולנוע והטלביזיה יורם פיינצקי עשה זאת שוב. בעד שצלם ממוצע חולם ליהנות פעם בחיים בפרס אגודת צלמי הקולנוע הקנדי, ליורם ווחי חפעם הרביעית...וכדי שלא יהיה ספק בליבכם שאין פה עניין של קשרים או טריקים אחרים, המועמד אינו מגיש את מועמדותו, אלא תחנת הטלוויזיה עשה זאת. במקרה שלו, תחנת "גלובל" סוברה שזה הקטע תחדשותי הכי טוב שצולם עבורם השנה. ולסרט המסוים שיכה השנה יש סיפור מיוחד משלו שמלמד מאיפה חומרים עשוי יורם: במהלך החורף האחרון עבר יורם ניתוח עין בעזרת קרני לייזר, והרופא הזהיר אותו שהשיפה לשמש עלולה להיות לא נעימה ואפילו כואבת. רוב האנשים שאני מכיר היו שוכבים בחושך איזה שבוע. אבל לא פיינצקי חס ושלום. הוא יוצא לעבודה למחרת היום ומצטרף לנהג מכונית גרר לצלם איך סערת השלג נראית בעיני נהג גרר, איך הוא מחלץ וגורר מכוניות שהתהפכו או נתקעו בשלג. וכך הוא מוצא את עצמו שש שעות בסופה, עם אור לבן חזק ורוח חזקה עד יותר. אבל למרות ההרגשה של סכין בתוך העין לא הפסיק יורם את מלאכתו. חפרטים והלה לא היו ידועים לחבר השופטים. הם גם כנראה לא ידעים שמדובר במישהו שגדל בקונאדו חימי, ושאחרי שנמר את תואר החדשות בטכניון וחליט להיות צלם קולנוע. קשה להשוב על סיוט יותר גדול מזה לחורים פולנים, אבל חורים של יורם וארכיו ימים לראות אותו מצליח בגדול. או חרבה איחולים ליורם, וששיאר ביעו.

מאיפה אתה- אאת קלי'

ברוב המקרים זוהי שאלה ידידותית שמטרתה שבירת הקרח כאשר אנו מתודעים לאנשים חדשים. ואולם השאלה עלולה להיות עיתית, תלוי בזהותו של הנשאל, השואל, טון השאלה והסיטואציה שבה נשאלת השאלה. ומכיון שבאופן בסיסי אנו מתודעים לאנשים בסיטואציה חברתית או עסקית, חרי לפניכם שתי דוגמאות שבהן יכולה השאלה להיות עיתית.

בסיטואציה חברתית, אתה (מהגר במקור) מחכן למסיבה כשתרוב המוחלט של משתתפיה חם "ילידים". אתה מנסה להשתלב בשיחה, סביב דיעה, אך במקום לקבל תגובה עניינית, אחד המשתתפים (ילד) שואל אותך במפגיע מאיפה אתה. אין ספק שבמקרה זה השאלה עיתית ומטרתה היא להעמיד אותך על מקומך ולהודיע לך קבל עם ועדה שזוהותך הזרה בולטת, ובמקרה שכזה זאת, השאלה מאיפה אתה תשמש לך כתזכורת. מה עשיתי אני פיתחתי את התגובה הבאה:

ילד: מאיפה אתה?

אני: מטורונטו.

ילד: אני מתכוון לפני טורונטו.

אני: מוסקווה.

ילד: (מאבד את סבלנותו) אני מתכוון במקור!

אני: מישראל! (ומיד שואל בחזרה) ומאיפה אתה?

ילד: (בנדהמה על שלא זיהיתי אותו כילד) אני מכאן מדורי דורות!

אני: או כן, סליחה, באמת יש לך מבטא קצת אינדיאני...

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Project Solidarity hopes to raise $100,000

By DAVID LAZARUS
Staff Reporter

MONTREAL — With only days to get plans off the ground, the Montreal Jewish community is celebrating Yom Ha'atzmaut with a "loonie" grassroots celebration of solidarity with Israel.

Project Solidarity is asking all Montreal Jews – about 100,000 – to give $1 each – one loonie – as a gesture to counter the sense of helplessness felt in the wake of the six months of violence, said project participant Marc Gold.

The proceeds will go towards upgrading trauma facilities in Israel for victims of the violence.

The idea came only a few weeks ago during discussions among members of the community – among them McGill professor Gil Troy, Gold and Rabbi Chaim Steinmetz.

Privately paid-for full-page ads are running on Yom Ha'atzmaut in *La Presse* and the *Gazette*; Project Solidarity *pushke* boxes will be placed throughout the Jewish community to take the $1 donations; and blue and white solidarity ribbons will be distributed within the community.

Subsequent ads are to appear in *The CJN* and another weekly West-end publication.

Yom Ha'atzmaut celebration

Almost every synagogue, school, agency, institution and Israel-based organization was approached for the project and none declined, said Gold, who also chairs FEDERATION CJA's Kievskaya Project.

Project Solidarity is not a federation project, although it generously lent use of its resources, representatives say.

In an April 12 letter sent out to potential supporters, Rabbi Chananya Berzon, president of the Rabbinical Council of Canada, and Rabbi Steinmetz, president of the Montreal Board of Rabbis, called the project a "tremendous opportunity" for Montreal Jews to express their solidarity with Israel during a time of crisis.

Montreal is the first North American Jewish community to come up with the idea.

Rabbi Steinmetz said the project grew out of a sense of hunger in the community to do something, and that he would not be surprised if other Jewish communities in North America followed suit.

"People just want to do something in support of Israel," he said.

"There is a pent-up need, and this will tap into every member. We wanted to do something that was very basic and non-controversial. And every response has been: 'How can we help?'"

Gold said, "Our community has been anxious and struggling over how to respond [to the crisis]. We wanted to do something that was completely broad-based. This is an opportunity to affirm our love for Israel during tough times."

Rabbi Steinmetz said that the campaign will probably wind down by June.

Contributions will be accepted at most synagogues, Jewish organizations and institutions, and at community events such as the March to Jerusalem on May 20.

Project Solidarity organizers also held a special community-wide forum at the Gelber Centre to official launch the Project Solidarity campaign.

"Everybody can participate, and that's the key," Gold said. "It sounds like so simple an idea, but we [in Montreal] are definitely the first out of the box doing it."

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Coast to Coast

Comic strip no laughing matter

By PAUL LUNGEN
Staff Reporter

TORONTO — Jewish groups in Canada and the United States are up in arms over a syndicated cartoon that depicts a menorah morphing into a Christian cross.

The *B.C.* comic strip, which appeared in 1,300 publications around Easter, is offensive to Jews and suggests Judaism has been superseded by Christianity, spokespersons for the organizations say.

In the cartoon, penned by comic strip artist Johnny Hart, the candles on a seven-branched menorah are extinguished panel by panel as gospel passages are cited. The words "it is finished" remain in the last panel as the menorah's seventh candle goes out. The menorah's branches are stripped away to reveal a Christian cross.

"Essentially, the message is that Judaism has been extinguished as a religion and Christianity has replaced it," said Manuel Prutschi, national director of community relations for Canadian Jewish Congress.

"That's the message that has been promoted for quite a number of centuries. Lately the mainstream Christian churches have rejected it."

The comic strip's message "is reminiscent of the theology of contempt, which for centuries played a central role in fomenting Christian violence and hatred against Jews," said Anti-Defamation League spokesperson Abraham Foxman in New York.

"It is even more troubling because the comic strip appear[ed] during Passover, a season that Christianity had historically used as an excuse to defame the Jewish religion with charges of blood libel, Jews as 'Christ-killers' and pogroms."

The U.S.-based Jewish Defence League (JDL), which got wind of the cartoon before it appeared and initiated an e-mail campaign to stop it, called the comic strip "highly crude, insulting and an example of outright Jew-hatred." A copy of the strip can be seen at the JDL Web site, www.jdl.org.

The League for Human Rights of B'nai Brith Canada, in a letter to the *Toronto Sun*, which carried the strip, suggested the comics page is no place for the kind of theological debate raised by the cartoon.

"It's a theology that caused the deaths of thousands of Jews over the years. It is extremely damaging to all the work [of reconciliation] done between Christians and Jews," said Amelia Golden, community relations co-ordinator for B'nai Brith Canada.

Prutschi said Congress members across Canada contacted local newspapers in advance of the scheduled appearance of the strip to request they pull the comic or run accompanying articles to explain its context.

The *Ottawa Citizen* and the Calgary *Herald* apologized for the offence the cartoon created, while also running articles about the strip. The *Edmonton Journal* declined to carry the strip while the *Winnipeg Free Press*, *Toronto Sun*, *Edmonton Sun*, *Globe and Mail*, *National Post* and *New Brunswick Telegraph-Journal* ran stories on the issue.

The *Los Angeles Times* noted that Hart, 70, began injecting overtly Christian themes to his work in the early 1980s. In 1999, Hart told the *Washington Post* that "Jews and Muslims who don't accept Jesus will burn in hell." He also asserted that homosexuality is the handiwork of Satan and that the end of the world may come by the year 2010, the *Times* reported.

Hart responded to the critiques with an online statement (www.creators.com/comics/JHStatement.php4) in which he explained the theology behind the comic strip and added:

"I regret if some people misunderstood the strip and it hurt their feelings...This is a holy week for both Christians and Jews and my intent, as always was to pay tribute to both."

In a later addition to his statement, Hart rejected suggestions he subscribed to "replacement theology" in which Christianity superseded and took the place of Judaism. He called it "the stuff of lunatics and self deluded fools.

"I wanted everyone to see the cross in the Menorah," he stated. "It was a revelation to me, that tied God's chosen people to their spiritual next of kin – the disciples of the Risen Christ."

Hart criticized efforts to prevent papers from carrying the strip, calling it censorship and "an across the board classic violation" of constitutional right to free expression. The U.S. constitution prohibits governmental encroachments on fundamental rights, not individuals exercising judgment on the comic strips they will carry, the JDL responded.

Hart said he chose to incorporate the menorah in his strip because its seven branches had mystical connections to other biblical "sevens," including "seven utterances from the cross."

White nationalist group faced with road block

By PAUL LUNGEN
Staff Reporter

TORONTO — The Canadian Heritage Alliance (CHA) has been met with a roadblock in its bid to sponsor a stretch of road in the regional municipality of Waterloo.

Last week, the municipality's commission of engineering terminated the CHA's participation in the region's Adopt A Road program and took down the group's sign on a two-kilometre section of the Dickie Settlement Road.

"The sign and the involvement of this organization in the road clean-up program have been terminated on the basis that their participation could jeopardize community support for the program," stated a municipality news release.

The move came after the media reported the CHA had links to white supremacist organizations and promoted a white nationalist agenda.

The CHA Web site features numerous articles promoting white pride and denouncing immigration from Third World countries. Internet links to the CHA are found on Freedom Site, a Web address that promotes white supremacy.

Links from the CHA site offer ghoulish articles by William Pierce, author of the *Turner Diaries*, the book that inspired Ken McVeigh to bomb the federal building in Oklahoma City. A Pierce article posted on the CHA site alleges Russian Jews are behind a white slave trade.

CHA sponsors regional road

Ken Seiling, chair of the regional municipality of Waterloo, said "as soon as we saw who was involved, we knew it would be controversial...and might have harmed the program."

Most highway sponsors are service clubs, churches, schools and other volunteer community groups. Although there is no cost to sponsor a stretch of road, the groups pick up road side waste and bag it two or three times a year, he said.

Several other road sponsors have the word heritage in their names and "unless you're politically attuned to the CHA, you wouldn't know" there was anything amiss, Seiling said.

The CHA responded to the termination with a statement on its Web site, saying, it is "a further demonstration on how freedom of thought is considered intolerable in Canadian society. Instead of confronting us, they make their judgements and decisions based solely on their own biases."

CHA spokesperson Melissa Guile, 28, rejected suggestions the CHA was a hate group, calling it instead a nationalist organization, the *Kitchener-Waterloo Record* reported.

But Len Rudner, director of community relations for Canadian Jewish Congress' Ontario region, said "groups like the CHA espouse a philosophy that if openly proclaimed would repulse the vast majority of Canadians."

By sponsoring a stretch of road, the group hoped to get its name in front of the public in banal circumstances so that "increasingly, people would see it as just another organization. Waterloo region acted properly, promptly and firmly in denying the CHA even the smallest particle of validation," Rudner said.

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By Miriam Herman

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DEADLINE REMINDER

Monday, April 30, is deadline for May 10 issue and Monday, May 7, is deadline for May 17. I receive calls and sort my mail on deadline days only. Phone 416-391-1836, fax 416-391-0829.

Thursday, April 26

YOM HA'ATZMAUT

At Kiever Synagogue, 25 Bellevue Ave., Kensington Market, 7 a.m. service is followed by speaker **Rami Fisher** of El Al Airlines. Breakfast included. RSVP 416-593-9956.

Sunday, April 29

WOMAN OF THE YEAR

Jewish Women International of Toronto annual Woman of the Year luncheon, 10 a.m. The recipient of the award is **Wanda MacNevin**, who escaped an abusive marriage and worked to become an author, community worker and advocate for social justice. **Maureen** 905-731-9248 or **Michelle** 905-709-4665.

IN RETROSPECT

The Entertainment & Cultural Connection and Shaarei Shomayim Brotherhood present In Retrospect, an evening with **Jacob d'Ancona**, a Jewish-Italian merchant, in an interview with **Ralph Wintrob**. In 1270, d'Ancona embarked on a 3-year voyage to the East, headed for a Chinese metropolis called the City of Light. **Alan Simon** plays the part of Jacob d'Ancona in period dress. 8 p.m. 416-789-3213.

DIALOGUE SERVICE

The Christian-Jewish Dialogue of Toronto's 21st annual Christian service in memory of the Holocaust with **Bishop Telmor Sartison** of the Evangelical Lutheran Church in Canada, speaking on The Morning After the Night Before. Also the Lachan Jewish Chamber Choir conducted by **Cantor Benjamin Maissner**. 7 p.m. Holy Rosary Roman Catholic Church, 345 St. Clair Ave. W. **Ada Wynston** 416-757-5523.

BRUNCH AND PROGRAM

Beth Tzedec Congregation brunch 9:30 a.m. followed at 10 by Has Canada Abandoned Israel? with a panel of experts. Davening at 9 a.m. 461-781-3511.

ISRAEL'S BIRTHDAY

Celebrate Israel's 53rd birthday at 7:30 p.m. at Temple Har Zion. Greetings from the vice-consul, live entertainment with **Mickey Lewin**, Israeli dancing with **Reuben Schiff**, sing-along, Israeli food. RSVP **Esther Benari** 905-771-9012 or **Smadar Junkin** 905-881-6080.

THIS LAND IS MINE

B'nai Brith Dr. W. Filderman Lodge, presents singer **Vladimir Radian** in concert, This Land Is Mine, with Israeli, chassidic and Yiddish songs, accompanied by pianist **Nina Shapinsky**. 8 p.m., B'nai Brith Building, 15 Hove St. **Felicia Lowy** 416-631-9634.

GAYS IN THE HOLY LAND

Reflections of Gay Life in Israel features author **Jacob Press** reading from his book *Independence Park: The Lives of Gay Men in Jerusalem* and screening of **Ran Kotzer's** film *Gay Games* with introduction by **Hagai El-Ad**, executive director Jerusalem Open House (JOH). 11 a.m. at Innis Town Hall, 2 Sussex Ave. Sponsored by JOH, National Union for Jewish LGBT Students, Jewish Campus Services and Canadian Council for Reform Judaism. 416-978-0422.

JEWS IN SHANGHAI

Canadian China Society presents *A Place to Save Your Life*, the story of Jewish refugees in Shanghai, a video by **Karen Shopsowitz** who introduces the video and answers questions. Annual general meeting follows. 2:30 p.m., Claude Bissel Building, St. George and Harbord streets. 416-531-8391.

SCHOOL OPEN HOUSE

Oraynu Congregation for Humanistic Judaism Children's School Open House 10:30 a.m. at St.

Continued on page 27

Continued from page 26

Andrew's Junior High School, 131 Fenn Ave. RSVP 416-385-3910.

BREAKFAST SERIES

At Temple Sinai, storyteller **Leslie Robbins** performs *Sammy Taft's Hats*, based on the story of Toronto hatter **Sammy Taft**. 9:50 a.m.

CLOSET SALE

New and old classic items for the whole family, including clothes, shoes, books, household items, 9 a.m. to 1 p.m., National Council of Jewish Women, 4700 Bathurst St.

SINGLES BRUNCH

Dynamic Singles of Adath Israel and Intersynagogue Singles brunch (ages 35+) with **Rabbi Benjamin Hecht** speaking on In the Jewish World Are Men from Mars and Women from Venus? 11:30 a.m. at the synagogue. 416-635-5349.

Monday, April 30

DIVERSE JEWISH FAMILIES

Frances Bitterman Memorial Lecture, The Exciting Lives of Diverse Jewish Families in the 21st Century with **Prof. Benjamin Schlesinger**, professor emeritus, University of Toronto, 8 p.m. at Beth Tikvah Synagogue.

WINGATE BRANCH

Wingate branch, Royal Canadian Legion, holds election of officers meeting, 7:30 p.m., 788 Marlee Ave.

GIANT RUMMAGE SALE

Gently used clothing and household items in excellent condition, at sale run by Pride of Israel Sisterhood 9:30 a.m. to 1 p.m. at the the synagogue, 59 Lissom Cres.

Tuesday, May 1

MOMENTOUS CENTURIES

Two Momentous Centuries series concludes with Disaster and Triumph: 1930 to the Present, presented by **Hanoch Bordan,** 7:30 p.m. at Beach Hebrew Institute, 109 Kenilworth Ave. 416-694-7942.

CHUG TANACH

Meeting at Beth David B'nai Israel Beth Am Synagogue, 8 p.m., to study Jeremiah, chapters 41 and 42. Presenter is **Abe Richman**.

Wednesday, May 2

SEARCH FOR SELF

The Search for Self, the first of 4 sessions by **Elliot Malamet**, 7:30 p.m. at Beth Tzedec Congregation.

Thursday, May 3

ISRAEL AND THE MEDIA

Paul Michaels of the Canada-Israel Committee discusses Israel and the Media: Has the Story Changed? 8 p.m. at Beth Emeth Bais Yehuda Synagogue.

SPRING GIFT SHOW

Features a group of home-based entrepreneurs offering products and services at Temple Sinai, 6:30-10:30 p.m. Great gift ideas for all occasions. For vendor information, **Patty Bloom** 905-762-9291 or **Samantha Bacher** 905-660-2442.

And What Else Is New

MEDIA CONFERENCE

Afterword's annual National Media Conference, May 13-14, 10 a.m. to 6 p.m., Toronto Zionist Centre, 788 Marlee Ave. Speakers include **Rebecca Eckler** (*National Post*); **Mordechai Ben-Dat** (*Canadian Jewish News*); **Rabbi Michael Skobac** (Jews for Judaism); **Paul Michaels** (Canada-Israel Committee); **Liza Cooperman** (*National Post*); **Evan Solomon** (CBC). Register by May 3. 416-631-8053.

GREAT WEEKEND

Shaarei Shomayim Congregation second Great Weekend features **Rabbi Jacob Schacter** of Boston.

Thursday, May 3, lecture at 8 p.m. on Torah, Culture and Contemporary Orthodoxy; Friday, May 4, 7 p.m., dvar Torah; Saturday, May 5, 9 a.m., drashah followed by luncheon (reserve), 6:15 p.m., lecture on The Morality of the Patriarchs: Must Biblical Figures be Perfect?, 8:15 p.m., seudah shlishit.

HOME RENOVATIONS

ATID chapter, Toronto Hadassah-WIZO seminar on effective home planning by Rubinoff Design Group to help you understand the building process and to take control of your home renovation. Sunday, May 6, 10:30 a.m. to 1 p.m., in the Avenue Road-Wilson area. Proceeds go to Youth Aliyah campaign. Preregister. 416-535-7742.

HEBREW CLASSES

At Keren Hatarbut Institute of Hebrew Studies, 788 Marlee Ave. For all levels in conversational Hebrew, Tuesdays, May 22-Aug. 21; Wednesdays, May 23-Aug. 22; Thursdays May 24-Aug. 23; Fridays May 25-Aug. 24. Register now. **Joseph Klinger** 416-787-0197.

NEW BEGINNINGS

Toronto Hadassah-WIZO is forming a chapter for single women, separated or divorced, who are under 40 – friendship, new skills, interesting programs, connection to the Jewish community. 416-630-8373.

MOTHER'S DAY GIFT BAGS

MHARZY (Members of Har Zion Youth) offers Mother's Day gift bags filled with useful items. Or why not honour your mother by donating a gift bag in her name to a women's shelter? Orders must be received by May 1. **Brenda** 905-727-7900.

FOR SENIORS

Earl Bales Seniors' Club: *West Side Story* at Stage West May 16; day trip to Phantom Hosiery May 22; Casino Niagara June 21; dances April 29, May 6, 20; Casino Rama May 2, 23; social dancing with an instructor, phone for information 416-395-7881.

Holy Blossom Lunch & Learn in Retirement – Monday, May 7, 1:30 p.m., An Afternoon of Music at Beth Tzedec featuring the Chai Singers directed by **Varda Hall-Bernstein**, accompanied by pianist **Galia Shaked**. RSVP by May 3 to **Shelly** 416-789-3291, ext. 233.

LZA Seniors theatre outings include *West Side Story* at Stage West June 28, and *Sound of Music* at Stratford Oct. 4. Call **Libby** at 416-782-2059 or office 416-630-9444. Seniors Cultural Group meets Tuesdays 10 a.m. at Borochov Cultural Centre, 272 Codsell Ave.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. (B'nai Brith Building). April 26, Independence Day party, music, light supper, wine. **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

BERNARD BETEL CENTRE

Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W. 415-225-2112.

Literary Luncheon with **Anne Balaban** reviewing *The Reader* by **Bernhard Schlink**, Wednesday, May 2, noon to 2 p.m. Tickets at Ticket Sales Desk. For information, **Bookie Kwart**, ext. 116.

Understanding Art series with **Edith Altschuler** continues with The Influence of Eastern Art on European Art, Tuesday, May 1.

Personal eyecare consultant **Nadine Walman** checks and adjusts glasses Tuesday, May 1, noon to 2 p.m.

Low Vision Support Group, Update on CNIB, Tuesday, May 1, 1:15-2:15 p.m.

Wen-Do Women's Self Defence, Wednesdays, May 2-June 13, 6-8 p.m. Sign up at Ticket Sales Desk. Call **Ruth Cohen** ext. 105.

Mindfulness – reduce stress, improve performance, enjoy life more, Thursdays, May 3-June 14, 10 a.m. to noon. **Lou Carcasole** instructor. For information, **Joan Turner**, ext. 126.

Israeli Club Etrog: Do you speak Hebrew? Join club members Tuesdays at 7 p.m. for movies, lectures, dances, sing-alongs, bingo, picnics. May 1, movie; May 8, lecture. **Anna** ext. 110.

Sunday movie April 29, *Nuts*, at 2:30 p.m.

BLOOR JCC

Bloor Jewish Community Centre, 750 Spadina Ave. 416-924-6211.

Sunday, April 29, 11 a.m. At Books and Bagels **Seymour Mayne** reads from his new book, *Light Industry*, a selection of humorous and satirical poems, and **Nora Gold** reads from her new novella *Solitaire*.

Sunday, April 29, Bloor JCC, UJA committee for Yiddish and the Dora & J.B. Salsberg Endowment present Yiddish in the Community with **Aaron Lansky** and panelists **Carol Ann Reed, Prof. Martin Lockshin, Seymour Mayne, Norman Shneidman**. 3-5 p.m.

BATHURST JCC

Bathurst Jewish Community Centre, 4588 Bathurst St. 416-636-1880.

Tuesday, May 1, 1-2:30 p.m. Learning Experience – **Dr. Jeffrey Lipsitz**, medical director, Sleep Disorders Centre of Metropolitan Toronto, discusses sleep disorders and how they affect you.

Friday, May 4, noon to 1 p.m. Lunch 'N' Learn with **Rabbi Ronni Cahana** of Lodzer Synagogue. **Janet**, ext. 259.

Sunday, May 6, join the BJCC Cycle-a-thon. **Nadine**, ext. 363.

Monday, May 7, 11:30 a.m. to 12:30 p.m., Women's Lecture Series: The Cost of Allergies. Preregister. **Nadine**, ext. 363.

Tuesday, May 8, 12:30 p.m. Mother's Day Luncheon, sing-along, dance entertainer **Ahuva**. Tickets at athletic desk. **Janet**, ext. 259.

KOFFLER CENTRE

New exhibit opening at the Koffler Gallery, May 3-June 10, **Sharon Switzer's** Shadow Play. Opening artist talk, Thursday, May 3, 7-9 p.m. 416-636-1880, ext. 380.

Koffler School of Music & Virtuosi di Toronto present **Shlomo Mintz** in concert with Virtuosi di Toronto, conducted by **Fabio Mastrangelo**, Sunday, May 13, 7:30 p.m. at the Toronto Centre for the Arts, George Weston Hall. For tickets, **Adrienne Cohen** ext. 228, or Ticketmaster, 416-870-8000.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

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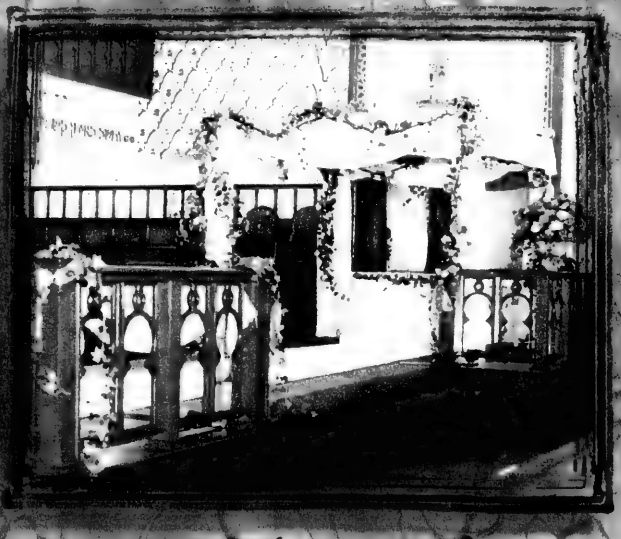

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Coast to Coast

Holocaust Awareness Week held in Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG — This year's Holocaust Awareness Week mingled new programs with established ones.

The opening program, on April 16, called Israel and the Holocaust, was co-sponsored by the Jewish Federation of Winnipeg/CJA's community relations department and young adult division, the Israel Experience Centre of the Rady Jewish Community Centre and the Canada-Israel Committee (CIC). It was especially aimed at attracting Birthright Israel program participants.

Mara Messinger, the CIC's director of community development, explored the Holocaust, Israel and Jewish identity with the students.

That same evening, the United Jewish People's Order and its offshoot, the Sholem Aleichem group, told the story of Jewish women partisans.

On April 17, in a new program called The Music of Terezin, the Boreas String Quartet performed two concerts in tribute to two brilliant but little-known composers – Ervin Schulhoff and Gideon Klein – whose creativity was cut tragically short by the Holocaust.

Terezin, a concentration camp located in Czechoslovakia and also known as Theresienstadt, was the Nazis' "model" camp, the one they showed off to the Red Cross and other visitors to show "how well" they were treating Jewish and other prisoners.

Yet more than 30,000 prisoners died there, of starvation, sickness and torture. Among them were many of the most talented of Europe's artists, poets, writers and composers.

The members of the Boreas String Quartet are violinists David Visentin and Hiroko Kagawa, violist Elise Lavallee and cellist Yuri Hooker. All are also members of the Winnipeg Symphony Orchestra.

Visentin and Hooker began the program with the lively but unfinished *Duo for Violin and Cello* by Klein. Born in 1919, Klein was considered a piano prodigy. He was still finding his musical footing when he was murdered in his early 20s.

The quartet then played several compositions by Schulhoff, who has been described by the *Globe and Mail* as one of the greatest composers of the 20th century.

"His music has elements of jazz and ragtime as well as the folk melodies of his native Czechoslovakia," Visentin said.

Another new Holocaust program, this one for youth, was a showing on April 22 of the documentary film *The Wave*, co-sponsored by the federation's youth advisory council, the March of the Living and the Jewish Child & Family Service.

The Wave documents a California schoolteacher's experiment with authoritarianism, and explores the implications of group brainwashing. The film was intended to stimulate discussion among students as to whether an authoritarian ethos could develop in their own schools.

On April 18, McNally Robinson Booksellers, Winnipeg's largest independently owned bookstore and the Jewish Federation of Winnipeg/CJA hosted a public forum featuring three prominent local writers Allan Levine, Carol Matas and Barney Sneiderman who have written about the Holocaust. After the event, McNally Robinson sold related books; the store carried an enhanced selection of Holocaust-related books throughout the week.

Last Thursday, the Jewish Heritage Centre of Western Canada presented a film followed by a panel discussion about the Jewish refugee community in Shanghai during the war. The panel featured Jewish Winnipeggers whose families spent the war years in Shanghai. The program ties in with the centre's current exhibit.

On Yom Hashoah April 20, B'nai Brith Canada once again sponsored Unto Every Person There is a Name, where the names of victims who have families in Winnipeg are read out in the rotunda of the Legislative Building. That was followed by the annual public memorial service at the Holocaust Monument on the grounds of the Legislature.

The annual community Holocaust memorial service was held at the Bnay Abraham Synagogue on Sunday, April 22.

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Coast to Coast

Musings during Parliament's break

Even though the House of Commons was silent last week, the voices of the men and women who normally occupy that chamber could be heard musing about this and that. What follows is a sampling of some of the more "interesting" musings.

It is fitting to lead off with the "comic-strip scandal," given that the Parliamentary break was occasioned by the Easter statutory holiday. As you know, a popular comic strip caused outrage in the Jewish community by depicting a process of conversion from a Jewish menorah to a Christian cross. Created by an accomplished evangelical Christian cartoonist, the strip was viewed as deeply offensive to many Jews – and it would appear to some Christians, too.

However, some of the Jewish community's best friends on the Hill can be found within the evangelical camp. When asked about the cartoon, a couple of them shrugged and suggested the Jews should lighten up – it was only meant to honour the spirit of Jesus at Easter time. Another clarified the deeper significance of the cartoon. "In a few panels," one MP explained, "the artist has traced the evolution of Christianity from its Jewish roots to the ascent of Jesus." Uh-huh! It serves as a reminder of how careful one must be... even with one's best friends.

Scene in Ottawa
By G.K. SIMCOE

Another issue receiving lots of attention is the Quebec Summit of the Americas. Unfortunately, little media attention has been paid to the real concerns that ostensibly brought these masses out. But I digress.

One good friend mused aloud about the extensive and elaborate security measures that have been put into place: manholes and sewers welded shut, three metre fences, a fleet of attack helicopters and a multi-force, multi-national, multi-specialized militia to protect fewer men than fit on the Blue Jays roster. "If it takes that many people that many resources to secure a tiny area that is already hermetically sealed," asked the friend, "why would the government comment on Israel's measures to reduce the security threat it faces along a huge and porous border with hostile enemies all around?" Good question. Perhaps when the community meets next with John Manley, Colin Powell's new best friend, they could seek an answer from him.

Finally, there has been some jockeying for position as backbenchers and opposition MPs angle for a spot on the annual Canada-Israel Committee trip to Israel. Considered the most legitimate and one of the most fun junkets around, the aforementioned John Manley was once heard to say to a colleague that it was a surefire way to jump the queue into Cabinet. Given the current situation in the Middle East, the trip may be a lot more exciting than usual...

מזל טוב Mazel Tov

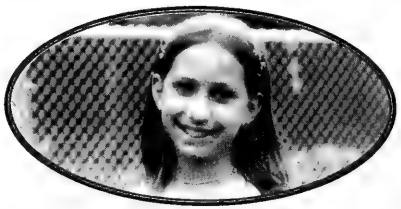
We cannot guarantee the date a picture will appear. Please limit all greetings to 25 typewritten words. We reserve the right to edit all items and condense any that are longer than that.

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to *The CJN*, Mazel Tov, 1500 Don Mills Rd., Suite 205, North York, Ont., M3B 3K4.

Happy 70th birthday Zayde Marvin! We love you.

Mazel tov to Lee Merten on his graduation. Love, Grandma Bertha Mann.

Karen Grossman & Mark Jacobson were married March 18 in Florida. Proud parents of Karen, Marion Landen and Alex Grossman.



Mandi Schlesinger celebrated her bat mitzvah Sept. 2. Mazel tov from parents Al & Sharon, brother Shane and grandparents Marcia & Harvey Kalnitsky.

Mazel tov to Sean Weisbrod on his bar mitzvah on Oct. 26. Love from Mom, Dad, Jared, Bubba Rita, and Bubbie Sally & Zayde Gerry.

Happy first birthday Jordana Kennedy Haber from grandparents Helene & Mitchell Bussin, Sandy & Moe Haber; great-grandparents Beatrice Brandes and John Bussin; aunts, uncles, cousins

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Five anti-Israel resolutions voted on at the UN

Continued from page 1

On April 6, Canada abstained on a resolution reaffirming the "inalienable, permanent and unqualified right" of Palestinians to self-determination, including their right to establish a sovereign and independent state. The resolution passed by a vote of 48 for, two against (the United States and Guatemala) and two abstentions (Romania and Canada).

Canada explained its vote by saying that while it supports the Palestinian people's right to self-determination, the issue must be settled "in the context of direct, bilateral negotiations." Canada added that its abstention is "consistent" with its previous neutral votes on the issue.

Israel is an observer at the UNCHR and cannot vote. But its UN ambassador, Yaakov Levy, rejected the vote, saying Palestinian self-determination is a political issue that can be resolved only through negotiations.

On April 18, Canada supported a motion that expressed "grave concern at continuing Israeli settlement activities, including the expansion of settlements, the installation of settlers in the occupied territories, the expropriation of land, the demolition of houses, the confiscation of property, the expulsion of Palestinians and the construction of bypass roads." The resolution also expressed "grave concern at and strongly condemned all acts of terrorism and violence."

The measure passed by a vote of 50 in favour, one against (the United States) and one abstention (Costa Rica).

'Israel is an observer at the UNCHR and cannot vote'

Given Ottawa's long-standing view that post-1967 lands are occupied and that settlement activities are unhelpful to the peace process, "we didn't expect Canada to vote any other way," said Robert Ritter, the CIC's national executive director.

Canada abstained on three other resolutions that condemned Israel for alleged human rights violations. The most contentious of them expressed "grave concern at the deterioration of the human rights and humanitarian situation in the occupied Palestinian territories, condemned the disproportionate and indiscriminate recourse to force, which could not but aggravate the situation and increase an already high death toll, and urged the government of Israel to make every effort to ensure that its security forces observed international standards regarding the use of force."

The resolution passed by a vote of 28 for, two against and 22 abstentions. Israel strongly rejected the measure as one-sided.

Canada also abstained on votes denouncing Israel for "imposing" its laws on the "occupied Syrian Golan," and another calling Israel to task for purportedly violating the human rights of Lebanese detainees. Both measures passed easily.

But a positive development was seen in Canada's vote against a resolution on combatting "defamation of religions as a means to promote human rights, social harmony and religious and cultural diversity." The measure called on member states to provide "adequate protection against all human rights violations resulting from defamation of religions."

Canada explained its opposition to the motion by saying the "divisive" issue did not advance the protection of human rights, but rather confused things by mixing racism with religious intolerance. The resolution also did not adequately address questions of the links between diversity and the fight against racism, Canada said.

Neverthless, the motion passed by a vote of 28 for, 15 against and nine abstentions.

The CIC's Ritter praised Canada's stand, saying it provides a glimpse into this country's opposition to re-introducing the old Zionism-is-racism canard at the UN-backed World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerance slated for Durban, South Africa this summer.

Canada "is working diligently" to ensure the issue will not be raised in Durban, Ritter stated.

Overall, the CIC "is not unhappy" with Canada's votes at the UNCHR. "They're fairly consistent with previous years" and represent "no erosion" in Canada's relations with Israel.

The ongoing challenge for Canada, especially in the wake of its support for last autumn's resolution that condemned Israel for excessive force against Palestinians, is "to understand the extent to which what's going at the UN is being used for political purposes," Ritter said. Canada should be "more sensitive to that abuse."

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CELEBRATING WITH SONG: Associated Hebrew Schools middle school students were recently treated to two exclusive performances by the Israeli Pirchei Yerushalayim Choir, on tour in North America. The concerts, for students in grades 6 to 8, were held at the Danilack Education Centre.

[Adina Abramov photo]

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Hillel students celebrate Pesach in Kishinev

By MIRIAM SHAPOSHNIK
Special to The CJN

Kadesh, Urchatz, Karpas, Yachatz, Magid, Rachtsa, Motze Matzah...

The week started and ended in song.

On April 3, Karen Held, Ora Zobin, Liz Lasky, Janice Elster and I flew halfway around the world to Kishinev, Moldova. Most of us had never heard of such a place, let alone known what to expect of it.

Nevertheless, we were on our way to participate in the Pesach Project.

We were all somewhat hesitant about going to the former Soviet Union (FSU), especially after having heard that Communism had just been voted back into power in Moldova. We were also excited at having been picked to participate in the mitzvah of bringing back Pesach to the FSU.

We expected to find a run-down community with few Jews remaining. Instead, we were greeted by a community on the rise, one that is very much alive and well. What a pleasant surprise for us!

We were a little concerned about whether we would get along with our Moldovan counterparts. We did not know if they would speak English. After anticipating the worst, we were truly touched by our first activity with them. For most of that evening, we sang together. It was such an overwhelmingly incredible feeling to know that even though we were from the other side of the world, we all knew the same songs. More than anything else, our songs broke the ice and showed us that we were not so different after all. They made us feel that we are one people, one community.

One of our first days there, we went on a tour of old Jewish Kishinev. Perhaps for others who have participated in trips such as March of the Living, this experience was not that significant, though somehow I doubt it. For me, it was this tour that linked my feelings most strongly to Kishinev. It's one thing to read about the ghettos and the pogroms that took place there, it's one thing to know vaguely about the communist oppression from our textbooks at home, but to actually see it, to actually be in the place where it happened, is entirely different. It made us appreciate how lucky we are to be free to practise our Judaism, and it made us admire Kishinev's present Jewish community so much more now that we understood how much they had to overcome to get to this point.

For me, the tour had special significance because my family is from Kishinev and the tour touched a soft spot in my heart. I knew the troubles my family had faced, and despite all the stories I had heard from my grandmother, this was the first time I really felt their pain, my pain.

After that, my admiration for the Jewish community in Kishinev grew to pride. It felt as if they were a representation of my own family, standing up after such a long time of being pushed down.

From the start of our trip, we couldn't help noticing that there was something very special about the Jewish community in Kishinev. They embrace their Judaism so tightly, they celebrate it with such enthusiasm.

Every Friday night, the Hillel students hold Shabbat services. At the one we attended, the enthusiasm was indescribable. Everyone sang loudly, everyone danced. It was evident that everyone was genuinely proud to be a Jew. Sadly, I have yet to see that kind of enthusiasm at a student-run program here.

This trip changed how we look at the world, changed the way we view Jewish people everywhere. Our memories will stay in our hearts forever. One song that we taught to our Moldovan counterparts was *Echad Mi Yodea*. None of us will ever forget our rendition of this song during the second seder, complete with actions.

We were continually amazed, day after day, by the community's hard work and incredible accomplishments. There was nothing for us to teach them. They were the heart of the Pesach Project.

We had a plagues bag that we wanted to use during the seder, but we didn't end up using them because the Moldovans felt that toys would take away from the seriousness of the seder. This really showed us how much we take our religious freedom for granted. We have each had about 20 years of seders, whereas the Kishinev Hillel students have each had about two. The seders we held at Hillel were "really super," as the Kishinovtse say.

Echad, mi yodea. Echad ani yodea – one is for our Jewish nation, it is strong and alive in many areas. Am Yisrael chai!

Miriam Shaposhnik is a student at York University. The Pesach Project that sent her to Kishinev is operated in Toronto by Jewish Campus Services of Greater Toronto and funded by the continuity committee of the UJA FEDERATION of Greater Toronto.

Afterword holds media conference

TORONTO — National Jewish student newspaper *Afterword* is running its third annual media conference May 13-14 at the Toronto Zionist Council, 788 Marlee Ave.

Speakers include Evan Solomon of the CBC and Ryerson media professor Suanne Kelman on the portrayal of Jewish culture on television; Dan Rand of Aish HaTorah on media inaccuracies on Jewish issues; and Jonathan Kay of the *National Post* on inconsistent reporting on Israel v. Arab human rights issues.

Tickets are $50 for both days, including meals; $30 for a one-day pass, or $5 per lecture. Registration deadline is May 7. For further information call 416-631-8053 or e-mail afterwordmag@hotmail.com.

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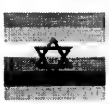

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Childhood friends mark 75 years of marriage

By CYNTHIA GASNER
Special to The CJN

TORONTO — Mary and Maurice Weisdorf will celebrate their 75th wedding anniversary on May 2.

They are first cousins who were childhood friends. Both are 97.

Engagement photo

"We just grew together. We've had a happy life and we would do it again," Mary Weisdorf says.

Now residents of Forest Hill Place, an independent lifestyles retirement community, the Weisdorfs will be joined at a reception celebrating their anniversary by their two daughters, Ruth Foster Shaul and Fern Horowitz, and residents, friends and family members.

Both were born in Poland, Mary in Wierbznik and Maurice in Wasniow. Mary arrived in Canada in 1920, Maurice the following year. They married at the Hebrew Men of England Synagogue in 1926 and honeymooned in a rented flat in Kew Beach.

Maurice's first job was at Acme Cloak on Duncan Street, where he was paid $5 a week. But he loved music and also took voice training.

The young couple opened Weston Ladies Shoppe, later Weisdorf's Ladies Wear in Weston, then a small Victorian town. Mary worked in the shop while she cared for her one-year-old daughter in their flat above the store.

Maurice commuted to his work in Toronto and he would bring back kosher food, often travelling the 12 miles on several street cars. Mary recalls those early years. She says they worked hard but had a wonderful family life. Every Sunday, the family would travel to Toronto to be with their extended family.

Above: Mary and Maurice Weisdorf two years ago and (below) at their wedding.

The first and only Jewish family living in Weston, Ruth and Fern recall the great respect the family was accorded in the community.

Known to his friends and family as Moishelle Chazzan, Maurice, who has a fine tenor voice, sang at many synagogues and was once the guest performer at the Weston United Church, where he sang Hebrew and Yiddish folk songs.

A voracious reader of philosophy, politics and science, Maurice served as president of the Weston Businessmen's Association and was an active member of the Rotary Club, where he was a featured speaker.

The family moved into Toronto in 1944, but their daughters, who helped in the store, commuted to Weston to complete their education. They closed the store in 1960. Maurice dabbled in real estate and the Weisbrods embarked on a life of golf, swimming and a great deal of travel.

They were adventurous. They took a three-month trip around the world on a Chinese cargo ship, travelled through the Scandinavian countries and visited South America. In Rome, they met Pope Pius XII at the Vatican in the late 1950s.

Their daughters told *The CJN* that "God never created more loving and devoted parents. There was always open affection between them. We were and are lucky to have such wonderful parents."

The Weisdorfs have eight grandchildren and 11 great-grandchildren. "My parents have had a tremendous influence on our children. Morally and ethically, they discuss all kinds of philosophical topics with us and their grandchildren," Fern says.

In an interview at Forest Hill Place, Mary said their marriage was a success, because "we never dwelled on negativity."

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Suicide bomber kills one, wounds 61 in Kfar Saba

Ha'aretz Daily Newspaper Ltd.

KFAR SABA, Israel — The police posted hundreds of additional officers in the Sharon area in preparation for Independence Day, after the third bombing attempt in a week in the area killed one person and wounded 61 on Sunday.

Dr. Mario Goldin, 53, a Kfar Saba resident who worked with terror victims at the Beit Levinstein rehabilitation hospital, fell victim himself to terror when a still unidentified man wearing a large bomb blew himself up at a bus stop at the main Kfar Saba intersection of Weizmann and Tchernichovsky streets, a few hundred metres from Meir Hospital.

Almost all the 61 wounded were released after treatment, although a 14-year-old boy remained in stable but critical condition Sunday night at Meir Hospital, and a pregnant woman who was lightly wounded remained at Beilinson Hospital overnight for observation.

The morning bombing came only hours after a security co-ordination session between top security officials from Israel and Gaza at the Erez junction on Saturday night.

The Prime Minister's Office released a statement blaming the Palestinian Authority for not doing more to halt the violence, and another security co-ordination session with West Bank Palestinian security officials was scheduled Sunday night. Israel also postponed planned abatements of the tight economic siege on the territories.

Police Chief Shlomo Aharonishki said at the scene of the bombing, which snarled traffic for hours in the suburban town north of Tel Aviv, that "quite a few bombings have been prevented, but it's impossible to hermetically seal Israel off from the territories, especially in the Sharon area." He called this "the soft belly" of the country because of the proximity of Israeli and Palestinian settlements.

"There's a limit to what the police can do, even when at full alert," he said.

But he added that hundreds of police would be sent to the Sharon area prior to Independence Day celebrations. No changes were expected in Kfar Saba's own plans for the holiday, he said.

The army meanwhile sent its own troops into the "seam" – the area between Kalkiliya and Kfar Saba – to try to prevent the stream of Palestinians illegally crossing the border. While most are workers seeking jobs, some are clearly coming into Israel with other interests in mind.

The Shin Bet is looking into connections that may exist between the two previous terror incidents in Kfar Saba in the last week, as well as several other incidents in the area that indicate a single organization may be responsible for all the attacks.

Despite the bombing, security service officials say they have noted a marked drop in the number of violent incidents in the territories since the security co-ordination session Saturday night.

Defence Minister Benjamin Ben-Eliezer told a Channel 2 TV audience Sunday that "the fact no mortars were fired in the last 24 hours in Gaza is a direct result of instructions by the Palestinian Authority Chairman Yasser Arafat, just as he was the one who ordered the shooting."

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Israel seeks 'improved' Egypt-Jordan peace plan

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel is now leaning toward accepting an Egyptian-Jordanian proposal for ending the intifadah and resuming the peace process, according to Prime Minister Ariel Sharon and Foreign Minister Shimon Peres.

In a meeting of the security cabinet Sunday, Sharon said, "The Jordanian-Egyptian proposal is important, but the content is not good enough and it needs to be changed somewhat. We'll study the initiative, and we'll see what we can do to change it."

Later, Sharon reiterated the same thing to Belgian Foreign Minister Louis Michel, who asked him about the proposal.

Peres also told his Belgian counterpart: "We are ready to discuss the Jordanian-Egyptian proposal. It's important that there is an attempt and an effort to move things forward. The initiative can serve as a basis, but the details need to be worked on."

The proposal, initiated by Amman and Cairo, was formally presented to Sharon and Peres last week. It creates a framework for mutual steps to be taken by Israel and the Palestinian Authority (PA) to reach a ceasefire, rebuild confidence and resume the dialogue between them.

According to the initiative, Israel would lift the closures in the territories and withdraw to positions it held on the eve of the Al-Aksa intifadah, as well as freeze new settlement activity. The Palestinians would guarantee a renewal of security co-operation, and end incitement to violence. After a period of calm in the territories, the negotiations for a final agreement will resume, and an effort will be made to complete them within a year.

The European Union last week announced its support for the plan, and this weekend, EU foreign policy chief Javier Solana is due in Jerusalem, as part of his effort to prepare a report on ways the EU can step up its involvement in the Middle East.

Solana met Sunday with former minister Yossi Beilin, who suggested he try to organize a meeting between Sharon and PA Chairman Yasser Arafat.

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'The road to peace is not an easy one'

Moshe Katsav

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Israel today is a strong, democratic, free and modern country, one of the leaders in the world in the fields of advanced technology, hi-tech, medicine, medical equipment and agriculture.

The road to peace is not an easy one. It is full of obstacles, but we are determined to continue along this road for the benefit of our people and those of the region.

I wish to call on you to visit Israel more frequently and to encourage your youth to join us and gain an impression of our wonderful and developed country.

On the occasion of Independence Day, let us all unite around our common principles and let us work together to strengthen the Jewish people wherever they are.

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Hezbollah leaders plot strategy in Tehran

By DANIEL SOBELMAN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A delegation of Hezbollah leaders, led by Sheikh Hassan Nasrallah, has been meeting with the Iranian leadership in Tehran, in an effort to consolidate strategies following the recent escalation of violence on the Lebanon border and the Israeli attack against a Syrian radar post in Lebanon.

Meeting with the Hezbollah delegation, Iran's supreme leader Ayatollah Ali Khamenei called for renewed attacks against Israel, Iranian state television reported. The Palestinian intifadah, Khamenei said, was inspired by Hezbollah's struggle against Israel's occupation of Southern Lebanon.

Hezbollah should strengthen co-operation with other Lebanese groups "to stand against the plots of the Zionist regime," Khamenei added, according to the report.

Meanwhile, Hezbollah offensives against Israel continue to stir controversy in Lebanon. Reiterating criticism he expressed after the Hezbollah attacked an IDF tank crew at Har Dov, Lebanon's Prime Minister Rafik Hariri said Friday that the Palestinian intifadah, rather than Lebanon border disputes, should be the focus of activity.

"All attention should be directed [toward the] Palestinian intifadah against Israeli aggression," he said.

Black's British backlash

According to Reports

Last month in Britain's *The Spectator* magazine, Conrad Black created a major stir when he charged much of the English media of being anti-Israel in a particularly malignant way.

Black, the owner and publisher of *The Spectator*, denounced Taki Theodoracopulos, the magazine's social writer, for expressing an "irrational" hatred for Israel and for promoting "a blood libel on the Jewish people wherever they may be."

But Black did not confine his criticism to Taki, as he is called. Black further asserted that Taki's opinions "are not greatly more extreme than those of large sections of the British media which habitually apply a double standard when judging Israelis and Palestinians." He singled out most of the BBC, as well as *The Independent*, *The Guardian*, and *Evening Standard* newspapers, also noting that "the Foreign and Commonwealth Office are rabidly anti-Israel."

Black charged them with "wittingly or not, stoking the inferno of anti-Semitism."

Black's attack recalls a famous essay by America journalist Charles Krauthammer in *Time* magazine during the early days of the intifadah (1987-93). Along the same lines, he attributed the media's double standard to anti-Semitism.

Now, just as Krauthammer encountered a media backlash, so has Black. Nothing infuriates journalists who comment critically on Israel more than being accused of anti-Semitism. It has not been surprising, therefore, to find a slew of rebukes flung at Black, words that continue to reverberate.

Alan Rusbridger, editor of *The Guardian*, writing in the *Jewish Chronicle* under the headline "Newspaper's job is to tell truth as honestly seen," rejected Black's "tirades." While admitting that occasionally *The Guardian* gets "things wrong," Rusbridger categorically dismissed the charge of an "institutional bias" against Israel. He went on to praise his paper's reporters by name as "straight journalists" (though to call a veteran writer like David Hirst, who has never had a decent word to say about Israel, a "straight" journalist, is patently absurd.)

The Guardian's Middle East editor, Brian Whitaker, also praised by Rusbridger in the *Jewish Chronicle*, went one big step beyond his boss. In an article in *The Guardian* itself, called "Israel wins war of words," Whitaker undertook a content analysis of key phrases describing Israel-Palestinian relations and concluded that the British media, including BBC and his own newspaper, actually favoured Israel! Is Whitaker serious, or is this a peculiar form of British humour?

* * *

Author's correction: Re April 19th's column: the sentence, "The issue for Arafat and indeed the entire Arab world..." should read, "The issue for Arafat and indeed *much of the* Arab world..."

Prepared by Paul Michaels of the Canada-Israel Committee.

April 16

• Jordan's foreign minister visited Israel to promote a Jordanian-Egyptian formula for the resumption of Israeli-Palestinian peace talks.

• A Foreign Ministry official said the interministerial committee gathering data on the fate of Jews who disappeared among the thousands of "Los Desaparecidos" under Argentina's military junta from 1976-83, will also explore what Israel's Embassy in Buenos Aires did to save persecuted Jews.

April 17

• Security forces announced that two more suspects in the October Ramallah lynching of two IDF reservists had been arrested. Sources now say at least 12 suspects are in Israeli custody, half of whom have already been tried.

• Israel launched a missile strike on the headquarters in central Gaza of Yasser Arafat's Force 17. The attack was in response to a mortar attack against the town of Sderot.

April 18

• Israeli soldiers and tanks briefly entered a Palestinian-ruled area in south Gaza. The operation lasted an hour. The forces destroyed a police station that had been used as a base of fire against Israelis.

April 19

• *The Jerusalem Post* reported that an article in the April 13 edition of the official PA daily *Al-Hayat Al-Jadida* describes the Holocaust as a "fable," and says that "Jewish-controlled media are responsible for perpetuating Holocaust myths."

April 20

• Six months after her husband was lynched in Ramallah, Irina Nourezitz gave birth to his son. "The baby is the most powerful remembrance I have of Vadim," Irina told the media.

Files from JTA and Ha'aretz

March of the Living spurs Jewish pride

BY ELI RUBENSTEIN
Special To The CJN

KRAKOW — "We are here. You did not succeed." That is how Holocaust refugee Inge Spitz described her emotions after taking part in the 2001 March of the Living.

Together with thousands of students from around the world, including a delegation of 250 Canadian students and chaperones, Inge participated in the symbolic 3.5-kilometre march from Auschwitz to Birkenau, which is held every year on Yom Hashoah.

Inge was just a child when she answered the door on Kristallnacht in November 1938, and watched the Nazis drag her father away. Inge, her sister Edith and 130 other children were sent to a children's home in France sponsored by the Rothschild family and later found refuge in Canada.

For many of the participants, The March was a major catalyst for Jewish pride.

"I was at the front of The March, carrying the Israel flag. At one point, when we reached the top of the hill, I looked back and saw a sea of blue jackets following me," said Ilanna Besner of Montreal. "I've never felt more pride in being Jewish than at that moment."

Janice Bacher, a student from Toronto, agreed. 'The sea of blue jackets filled us with instant pride," she said. "I felt even prouder when we finished the ceremony in Birkenau after The March, when all of us sang *Hatikvah*. It was the common language that unified us."

For Toronto's Nathan Leipciger, a survivor of one of the death marches, The March was bittersweet.

"It was bitter because of my own memories of the death march with my father. It was sweet because I was with thousands of young people – articulate, intelligent and committed – who are our future leaders."

For Montreal survivor Rena Schondorf, seeing Birkenau again was painful.

"It was a very difficult feeling because I remember when we first arrived in Birkenau in October of 1944. But this time we entered as proud Jews, not as beaten Jews chased by the Nazi guards and their dogs," she said.

Many of the students reflected on the six million who perished.

"As I saw the thousands of people marching, I thought about how big a number six million Jews must be, how just as these thousands of people have different stories and different dreams, so did each of the six million," Rachel Bernstein, a student from Toronto noted. "And then I thought about how surprised and proud they would be... if they were to see this March."

Learning about the harsh conditions at the camp made some students realize how fortunate they are.

"I felt as if we had taken so much for granted," Ilanna Besner said. "During The March, it was raining and it was cold. And then I thought of all the people in Auschwitz, how they had almost no food, how they had no proper clothing even in the dead of winter, and what they must have went through."

Omie El Sharif of Montreal agreed. "We marched in the spring, for only three kilometres. They marched in the freezing cold winter, 300 kilometres or more."

"The rain that soaked my body will dry, but the tears that drenched my soul will remain forever," wrote Yossi Izraelski of Toronto, after The March.

"We marched for all those who, at some point, could march no longer," said Ryan Banach, a student from Toronto.

The adult chaperones were impressed with the students' reaction to the trip.

"It is a dramatic reaffirmation of our faith in the Jewish future to see young people so committed to their faith, their tradition and their history, to see them proudly proclaim Am Yisrael chai," Montreal chaperone Rabbi Reuben Poupko said.

Liselotte Ivri of Montreal, a survivor of Terezin, Auschwitz, Birkenau and other camps, was also full of admiration for the students:

"I am proud to be with these young people on The March. This is my reason for going: To teach, to inform them, and to be there for them," she said. "But they are also there for me. They are my strength. They are my future."

After The March, the participants continued their journey in Poland, including visits to other former Nazi death camps and to small towns and villages that were once filled with Jewish life and culture.

One of the towns the next Montreal delegation will visit is Jedwabne, which was recently revealed to have been the site of a large massacre of Jewish residents by the local Polish population during the Holocaust. (The Polish government has since apologized and plans to hold a commemorative ceremony at the site this summer.)

After their emotional week in Poland, the delegation will travel to Israel for one week, where they will tour and take part in festivities celebrating Israel's 53rd anniversary.

Eli Rubenstein is national director of The March of the Living.

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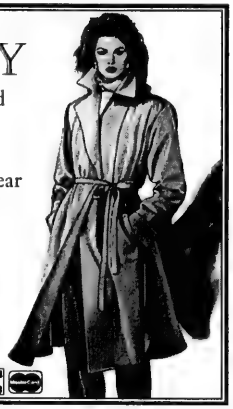

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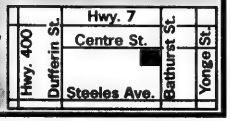

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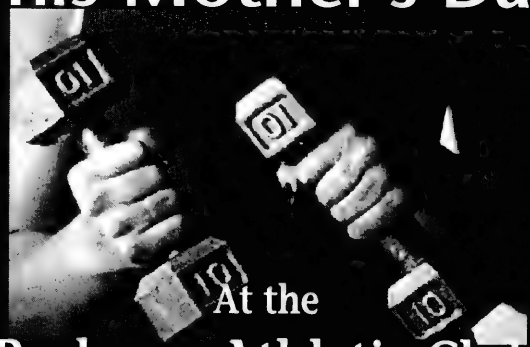

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CIBC makes difference in community

As Community Manager for East Toronto, Dave D'Amico has a twofold responsibility: one, to ensure a high quality of service within his member branches; and two, to promote goodwill and improve the quality of life in the surrounding community.

Dave D'Amico
East Toronto Community Manager
416-421-0051

Not unique to East Toronto, this approach is part of a company-wide commitment to providing help where help is needed. Underscoring this fact, in 2000 the CIBC donated some $35 million to a wide variety of charities and causes, including the Baycrest Centre, Mount Sinai Hospital, Community Centre 55, Toronto East General Hospital, several schools, and countless community projects.

D'Amico favours a hands-on approach that sees him personally participating in fund-raising and other charitable events. He also takes pleasure in encouraging employees, associates and friends to do likewise.

D'Amico brings to the table an extensive background in both banking and volunteer work. And as someone who has lived and worked in the East Toronto area for a number of years, he is well-positioned to turn CIBC's strong presence in the area (19 branches) to good account.

Building goodwill starts within each branch, he says. "We want every single visit to be a happy one for our customers. This is a standard we strive to uphold each and every day." Good works outside the branch are a natural extension of this philosophy, he says. "We want people to think of the CIBC not only as a great place to bank, but as a good neighbour."

D'Amico's approachability, easygoing manner and work ethic have endeared him to East Toronto business people and members of the general community, and he relishes the opportunity to serve. The sense that he is helping to make a difference gives him "all the gratification I need. Giving back to the community isn't something that's nice to do, it's something we *have* to do."

D'Amico can be reached directly at 416-421-0051.

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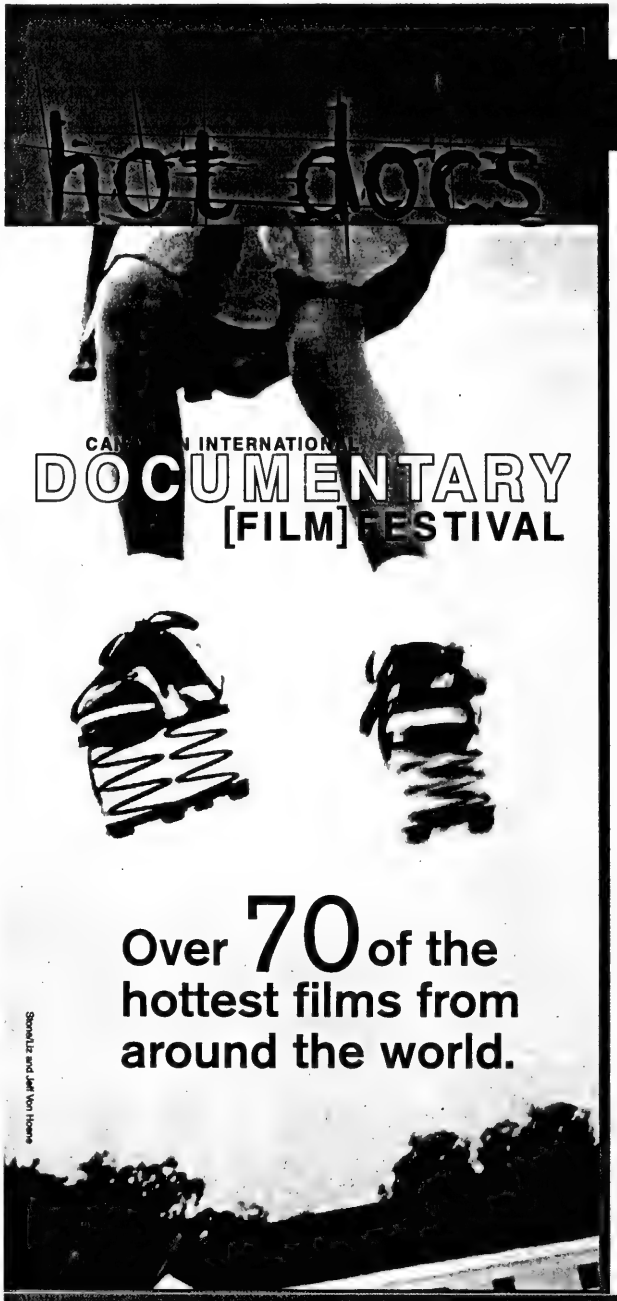
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Don't miss these titles of special interest to the Jewish community:

Monday, April 30, 1:00 pm: Bloor Cinema
The Komediant (D: Amon Goldlinger) 1 hr 22 min

CO-PRESENTED WITH THE TORONTO JEWISH FILM FESTIVAL
Acclaimed Yiddish theatre actor Pesach'ke Burstein's compulsive drive to succeed tears apart his family in this poignant look at an acting dynasty and the price children pay for their parents' ambitions.

Wednesday, May 2, 11:00 am: Royal Cinema
The Walnut Tree (D: Elida Schogt) 11 min

Filmmaker explores her mother's memories of the deportation of her grandparents from wartime Amsterdam to Auschwitz. Precise, unsentimental recollections are matched with a surprising and impressionistic set of images.

with

Out Of the Fire (D: Shelley Saywell) 49 min

15 year-old Fanya Schulman's camera saved her from Nazi execution in 1942. She took it with her when she escaped to join the Russian resistance fighters. 55 years later she returns to her native village to confront the photographs of a painful past.

Thursday, May 3, 12:30 pm: Royal Cinema
Not In My Garden (D: Shiri Wilk) 49 min

Poverty-stricken Arab village of Ramya stands in the shadow of modern Carmiel and its privileged Jewish population. Media collective of Jews and Arabs expose the marginalization and displacement of the villagers by their powerful neighbours. Screening with *Alone with War* (D: Danièle Arbid).

Thursday, May 3, 5:00 pm: Royal Cinema
Still (Stille) (D: Wendy Oberlander) 25 min

Filmmaker captures mother's return to Germany and recalls the world of assimilated Jews in 30s Berlin. Film provokes dissonance between history and personal memory, and probes the complexities of identity and inheritance.
Screening with *Ode To A Journey Home* (D: Lysanne Thibodeau).

Saturday, May 5, 11:30 am: Royal Cinema
Sister-Wife (D: Timna Goldstein, Hadar Kleinman) 57 min

Black Americans from Detroit form the African Hebrew Israelites and follow ancient Hebrew text, which allows men to take up to seven wives. Delicate observations reveal how two women about to become sister-wives really feel about "Divine Marriage."
Screening with *Don't Ask Why* (D: Sabiha Sumar).

Saturday, May 5, 5:45 pm: Bloor Cinema
Micronesia - Grass Legend (D: Yoram Zack, Hagai Lapid) 45 min

Micronesians receive help from their friends in Israel when they decide to form a national soccer team. Tough Israeli coach Shimon Shinhar has to adjust his style to South Pacific attitudes that are considerably more laid-back than his own.

Saturday, May 5, 7:00 pm: Royal Cinema
My Father's Camera (D: Karen Shopsowitz) 59 min

Investigates the compulsions of amateur filmmakers to capture life around them on their own terms. A delightful history of the home movie, which gives new meaning to the term "people's history."
Screening with *Animal Movies: Fox Past* (D: Judith Doyle).

Saturday, May 5, 11:35 pm: Bloor Cinema
Psychedelic Zion (D: Isri Halpern) 52 min

CO-PRESENTED WITH THE TORONTO JEWISH FILM FESTIVAL
Three young Israelis start producing trance dances just as the authorities move to close down the counter-cultural rave scene. Harassed and driven from their native Galilee district, they eventually protest their case to Parliament and the Israeli High Court.

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HISTORY TELEVISION

Jewish/Israeli films represented at Hot Docs

By JOSEPH SERGE
Arts Editor

TORONTO — The Jewish Film Festival is not the only draw for film lovers this week. Hot Docs, North America's largest documentary film festival, rolls to town April 30 to May 6.

Hot Docs will screen 70 films at two theatres, the Royal Cinema on College Street and the Bloor Cinema. Some of the films are being shown in conjunction with the Jewish Film Festival.

Documentaries of note include *Not In My Garden*, a 49-minute Israeli film that contrasts the prosperity of Carmiel's Jewish residents with the poorer Arabs of Ramya in Galilee. (May 3, Royal Cinema, 12:30p.m.)

Micronesia – Grass Legend. The 45-minute, funny Israeli film is about Micronesia, Israel's biggest supporter at the UN outside of the United States. When Micronesia decides to form a soccer team, a tough Israeli decides to coach them. (May 5, Bloor Cinema, 5:45 p.m.)

The Komediant. This 82-minute documentary is co-presented with the Toronto Jewish Film Festival. See Bill Gladstone's review in these pages. (April 30, Bloor Cinema, 1:30 p.m.)

The Walnut Tree. An 11-minute Canadian film, it documents director Elida Schogt's mother's memories of the deportation of her grandparents from Amsterdam to Auschwitz. (May 2, Royal Cinema, 11 a.m.)

Still. This 25-minute Canadian film explores the world of assimilated Jews in 1930s Berlin, through a montage of images of daily life and intimate moments. (May 3, Royal Cinema, 5 p.m.)

Out Of The Fire. The 49-minute Canadian film follows Faye Schulman, who returns to the Polish village she was born in 55 years after the war. After escaping from the Germans, Schulman had fought with the Russian resistance and documented her three years in the forests with her camera. (May 2, Royal Cinema, 11 a.m.)

My Father's Camera. This 59-minute Canadian documentary grows out of director Karen Shopsowitz's fascination with her father's enormous cache of Super 8 home movies. (May 5, Royal Cinema, 7 p.m.)

Psychedelic Zion. A 52-minute Israeli film, part of the Jewish Film Festival, it focuses on rave culture in Israel and a group of youths who battle with the authorities when they clamp down on their activities. (May 5, Bloor Cinema, 11:35 p.m.)

Sister-Wife. An Israeli 57-minute documentary, it is about a group of Black-Americans who fled the United States in the late '60s and formed a community in Dimona, Israel, called the African Hebrew Israelites. This film focuses in on two women about to become wives with one of the members and how they feel about "Divine Marriage." (May 5, Royal Cinema, 11:30 a.m.)

Prices range from $7 for a single screening to $50 for a pass. For tickets, call 416-203-9027. For more film information, visit www.hotdocs.ca.

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A film by WENDY OBERLANDER

Arts & Travel

Art exhibit to support Ashkenaz Festival

By CYNTHIA GASNER
Special to The CJN

TORONTO — Artists, sponsors, patrons, Ashkenaz volunteers and Brian Liss of the Liss Gallery have combined their talents and efforts to present Illuminations: Visions of the Poets and Sages, a visual feast of Yiddish/Jewish themes.

This free exhibit will be held at the Liss Gallery, 978 Eglinton Ave. W., from May 4 to 13.

Canadian visual artist Ian Leventhal is the curator of Illuminations. His works, along with 50 paintings by other artists, will be exhibited and for sale. The art reflects the personal and spiritual odysseys of the artists, through Jewish literary masterpieces.

Illuminations features the works of Dubie Arie, Laya Crust, Gina Godfrey, Heather Kroll Levine, Lisa Rotenberg, Judy Singer and Pedie Wolfond.

Leventhal said the enthusiasm generated by the Ashkenaz Festival of New Yiddish Culture in recent years has caused an explosion of Jewish art, music and writing in our community.

"When I approached local artists to participate in creating the Illuminations show, the responses were overwhelmingly positive," he said.

"The opportunity to add another thread to the vibrant tapestry of Jewish life proved too tantalizing for any artist to turn down."

Each artist, said Helen Daniels, president of the Ashkenaz Foundation, has drawn upon the 4,000-year-old history of Jewish writings for inspiration – the Five Books of Moses, the Psalms, the Prophets and Yiddish poetry.

"It is a visual interpretation of a cornucopia of Jewish thought, from the sacred to the purely comical," she said.

Proceeds of the exhibition will be used to support the next Ashkenaz Festival, which will be held in August 2002, Daniels announced recently.

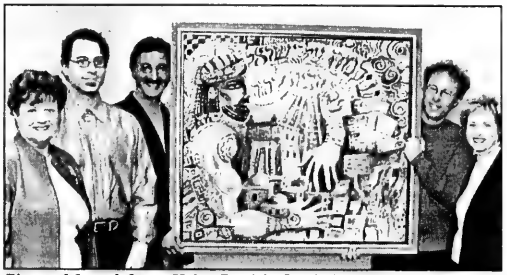
In addition to producing the community-wide Ashkenaz festivals, the foundation presents selected cultural events throughout the year – like Illuminations – in co-operation with UJA FEDERATION as part of the Jewish Toronto Tomorrow initiative, and with the Bloor Jewish Community Centre.

Daniels, who recently visited eastern Europe, said she was "deeply moved to see the remains of what once was such a culturally rich and vibrant society struggle to survive. The few Jews left are either unaffiliated, intermarried, assimilated or indifferent."

Comparing the European experience with that of North American Jews, she said she couldn't help but relate this to the endeavours of Ashkenaz.

"To keep the memories of Yiddish culture alive and to encourage the continuation of future Jewish artistic talent reinforces my commitment to keep the dream, hopes and aspirations of the Ashkenaz Foundation alive – the place where Yiddish culture continues to thrive," she said.

The first three Ashkenaz festivals have been overwhelmingly successful. "They grew faster than the foundation could support such a massive effort. We needed time to reorganize," Daniels said.



Pictured from left are Helen Daniels, David Buchbinder, Ron Hoffman, Ian Leventhal and Heather Hoffman.

"We have thoroughly reviewed our goals and financial needs, and reassessed the community's needs. With the help of the community, we are building a new foundation for operating one of the world's finest Jewish cultural events."

David Bookbinder, Ashkenaz founder and artistic director, has initiated plans for Ashkenaz Festival 2002, and talent is already being reviewed, Daniels said.

Ron Hoffman, who with his wife Heather is co-chair of Illuminations, said, "Culture is a critical element in the way many of us identify Jewishly."

For more information on Ashkenaz or the Illuminations

These Angels don't like foot cake

Ottawa resident Sharon Katz wrote, directed and animated The Angel's Foot Cake, a six-minute short about the spirited struggle to bake a cake in the shape of an angel's foot, in spite of the offended and interfering response of the Angels.

"I originally wrote this humorous story almost 20 years ago for my husband who loves good food, especially cake and whose first language is Yiddish," Katz says.

"When I decided to animate it, the first question that came to mind was the language that the characters would speak.

"While I heard Yiddish spoken in my home as a child, I was encouraged to speak English. Mirroring the experience of my childhood, I decided that the central character would speak in English and the characters of authority, the Angels, would speak in Yiddish," she said.

Angel's Foot Cake gets its world premiere at the Toronto Jewish Film Festival, April 29, at noon, with the feature film *Love and Sacrifice*.

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WORKS OF ARTIST TUTZI SEGUIN ON VIEW AT BATHURST CENTRE

Tutzi Seguin, an 89-year-old artist who came to Canada from Romania in 1938, is no stranger to tragedy, having lost her three children and, more recently, her husband of 65 years. Seguin says her work has been a tremendous therapy for her over the years.

"I'm told that I can inspire other people to continue with their lives in spite of handicaps," she says. "Spirituality and creativity have made it possible for me to accept whatever happens."

Her exhibition, Nostalgia: Images of Romanian Gypsies by the Black Sea, consists of some 50 small-scale oils on canvas. It is on display May 6 to 31 in the atrium of the Bathurst Jewish Community Centre, at the Koffler Complex, 4588 Bathurst St.

Eye on Arts

by Bill Gladstone

* * *

Sephardi Music: The Sons of Sepharad concert features the rare vocal and instrumental artistry of **Aaron Bensoussan**, **Gerard Edery**, **Alberto Mizrahi**, **George Mgrdichian**, **Rex Benincasa**. General admission $25, patron $100. Proceeds to the Music Fund honouring the memory of **Ruth Kelman**.

Beth Emeth Bais Yehuda Synagogue, 100 Elder St. Thursday, May 10 (Lag B'Omer), 8 p.m. 416-633-3838.

* * *

Literary Events

• **Seymour Mayne** reads a selection of humorous and satirical poems from *Light Industry*, and **Nora Gold** reads from her new novella *Solitaire*. Books & Bagels. Members free, non-members $8. Bloor JCC, 750 Spadina Ave. Sunday, April 29, 11 a.m. 416-924-6211.

• **Andrew Sanders**, author of *My Son, Hanina*, a new work of historical fiction, reads at Israel's Judaica, 897 Eglinton Ave. W. Sunday, April 29, 7:30 p.m. 416-256-1010.

• The Lifelong Learning Institute of the Bernard Betel Centre presents a literary luncheon with Toronto psychologist **Anne Balaban**, reviewing *The Reader* by **Bernhard Schlink**. Members $10, non-members $12. Coffee and review $5. 1003 Steeles Ave. W. May 2 at noon. Bookie Kwart, 416-225-2112, ext. 116.

* * *

Genetics Issues Explored: *After Darwin*, a one-hour television documentary written and directed by Toronto filmmaker **Martin Lavut**, explores the Pandora's box of genetic engineering. A longer version of the film won a Gemini Award, and Lavut himself has garnered some 30 industry awards. Thursday, May 3, 9 p.m., Discovery Channel.

Art by Tutzi Seguin.

* * *

"Hotel" Opening: An accomplished performer, **Alex Poch Goldin** has written several plays that have been notably received. His latest is *This Hotel*, the concept for which seems particularly creative and original.

Lester, disillusioned in his marriage, discovers his wife in an adulterous relationship, and escapes into his mind. Checking into This Hotel, he is accompanied by a shape-shifting bellhop through "a mindbending tour" of himself, meeting various hotel residents who are, in fact, tenants of his own subconscious.

The cast includes **Randy Hughson** (*Zadie's Shoes*) **Brenda Bazinet**, **Veronika Hurnik** and **Alon Nashman**. Previews May 8 and 9, runs May 10 to 27, at Theatre Passe Muraille, 16 Ryerson Ave. $19-$28. 416-504-7529. www.passemuraille.on.ca.

* * *

Dramatic Notes

• *Three Plays in a Day* features three short works by **Diane Flacks**, **Emil Sher** and **Jason Sherman**, all to be written and performed on April 26. $125 includes canapes, cash bar. Capitol Theatre, 2492 Yonge St. Doors open 6:30 p.m. 416-703-0406.

• **Schmigeggy:** *Hitchhiking* is a one-act play on different aspects of hitchhiking, based on a 30-hour workshop in which actors hammer out their material May 2, PWYC. May 3 to 6, adults $15. Theatre Centre Studio 9 St. Nicholas St., 6th floor. Call 416-837-2001 for times.

* * *

At the Galleries

• **Natalie Schonfeld's** Perceptions of Light is a photographic exhibit about persons who are deaf and blind. Nathan Shiff Gallery, 1252 Danforth Ave. (at Greenwood) May 3 to June 2. Opening reception May 3, 6 to 9 p.m. 416-463-8957.

• A sardonyx cameo with a gold mount of Joseph and his brothers is among some 60 decorative objects from the collection of Russian Empress Catherine the Great, appearing in the Treasures from the Hermitage show at the Art Gallery of Ontario, May 5 to Aug. 12.

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ANSWERS TO CROSSWORD PUZZLE ON PAGE 55.

1 W	2 A	3 I	4 S	5 T	■	■	8 S	7 O	8 A	9 P	■	■	10 A	11 J	12 A	13 R
14 O	S	C	A	R	■	■	15 T	O	B	E	■	■	16 R	U	B	E
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39 A	N	N	O	40 Y	■	41 H	E	N	■	■	42 N	A	D	I	A
43 S	T	A	R	E	■	44 A	M	O	45 S	■	46 N	Y	E	T
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62 E	R	I	E	■	63 L	64 E	V	I	E	S	65 H	K	O	L
66 R	I	T	A	■	67 E	V	E	N	■	68 E	B	E	R	T
69 O	C	H	S	■	70 S	A	L	E	■	71 S	O	R	E	S

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Folk Choir pays tribute to Milton Barnes

By CYNTHIA GASNER
Special to The CJN

TORONTO—The 75th annual spring concert of The Toronto Jewish Folk Choir will honour the memory of the renowned Canadian composer, Milton Barnes with the performance of one of his last works.

Barnes, who had a close and productive association with the choir, died Feb. 26. The choir will perform his klezmer-style dance suite, *Dos Naye Lid (The New Song)*. Esther Ghan Firestone conducts with Lina Zemelman as pianist.

Featured at the concert is Vladimir Heifetz's setting of the short story, *Oyfn Fidl (The Fiddle)* by beloved Yiddish writer Sholem Aleichem, who died 85 years ago.

Guest soloist in this folk cantata is bass-baritone Marat Maxutov, a recent immigrant from Kazakhstan. Maxutov holds the title Honoured Artist from that Republic. He has frequently appeared on radio and TV and has delighted the Choir's audiences since the 1997 spring concert.

Nine-year-old violin prodigy, Rebecca Brenner, will also appear in this work. *Oyfn Fidl* is the story of a young boy's enchantment with the music of the violin and the troubles he caused himself and his family because of his infatuation.

Brenner was featured guest violin soloist with the Toronto Symphony Orchestra for its student concert series in 1998 and last year she performed with the Symphony in its outdoor concert series on Centre Island. She will appear with the TSO in February 2002 with the Pops Series.

Rebecca Brenner

She also appeared with the National Academy Orchestra to celebrate both the Brott Summer and Autumn Music Festivals in Hamilton.

Veteran actor and director Sydney Perlmutter will narrate in Yiddish and English. A former Winnipeg teacher, actor and director, Perlmutter has performed many roles for stage, radio and television and directed more than 10 major shows. Over several decades, he has conducted many courses at Ryerson Polytechnic University for educators and broadcasters. Last year saw his first collaboration with the Toronto Jewish Folk Choir as stage manager.

The concert will include popular spiritual songs in Hebrew and English and works by two other late Toronto composers, Leon Zuckert's *Oyfn Veg (On the Road)*, and Louis Applebaum's *A Vision of Peace*.

Founded in 1925 by immigrant needle-trade workers on D'Arcy St. in downtown Toronto, The Toronto Jewish Folk Choir has built a reputation for commissioning and performing masterworks of Yiddish music, as well as music on Jewish themes in Hebrew, Judeo-Spanish and English, and songs from other cultures.

The choir has performed works by Handel, Mendelssohn, Schubert and presented such guest performers as Lois Marshall, Jan Peerce, and Jennie Tourel. The concert takes place Sunday April 29 at 3 p.m. at Temple Sinai, 210 Wilson Ave. Tickets are $18, $15 for seniors and students and are available at many Judaica stores. For more information, call (416) 489-7681 or (416) 444-2332.

Arts & Travel

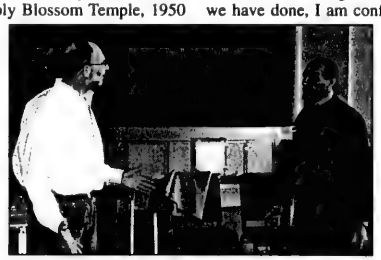
Arthur Miller's The Price on at Holy Blossom

By KATHRYN KATES
Special to The CJN

TORONTO — Holy Blossom Temple Stagecraft Company will present the powerful drama *The Price* by Arthur Miller at the Eisendrath Auditorium, Holy Blossom Temple, 1950 Bathurst St.

"*The Price* was first produced in 1968, it depicts the struggle between two brothers who are haunted and divided by their memories of the past," says Michael Ryval, the play's director.

"After a 16-year estrangement, they meet in the attic of their late parents' home to dispose of their furniture, but instead re-live the jealousies and pain of life under a tyrannical father," he says.



Eric Kirsh (left) and Murray Ellis rehearse a scene from Arthur Miller's The Price at Holy Blossom.

Ryval, a freelance business writer, directed last year's production of *In the Cemetery*, a one-act play that was part of the trilogy, *From Darkness to Light*.

"I've always been an admirer of Arthur Miller's plays, but was especially impressed with a revival of *The Price* that my wife and I saw last year in New York. *The Price* has a timeless quality to it. Its depiction of two brothers struggling with the burdens of the past, is a profoundly moving one.

"And even though it is one of the most demanding plays we have done, I am confident that we will carry it off and deliver as memorable a performance as any professional company," he says.

The Price features Eric Kirsh, Karen Garmaise, Ron Boyd and Murray Ellis.

Stagecraft was founded in 1995 by members of Holy Blossom Temple and is devoted to presenting plays with Jewish themes and content.

The Price is Stagecraft's 12th production. Past theatricals produced by Stagecraft include *Counsellor-at-Law, The Tenth Man, Yentl, Broken Glass* and *Crossing Delancey*.

The play runs May 3, 5 and 6 at 7:30 p.m. Tickets are $10 in advance, $12 at the door. Seniors and students $6 for Thursday and Sunday performances only. For more information call, 416-789-3291, ext. 511.

The city of fountains on the Limmat

By JOSIE NEWMAN
Special to The CJN

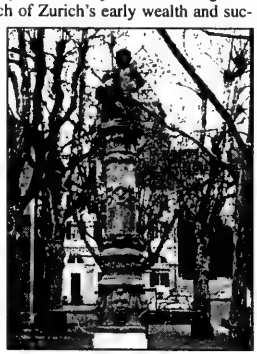
ZURICH — Zurich is a city for architecture and history lovers, where Romanesque and Gothic buildings blend together esthetically along winding, cobblestone streets that converge at the Limmat River.

It's known as the "city of fountains" because of the 1,200 Greek and Romanesque style fountains built here during the 17th Century.

The Limmat wound through the centre of the old city during medieval times — the 12th and 13th centuries — when Zurich became a thriving power in the Old World. The city was founded between 10 and 20 BCE by the Romans, and Jews they brought along as advisers and doctors.

There are now 7,000 Jews living in Zurich and seven active synagogues. They figure prominently in the life of the city — the head of the Zurich Banking Association is Jewish — even though the majority of Zurich's population is Christian. In fact, Zurich has been described as a "Protestant, puritanical city".

Such peaceful harmony didn't always exist. Although the Jews contributed to much of Zurich's early wealth and success, by the mid-14th century Jews were being imprisoned and tortured by Christians. By the early 15th century, Jews' houses were being routinely burnt down. The final straw came when a well in the street next to the Jewish Quarter became filled with poisonous water, bringing plague and pestilence to the city.



The 'frog' fountain in Zurich. [Josie Newman photo]

Other residents blamed the Jews, claiming they had poisoned the fountain, and, in 1435, the Jews were expelled from Zurich. They lived in two villages outside Zurich until 1862, when a law of emancipation allowed them to move back into town.

After the Holocaust, it was once more the Jews who smoothed troubled waters. When surviving Jews worldwide converged in New York to receive Holocaust money for their deceased relatives, most of the Jews from Zurich didn't qualify because they weren't given death certificates from the Nazis.

Instead of insisting on getting the money, they asked for their communities and quality of life back.

Zurich is also an active cultural centre and the birthplace of Dadaism, a modern art movement. It is the city where Richard Wagner spent a decade of his life and wrote *Tristan and Isolde*, an opera based on his illicit affair with his landlord's wife.

In 1996, some of Wagner's music was suddenly discovered in the choir section of The Preacher's Church, a Lutheran church in downtown Zurich. The Zurich Orchestra is currently playing that music in concert.

George Buchner, a playwright, wrote three renowned masterpieces in Zurich — including *Danton's Death* — before he died at 24 of typhus. The first printer was designed by Gutenberg here in the 1500s. The famous stained-glass windows of Marc Chagall are housed in one of Zurich's Reformed churches, Church of our Lady.

World-class shopping and restaurants abound along the Bahnhofstrasse, another testimony that Zurich is a timeless city with something for everyone.

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Film focuses on anarchist/free-love advocate Emma Goldman

By BILL GLADSTONE
Special to The CJN

TORONTO — Deported from the United States in 1919 after serving a two-year prison sentence for "conspiracy against the draft" during World War I, "Red" Emma Goldman spent two years in Russia, where she met Lenin and encountered a Bolshevik society that she recognized as being more politically oppressive than anything she had experienced in America.

After a few years in Europe, the legendary anarchist and feminist moved to Toronto in 1926 to be close to the nation from which she had been exiled. She lived in various residences on Spadina Avenue for several years, remaining always a committed activist and the centre of a lively circle of supporters.

Several years ago, Toronto filmmaker Coleman Romalis discovered that Goldman had been living in 1940 with friends in a house on Vaughan Road, around the corner from where he lives. It was in that house that she suffered the first of two strokes that would silence her forever.

The discovery was the impetus for him to make *Emma Goldman: the Anarchist Guest*, an engrossing 42-minute documentary.

This well-researched film spotlights Goldman's Toronto years with intriguing interviews with people who knew her. Invariably they describe her as a "strong little woman" with a "commanding" presence and an "imperious" (or "bossy') manner.

Goldman respected Toronto's civility but was continuously irked by our small-minded conservatism. She longed to return to the United States, but was admitted only once, for a 90-day lecture tour in 1934, on the condition that she avoid the subject of politics. Fortunately she was also a free-love advocate who could speak rousingly about birth control. (She would have done so more often in Canada but for fear of violating our modest "blasphemy" laws.)

Goldman evidently practised what she preached, for she had no children despite a string of lovers. The film describes her as being addicted to young men, and her frank autobiographical descriptions of her amorous exploits proved shocking to many. Her life's grand passion was Dr. Ben Reitman, a womanizing Chicago medic with whom she had a relationship for many years.

A scene from *The Anarchist Guest.*

Kudos to Romalis for making this overdue profile of a hot-blooded American political creature forced by circumstance, like a bird whose wings have been clipped, into our droll provincial precincts. Her exile from America ended only with her return in a casket: she was buried in Chicago.

Emma Goldman: The Anarchist Guest is being screened Monday, April 30, 3 p.m., with the short film *The Internationale*, and director Romalis in attendance.

* * *

In *Simon Magus*, a British-made feature film, Christian and Jew battle for the right to build a railway station in their village in 19th-century Silesia.

The grey-haired squire who controls the land is a liberal-minded poet: He'll sell to the Jewish protagonist at a generous price provided the latter, an honourable young Talmud chacham named Dovid, takes up the squire's poetry.

Dovid's adversary, however, will stop at nothing to acquire the land for the railway station. He even hires a secret agent to help him get his way. Such *tzuris* the Jews don't need. The fate of the community, which has already been reduced to 10 men and their families, hangs precariously in the balance.

And just who is this secret agent? He is Simon Magus, an impoverished Jewish lunatic who casts spells for profit, has a hotline to Lucifer, and tries desperately to convert to the Cross.

In building his story, screenwriter-director Ben Hopkins tapped into a rich vein of mid-19th-century literature, now mostly forgotten, which fancifully explores the dramatic possibilities of Jewish assimilation into Christian Europe. Although the cast is strong, the characters are archetypes and the story a peculiar allegory that is true to neither Jewish nor gentile perspective.

Still, *Simon Magus* delivers much imagery redolent of this intriguing period, which, artistically speaking, is considered the cusp between romanticism and realism.

Despite its various loose ends and unsatisfying subplots, *Simon Magus* is a noteworthy effort. It is comparable, perhaps, to *The Governess* for its ability to establish a mid-19th-century mood, and to *The Golem* for its potent use of Jewish and Christian iconography.

The adept cast includes Embeth Davidtz, Rutger Hauer, Ian Holm, Amanda Ryan, and Noah Taylor as Simon. Stuart Townsend delivers a memorable performance as the likeable Dovid. The film is being screened with the short film *The Signature (La Firma)* on April 28, 9:15 p.m.

* * *

The Komediant (Monday, April 30, 1 p.m.) offers a rare glimpse into the world of Yiddish theatre with its fascinating profile of the unique Burstein family. An acclaimed actor on the Yiddish stage, Pesach'ke Burstein had a specialty – he could whistle tunes like a bird.

He and his actress-wife Lilian Lux went to the young State of Israel but found it hard to make a living in a culture where Hebrew was energetically promoted and the mameloshen of the masses officially frowned upon. So they moved to – where else? – New York.

They raised their twins Michael and Susan in the traditions of their profession and the family became a popular theatrical troupe that performed all over the world.

This recent Israeli-made feature, which is mostly in English with some subtitled Yiddish and Hebrew, presents rare footage of the Yiddish stage in Poland, as well as historic views of the Hebrew Actors Union in New York and the Yiddish theatrical demi-monde that grew up around 2nd Avenue on the Lower East Side. A thoroughly enjoyable 82 minutes.

* * *

Laughter On the 23rd Floor (Monday, April 30, 5 p.m.) is Neil Simon's tribute to the first generation of television comedy writers, based on his experience writing for Sid Caesar.

Shot in Toronto last year under the direction of Richard Benjamin and starring the excellent Nathan Lane and a strong ensemble cast, *Laughter* is slick, quick and very funny. Its biggest flaw – predictably, for Simon – is that it tickles the funny-bone unrelentingly.

This free, ticketed screening is presented in collaboration with Showtime Networks Inc.

Toronto Jewish Film Festival

Sheldon Kirshner and Bill Gladstone preview a few of the films that will be screened at the ninth annual Toronto Jewish Film Festival, running from April 26 to May 3 at the Bloor Cinema, 506 Bloor St. W. Call 416-324-9121 for tickets and information.

Japanese diplomat saved over 2,000 Jews in Lithuania

By SHELDON KIRSHNER
Staff Reporter

Chiune Sugihara is the only Japanese national ever honoured by Yad Vashem, the Holocaust memorial-cum museum in Jerusalem. In contravention of Japan's official policy, he issued more than 2,000 transit visas to Jews trapped in Lithuania. With these precious documents, they found asylum in Japan and, later, in China.

Robert Kirk's 102-minute documentary of this improbable rescue mission by a middle-level Japanese diplomat, *Sugihara: Conspiracy of Kindness*, proves yet again that one daring, courageous person can make a difference.

As this engaging film suggests, Sugihara had no hidden agenda and never profited from his philanthropy. Doing what he thought was right, he was ultimately punished for his good deed.

Born in 1900, Sugihara started his diplomatic career in Harbin, China. Posted to Helsinki in 1936, he was sent to Kaunas, Lithuania on the eve of World War II.

Chiune Sugihara

Cursed by geography, Lithuania was occupied by the Soviet Union in 1940 and by Germany in 1941. Sugihara, the consul-general, began issuing transit visas in August 1940, just as he was preparing for his next assignment in Germany, Japan's ally.

The stampede for these transit visas was touched off by a Jew desperate to escape from the noose tightening around Kaunas. Having obtained permission to settle in the Dutch Caribbean island of Curacao, he needed a Japanese transit visa for the first crucial leg of the journey across the Soviet Union to the Pacific Ocean port of Vladivostok.

Cognizant of Germany's persecution of Jews, Sugihara granted the man a transit visa. As word spread like wildfire, thousands of Jews milled in front of the Japanese consulate to request similar visas. Working against the foreign ministry's instructions, Sugihara issued a grand total of 2,141 transit visas. With these in hand, visa holders could travel to Kobe, Japan by boat. After Japan's 1941 attack on Pearl Harbour, the refugees left Kobe and were placed in a ghetto in Shanghai, where they survived the war. Not a single refugee ever made it to Curacao.

In the aftermath of the war, Sugihara was dismissed from the foreign ministry. He took a series of menial jobs before landing a position with a trading company in Moscow. Until his death in 1986, he spurned attempts by grateful Jewish survivors to honour him.

Sugihara unfolds through fascinating pre-war file footage of Japan and China and interviews with members of Sugihara's family, among others.

The film explains Sugihara's motives, the Soviet government's reasons for allowing the refugees to travel overland across Siberia to Vladivostok, and Japan's complex attitudes toward Jews.

It is an intriguing movie about a remarkable footnote in the Holocaust. (May 2, 3 p.m.)

***

Vulcan Junction, a bracing drama from Israel directed by Eran Riklis, takes place in the week prior to the outbreak of the 1973 Yom Kippur War. Based on a real story, it turns on a group of amateur rock and roll musicians who seek fame and fortune.

Continued on page 47

Vulcan Junction evokes a more innocent era in Israel

Continued from page 46

The boys in the band, Genetic Code, perform in a dingy nightclub in Haifa. The place, Vulcan Junction, is run by a hip American who understands but does not speak Hebrew.

By day, these shaggy guys earn a living doing what they can, whether as a fireman or a soccer player.

Vulcan Junction gets under way when they audition for two producers in the hope of winning a recording contract. It will be their ticket to stardom.

Although it is non-political, the film juxtaposes their quest with that of foreboding television footage of Golda Meir and Moshe Dayan claiming that Israel cannot relinquish land to the Arabs in exchange for peace.

In this respect, younger viewers may be surprised to learn that, in spite of their affiliation with the left-of-centre Labour party, Dayan and Meir were quite hawkish on the Arab-Israeli dispute.

Since the Yom Kippur War shattered assumptions as well as lives, *Vulcan Junction* is pervaded by a sense of impending doom. The emphasis, however, is on the musicians, their public yearnings and their private doubts and disputes.

Buttressed by a fine script, naturalistic performances and a throbbing musical score that includes hit songs from Jethro Tull and Deep Purple, the film evokes a simpler, perhaps more innocent era in Israel. (May 1, 7:30 p.m. Shown with the short film *Cock Fight*.)

***

Lisa, from French director Pierre Grimblat, moves between the present and the past, exposing family secrets and underscoring France's betrayal of its Jewish citizens during the Nazi occupation.

Sam, a filmmaker in his late 20s, is trying to find out what happened to Sylvain Marceau, a dashing young French actor who vanished in the 1940s. The trail leads him to Lisa Maurin (played in understated fashion by Jeanne Moreau), an elderly woman with whom Marceau had an affair before his sudden disappearance.

As she recalls their passionate romance, we learn about Marceau's true identity. Though Jewish by birth, he was raised as a Catholic. Once France is occupied by Germany, Marceau finds himself in jeopardy. The Jewish patients of a tuberculosis sanitarium where Lisa is convalescing are also in danger of being rounded up by the Nazis and their French collaborators.

As details of Marceau's disappearance emerge, Sam uncovers something entirely new about his own family background.

Lisa, in French with English subtitles, is structurally too fragmented to be compelling. But the plot is of considerable interest, and the actors acquit themselves with a measure of panache.

(This film closes the festival, May 3 at 8 p.m. Shown with the Oscar-nominated short One Day Crossing.)

Genetic Code seek their fame and fortune in Vulcan Junction, a nightclub in Haifa. The film's soundtrack includes hits from '70s greats Jethro Tull and Deep Purple.

Film on Cohen is 'right on'

By SHELDON KIRSHNER
Staff Reporter

Ladies and Gentlemen... Mr. Leonard Cohen, Donald Brittain's appealing biopic, preserves the droll, sardonic, youthful poet in amber.

Shot in black and white in Montréal in 1965, this one-hour documentary portrays Cohen as a singular and up-and-coming talent, a literary figure to watch.

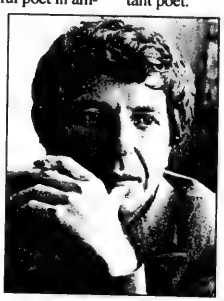
Deft and jazzy, *Ladies and Gentlemen...* will be screened by TVOntario on Thursday, May 3, at 10 p.m.

Cohen, then his in early 30s, comes across as smart, soulful and sassy as he recites his poetry, reminisces about his budding career, and relaxes with close friends.

As the film opens, Cohen is on a stage, performing like a standup comic as he keeps his audience suitably amused.

In flashbacks, Cohen recalls his childhood in wealthy Westmount and briefly describes his grandfather, a writer, and his father, a garment manufacturer. A grainy 1937 home movie clip shows Cohen standing beside the family's black chauffeur and car to match.

Filmed before Cohen acquired international fame as a folksinger, *Ladies and Gentlemen...* examines all the facets of his life, from his self-imposed "exile" in Greece to his habit of saving his personal letters because of his assumption that he would one day be an important poet.



Leonard Cohen in his youth.

Lest Cohen be misunderstood, the narrator quickly adds that he is not arrogant and despises literary pretension.

As the film unfolds, Cohen is seen strolling in Westmount, conversing easily with moderator Pierre Berton and fellow poet Irving Layton on a panel show, dropping into Ben's Delicatessen for a snack and a chat with its owner, talking with valued friends, slumbering in a hotel room and putting pen to paper as he composes a poem.

Reminded that he once fought to keep his McGill University fraternity entirely Jewish, Cohen blushes and admits to being embarrassed by his ethnocentrism.

As this classy film closes on a stylistic note, the narrator observes poetically: "There are dreams of glory whispering through the wires of his spine."

Right on, as they might have said in the 1960s.

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Genetic testing must be voluntary, confidential: prof

By FRANCES KRAFT
Staff Reporter

TORONTO — Could a killer plead not guilty because of his genetic make-up? Is genetic engineering permitted or forbidden? What are some of the ethical – and Jewish – issues involved in cloning humans?

Those were some of the issues discussed by Michel Revel, a professor in the department of molecular genetics (and virology) at the Weizmann Institute of Science in Rehovot, and Israel's representative to UNESCO's international committee of bioethics, at a recent lecture on the Human Genome: Mapping the Medical and Moral Implications.

Speaking at Beth Tzedec Congregation, in a lecture co-sponsored by the synagogue and the Canadian Society for the Weizmann Institute of Science, Revel, 62, said there are many more questions than answers arising from the Human Genome Project, a world-wide effort to decipher the human genetic code.

It would be a catastrophe to believe that heredity dictates what it means to be human, said Revel. "All the education, the love you get in the first year of life, the input...this is what makes us human."

The idea that man can overcome certain tendencies or choose whether to use them for good or evil appears in the Talmud, said Revel, an observant Jew and recipient of the Israel Prize for Medicine in 1999. As one example, he noted that humans have "genes which can increase somewhat the tendency to be aggressive, but no gene that can be called the gene for aggressivity."

The human genome is comprised of only 30,000 genes – a surprising finding, noted the native of Strasbourg, France, who made aliyah with his family in 1968.

"We're not so different from other mammals, even fruit-flies or worms [in that respect]," he said. What does differentiate humans is that the brain continues to grow during the first year of life at the same rate as before birth, he said. "This difference is what could be most important in humanization from the scientific point of view."

From a genetic standpoint, humans are "99.9 percent identical," said Revel, 62. The one percent difference is significant, however, as it represents a huge number of potential differences, creating variations in appearance, among other things.

Only eight percent of differences are between races, he noted.

Revel contends there is no specific Jewish ethnic disease, despite what textbooks and the media report. "Jews are good study subjects. They go to doctors."

The Human Genome Project has opened a new area of predictive medicine, said the professor. In fact, he noted, in the Orthodox community there is an organization that does genetic testing before a shidduch is actually made between prospective marriage partners. "If you don't marry through a shadchan, it's not so easy," Revel said.

He stressed the importance of genetic counselling to address issues such as the severity of a genetic disability, how treatable it is, and whether there is a basis for abortion.

Among the ethical issues he raised, Revel stressed that genetic testing must be both voluntary and confidential.

He also warned against the dangers of eugenics, recalling the Nazi regime's killing of the mentally disabled, which preceded killing of Jews and other groups, said Revel.

"Bad genes" is a term that should not be used, according to Revel. "It may lead [people] to consider entire groups as bad people." Nature is "morally neutral," he noted, adding that all humans carry abnormal recessive genes.

Human cloning should not be considered against human dignity, said Revel. Assisted reproductive technology like in vitro fertilization, which was once considered against human dignity, has allowed hundreds of thousands, if not millions of couples to have healthy children, he noted.

Halachically, he indicated, cloning – which could be used in cases of infertility or to prevent transmission of a genetic disease from one parent – is less problematic than in vitro fertilization using a donor sperm or egg, which could result in genetic siblings unknowingly marrying each other some day.

He noted that the technique for human cloning is not yet ready, and mentioned that even a cloned child, in effect a "genetic twin," would not be 100 percent identical to the parent.

About Nutrition

By LISA WEINBERG

Q. I am going to be travelling to Florida with my 10-month-old and eating almost exclusively in restaurants. Can you give me some tips as to what I can order for him in restaurants or bring with me in my diaper bag for safe and healthy meals for his age?

A. I just returned from two weeks in South Florida with my two-year-old and 10-month-old, and I have to say that feeding a young child in Florida restaurants was not without its challenges.

If your son is still willing to be spoon fed baby food (unlike mine), this will be your healthiest and safest choice. You can easily stock up on jars of baby food in a Florida grocery store and carry these non-perishable jars with you to restaurants. Make sure you read all labels on the foods you are going to give your son. *Do not assume* that foods you give him here are the same in the United States.

Remember babies under one year of age should not eat nuts, egg whites, honey, fish, shellfish or strawberries. This was where my obstacles started. Multigrain Cheerios (which my son eats mountains of at home) contain almond meal in the United States; arrowroot cookies, also safe here, contain eggs in the U.S.; and almost every bread I checked in the grocery store contained either eggs or honey.

The other obstacle I encountered in restaurants was that everywhere I asked, peanut oil was used for the french fries. I was absolutely shocked that while my two-year-old was presented with an adorably appropriate children's menu in almost every restaurant (inexpensive and upscale), they all use peanut oil – and not one made reference to this on the menu anywhere. We are so much more ahead in allergy awareness here.

When you arrive, visit a grocery store and stock up on *safe* dry cereals and infant cookies, and individual cans of fruit and apple sauce. If you have refrigeration in your hotel, grab some sliced cheese, frozen bagels, mini-yogurt (honey free) frozen mixed vegetables, pasta, frozen pizzas, etc. Remember not to assume anything. Read labels, ask questions, and don't introduce any new foods while you're away. Have an enjoyable trip, and for everyone travelling with small children, I hope this helps keep your kids safe.

Lisa Weinberg is a registered dietitian/nutritionist who specializes in pediatric and adult nutrition in Toronto. If you have any nutrition questions, send them to The CJN.

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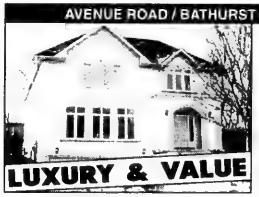

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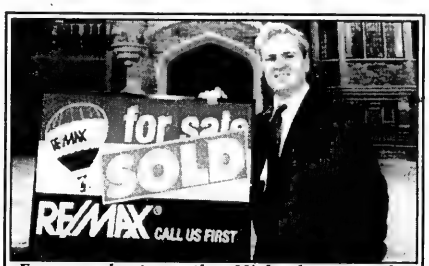

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330 OBITUARIESS

SANDLER, Rita (nee Glass) - Suddenly at the home of her son on Thursday, April 12, 2001 in her 64th year. Long time resident of Deep River for 34 years. Beloved wife of Norman Martin Sandler. Loving mother of Joseph Aaron (Tammy) and Daniel (Jennet). Loved by 4 grandchildren, Jacob, Naomi, Eddie and Dana. Predeceased by brother Dr. Irving Glass. Donations to the Canadian Diabetes Association would be greatly appreciated.

FISHER, Deborah - Words cannot express the great sadness felt by the loss of our mother, Debbie, a wonderful, bright, courageous and spirited woman, who died peacefully in her 89th year at the Mount Sinai Hospital, Toronto, on March 30, 2001. Beloved wife of the late Lou Fisher, loving mother and mother-in-law to Sally & John van Rhee, devoted grandmother to Yolande and Vanessa Jay, caring sister and beloved aunt. She will remain forever in our hearts. May her soul enjoy eternal life. Donations may be made to The Soldiers of Israel and The Hospital for Sick Children.

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SCHREIBER, Helen - on March 31, 2001, late of 26 Almington St.
WOLFMAN, Rose - on March 30, 2001, late of 205 Cummer Ave.
COHN, Malvina - on March 31, 2001, late of 39 Raglan Ave., #512.
MEHR, Ralph - on March 31, 2001, late of 630 Roselawn Ave., #305.
HARRIS, Fanny - on April 2, 2001, late of 4455 Bathurst St., #1114.
ROCHKIN, Bernice - on April 3, 2001, late of 3560 Bathurst St.
LATERMAN, Yetta - on April 2, 2001, late of 1121 Steeles Ave. W., #610.
MOSES, Laurence - on April 3, 2001, late of 257 Sherbourne St., #316.
GARDSTEIN, David - on April 4, 2001, late of 7 Elkpath Ave.
TAMEANKO, Esther - on April 8, 2001, late of 7460 Bathurst St., P.H. 210.
DIAMOND, Sylvia - on April 7, 2001, late of 49 Dunloe Rd.
HUNDERT, Charles - on April 7, 2001, late of 35 Wynford Hghts. Cres.
ROSENBARG, Anne - on April 1, 2001, late of 801 West 190th St.
STOLZBERG, Isaak - on April 5, 2001, late of 4455 Bathurst St., #1009.
STORCHAN, Bronia - on April 10, 2001, late of 135 Antibes Dr., #405.
SHESSEL, Morris - on April 8, 2001, late of 4979 Bathurst St., #408.
EJCHENTAL, Samuel - on April 10, 2001, late of 213 Torresdale Rd.
LEVY, Jean - on April 10, 2001, late of 155 Balmoral Ave.
HALL, Edith - on April 11, 2001, late of 240 Heath St., #1703.
SINGER, Sally - on April 11, 2001, late of 350 Lonsdale Rd., #215.
LAUFER, Joel - on April 12, 2001, late of 5 Old Sheppard Rd., #904.

PODOLSKY, Jack - on April 8, 2001, late of 6200 Bathurst St.
MANDEL, Bertha - on April 6, 2001, late of 262 Ridley Blvd.
MAIER, Abraham - on April 9, 2001.
BROMBERG, Anne - on April 9, 2001, late of 16 Artreeva Dr.
STITSKY, Larry - on April 9, 2001, late of 7825 Bayview Ave.
TABACK, Tobie - on April 10, 2001.
SAGALOVITCH, Rachel - on April 10, 2001, late of 5935 Bathurst St.
NAHON, Salomon - on April 12, 2001, late of 120 Dollery Crt.
MARTON, Yetta - on April 12, 2001.
PODOLAK, Rhoda - on April 12, 2001.
GERSHKOVICH, Solomon - on April 12, 2001.
FELDBERG, Mitchell - on April 15, 2001, late of 61 Yorkdowns Ave.
KESHEN, June Esther - on April 14, 2001, late of 35 Wynford Heights Cr.
ROSENBAUM, Mania - on April 16, 2001, late of 55 Neptune Dr.
SLATER, David - on April 16, 2001.
GODFREY, Phillip - on April 17, 2001, late of 3600 Bathurst St.
GOLDINOV, Riva - on April 17, 2001, late of 3560 Bathurst St.

DREXLER, Sam (Salek) - Peacefully on April 6, 2001, at the North York General Hospital. Sam, beloved husband of the late Sara Drexler, loving father and father-in-law of Margo and Mark Hartzman, Goldie and Harry Orbach, and Monica Drexler. Loving grandfather of Leigh, Lauren, David, Daniel and Mandy, and the late Brandon Orbach. Sam will be sadly missed by his family and friends. We loved him dearly. A funeral service was held on Friday, April 6, 2001, at Steeles Memorial Chapel. Interment took place at Bathurst Lawn Cemetery. Donations made to Israel Cancer Research Fund or Heart and Stroke Foundation would be greatly appreciated by the family.

BENJAMIN'S PARK MEMORIAL CHAPEL
Steeles Memorial Chapel

330 OBITUARIES

SHERE, Kenneth - on April 2, 2001, late of Crimson Millway.
SIMON, Irving - on April 12, 2001, late of 14 Brookshire Circle.
BLEDI, Mary - on April 12, 2001, late of 5935 Bathurst St.

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335 UNVEILINGS

The unveiling of a monument to the memory of the late
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Sunday, May 6th at 1:30 p.m.
Lambton Cemetery
Chmielnicker Section
(Royal York Rd., between Eglinton & Dundas)
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
RACHEL FRAIMAN ז"ל
DODICK - FISHBAUM - SOBAN
will take place
Sunday, April 29th at 11:00 a.m.
Lambton Cemetery
Royal York Road
Ostrovtser Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MAX BALINSKY ז"ל
will take place
Sunday, April 29th at 1:30 p.m.
Bathurst Lawn Memorial Park
Bathurst South of Steeles
Clanton Park Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
HILDA BELL ז"ל
will take place
Sunday, April 29th, 2:30 p.m.
Mount Sinai Memorial Park
960 Wilson Ave.
Beth Sholom Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
TIBOR STERN ז"ל
will take place
Sunday, April 29th, 9:45 a.m.
Bathurst Lawn Memorial Park
Yeshivah Torath Chaim Section
Relatives and friends are invited to attend

336 CARD OF THANKS

The family of the late
LESLIE ROTHAUSER ז"ל
wish to express our heartfelt gratitude to family and friends for their support and outpouring of sympathy, as well as their generous donations.

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Single female, slim, attractive intelligent, caring, affectionate, enjoys fine dining, dancing, travel, stock market, music, good conversationalist, seeks male, with similar qualities and interests, for friends first relationship. **AD#1185**

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Single female, stylish, attractive, independent, young looking, fun to be with, enjoys dining and dancing, reading, movies, travel, seeks male, Jewish tall, handsome, hull head of dark hair, outgoing, intelligent, successful, confident, a true mensch. **AD#1384**

WAITING FOR YOU
Single female, attractive, 5' 7", auburn hair, blue green eyes, stylish, outgoing, good sense of humour, intelligent, independent, seeks male, handsome, intelligent, kind with full head of dark hair. **AD#1630**

ACTIVE PROFESSIONAL LADY
Active, single professional woman who likes dining, dancing, music, the arts, and the outdoors, is looking for sincere gentleman, between 45 and 55 yrs, for companionship and possibly more. Shared values are important to this lady who likes simple pleasures. **AD#1368**

SPECIAL SOMEONE
Jewish professional female, 40, kind, intelligent, down to earth, active, creative, joyful, deep, introspective, playful, humourous, enjoys family friends, meeting interesting/thoughtful/genuine people, travelling, quiet times, walks, movies, cottage, and staying home Seeks someone special to share interests with **AD#1006**

NO HEAD GAMES
Divorced female, no children, secure, professional, tall, 6' , enjoys fishing, skeet shooting, gardening, travel, cooking, working out, seeks male, adventurous, 6' or taller, a mensch, honest, good sense of humour, with similar interests and qualities. **AD#1087**

ROMANTIC AT HEART
Single female, 50'ish, romantic, good sense of humour, enjoys life, very happy person, loves to smile, enjoys travel, movies, long walks, seeks male, 50-59 yrs, romantic, caring, with similar interests. **AD#1463**

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WANTS SOMEONE WHO IS EVOLVED
A fit, handsome, warm, creative, compassionate, 43 year old, Jewish male, seeks someone who is very evolved, loving, witty, determined, honest and somewhat intense. He is an independent thinker. **AD#1631**

DON'T OVERLOOK ME!
Single Jewish male, youthful, 70's, 5' 7", Silver hair, blue eyes, 175 lbs, semi, retired, romantic, honest, healthy, good sense of humour, seeks female, any age, caring, attractive, intelligent, slender, secure, for loving relationship. **AD#1296**

LIFE IS A JOY
Single Jewish male, 48 yrs, handsome, artistic, enjoys the outdoor, sunshine, nature, animals, seeks younger female, sensual, to exciting, financially secure, to pamper and share life's adventures with. **AD#1295**

LOOKING TO SETTLE DOWN
Late 40's, in the education field, bright, good hearted, considered, good looking and ready to settle down. He is looking for someone who is honest, nice, normal, stable, and with a good sense of humour. **AD#1241**

CALL ME
Single male, Scorpio, 6' 2", 180 lbs, seeks female, sensual, spontaneous, no head games, enjoys talking on the phone, quiet romantic evenings. **AD#1294**

LOVING & CARING
Single male, kind, generous, handsome, hardworking, self employed, well travelled, seeks female, nice, kind trustworthy, respectful, loyal, to share life's adventures **AD#1585**

FRIENDS 1ST
Single male, 48 yrs, professional, 5' 9", handsome, non smoker, enjoys outdoor activities, travel, the theatre, music, seeks female, warm and caring, with similar qualities, for friends first relationship **AD#1604**

COOKING UP FUN
Young looking, self employed, 48 yrs with brown hair and eyes, medium build and no children, asks if he is what you are looking for! He is honest, loyal, clean shaven, down to earth and a gourmet cook. **AD#1151**

SEEKING SOULMATE
Single male, non smoker, 6' , wears glasses and has a beard hefty build, educated, down to earth, very friendly, enjoys literature, has one teenage daughter, seeks female, for friends first relationship. **AD#1078**

SEEKING SOULMATE
Single Jewish male, 52 yrs, non smoker, 5' 2", enjoys working out, quiet romantic evenings, outdoor activities, seeks female, 40-50 yrs, for serious relationship **AD#1449**

FUTURE DEVELOPMENTS
Single Jewish male, 54 yrs, real estate agent, and writer, handsome, healthy, intelligent, seeks female, young attractive, and ready to start a family. **AD#1209**

NOT FLAKEY
35 year old Jewish man with brown hair, and eyes, has come back from a long stay in Los Angeles and would like to meet someone. He is unconventional and artistic but not flakey **AD#1599**

LOOKING FOR YOU
Single male, 53 yrs, professional, fit, active, 2 university aged children, enjoys politics, the arts, adventure, travel, seeks Jewish female for a mature relationship. **AD#1506**

LIKES TO COOK
A single man who stands 5' 8", weighs 180 lbs, and has dark brown hair, seeks someone for a long relationship He enjoys movies, long walks, cooking television and sports. **AD#1386**

FRIENDS 1ST
Single Jewish male, 33 yrs, professional, educated, slim, intelligent, handsome, enjoys reading, bridge, going to synagogue, exercising, strong family, family values, seeks female, Jewish sensitive, mid to late 20's, with similar qualities and interests. **AD#1357**

LET'S CONNECT
Professional, Jewish male, 33 yrs, Israeli born, introverted, somewhat traditional, employed with IT/IBM, enjoys synagogue, lectures on Jewish subjects, shabots, friends, exercising, playing bridge. Seeks straight white Jewish female, mid-late 20's, honest, intelligent with similar qualities, except more extroverted **AD#1173**

MUST LIKE CHILDREN
Divorced father of 2, shared custody, 49 yrs, 5' 7", a physician, slim, fit, muscular, sensual, energetic, enjoys philosophy, fashion, art, innovation, food/films, ballroom dancing. Seeks female, 30-39 yrs, attractive, slim, intelligent, energetic, sincere, giving, sensual, emotionally/financially secure, likes children. **AD#1387**

TIME WAITS FOR NO ONE
Single male, 47 yrs, with sense of humour, enjoys dancing, old movies, (especially Orson Welles) drives in the country, and auctions. Seeking female, who's good natured, kind, and single mom's are okay. **AD#1504**

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Paul Godfrey named Maccabi Canada chef de mission

By PAUL LUNGEN
Staff Reporter

TORONTO — Paul Godfrey remembers vividly the first time he attended the Maccabiah Games in 1981. Thousands of spectators had crammed into Ramat Gan Stadium and they were treated to a colourful pageant as hundreds of athletes wearing their national costumes paraded into the stadium for the Games' opening ceremonies.

It was a moment he still cherishes. "When you see all those Jewish athletes from around the world come into the stadium, your goosebumps get goosebumps," he said.

On July 16, Godfrey will enjoy his second Maccabiah Games opening ceremonies – only this time he'll be in the middle of the action instead of a spectator. Godfrey was recently named honorary chef de mission of the Canadian team at the Maccabiah Games. He will share the honour with Montrealer Ben Weider and follow in the footsteps of former Montreal Canadiens legend Jean Beliveau and businessman Charles Bronfman, who served as joint chefs de mission at the last Games in 1997.

Ben Weider shares honour

Godfrey's participation in the 2001 Games was announced officially earlier this week at a cocktail reception in SkyDome's Founders Club. The reception was chaired by a trio of corporate heavy hitters – Robert Lantos, Barry Sherman and Irv Ungerman – and was attended by about 100 business executives, Maccabi Canada officials and athletes.

In an interview with *The CJN*, Godfrey said he was honoured to be selected as chef de mission. "One is always proud to represent one's country, especially…in the State of Israel."

The Maccabiah Games "link Canada and Israel in an important way, and as a Jew and a Canadian, it allows me to carry Canada's flag in [our] homeland," he said.

Maccabi Canada president Roy Salomon said the selection of Godfrey continues a Maccabi tradition of choosing individuals "who our athletes can emulate, someone who gives back to his community."

Paul Godfrey

A family man who credits his wife Gina, and sons Rob, Noah and Jay for their support in his endeavours, Godfrey maintains numerous involvements in both the business and the philanthropic spheres. He established the Herbie Fund, which brings children from around the world to Toronto's Hospital for Sick Children if they cannot receive in their home countries the medical care needed for life-threatening illnesses.

He is a member of the board of the Baycrest Centre for Geriatric Care, the University of Toronto and several major corporations.

Beginning in 1964, he served in a variety of municipal government posts and in 1973, he was named Metro Toronto chairman, a position he held for 11 years. He later served in a number of senior executive posts at the *Toronto Sun* newspaper, and in 1996, he led a management buy-out of the Toronto Sun Publishing Corporation. The company is now owned by Quebecor, but Godfrey retains a seat on the board of directors.

Godfrey's involvement in the sports world is extensive. He is chair of the Molson Indy board of trustees and he was appointed president and CEO of the Toronto Blue Jays Baseball Club on Sept. 1, 2000. He recently joined the board of the Toronto Phantoms, a newly formed indoor football franchise headed by his son, Rob.

Godfrey has been in the forefront of efforts to bring a National Football League franchise to Toronto, and he is a key player in the Toronto 2008 Olympic bid.

Coincidentally, the IOC decision on the 2008 Olympics will be made in Moscow three days before the Maccabiah Games begin in Israel. Also on Godfrey's schedule in the week prior to the Games will be the Major League All-Star game in Seattle and the Phantoms' last home game, only two days prior to the opening ceremonies.

In a break from past tradition, the opening ceremonies have been moved from Ramat Gan, near Tel Aviv, to the Teddy Kollek Stadium in Jerusalem. The closing ceremonies will be held in Sultan's Pool, just outside the Old City walls.

Maccabi Canada will send as many as 375 athletes, coaches, trainers and officials to the Games – the largest number ever, said Allen Gerskup, chair of the national athletic committee. Fund-raising to support the team is still ongoing.

Israel drops in FIFA rankings

By Ha'aretz Sports Correspondents

JERUSALEM — Israel has dropped two places in the latest FIFA world rankings, now in 43rd position with 571 points.

Austria, which beat Israel 2-1 in the World Cup qualifier in Vienna last month, jumped eight places as a result of its victory to 37th place with 586 points.

Spain, another of Israel's opponents in qualifying Group 7, remains in seventh position in the standings with 725 points, while Bosnia, also in Group 7, moved up six places to 68th, with 499 points. Liechtenstein also improved, moving up four slots to 145 with 249 points.

Meanwhile, national team coach Richard Nielsen made two changes to the squad that lost to Austria last month, when he recalled the in-form Haim Revivo and Hapoel Petach Tikvah's Eyal Ben Ami to join the team in the game against Georgia in Tblisi next week.

It will be the last warmup game for the national team before the next World Cup qualifiers in June against Liechtenstein (away on June 2) and Spain (at home on June 6).

Out are team captain Tal Banin, and Everton's Idan Tal. Banin is ineligible to play against Liechtenstein after receiving a yellow card against Austria, while Tal is required by Everton as the English premier league season reaches its final stages.

Revivo, seen as the player who can still save Israel's World Cup hopes, returns after serving his one-match suspension, while Ben Ami was called to gain experience.

Nielsen kept faith with striker Alon Mizrahi who criticized him after the loss to Austria. Mizrahi says the team should have played with a striker.

"I do not argue with players through the media, my discussions with Alon Mizrahi will take place in private," Nielsen said when announcing the squad.

The Israeli team includes: Nir Davidovich; Shavit Elimelech; Arik Benado; Adoram Keisi; Amir Shelah; Gadi Brumer; Dedi Ben-Dayan; Shimon Gershon; Ofer Talkar; Oren Zeituni; Eyal Berkovic; Eyal Ben-Ami; Avi Nimni; Yossi Abuksis;Alon Mizrahi; Haim Revivo; Yossi Benayoun and Yaniv Katan.

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ספרותנו

מאת: יעל זליגר

אבי

יהוה ישב עמנו ולא מש
כל שבעת ימי אבלות
כי איך יבדל מאתנו למנוחה
ואנחנו לבך בצער?...״
(דליה רביקוביץ)

הוא עמי וחוא לא מש ממני, אבי, זכרונו כולו ברכה. בן שמונים ושש היה בעת שנפטר אך נדמה שאף פעם לא היה איש זקן. שערותיו הלבינו אך כמילות השיר: ״...*עוד תתפתנו להאמין שקדקדי מלבין - לא רבותי היקרים, זו רק דרכי להעריס... רק נסיון חוצץ, עד הזמן המתרוצץ... אני נשאר על הבמה לעוד זמן-מה...״* *(ויורז ברסנס)*

אכן, תמיד סבורה הייתי שאבי יישאר על הבמה לעוד זמן מה. עד יומו האחרון היה לי למשענת, לעוגן חיים.

מרטין זליגר נולד ב- 1914 באיזנאך שבגרמניה. הוא סיפר לי רבות אודות חיי התרבות העשירים בגרמניה ועל נופיה הקסומים. הוא ידע אנטישמיות אף שתמיד היה ממהר לציין בפני שלא כל הגרמנים היו אנטישמיים. יום אחד, בשנת סיום התיכון אמר לו מנהל בית הספר להימלט מגרמניה; והוסיף: אתה את נפשך עוד תוכל להציל, לא כן בני שלאסוציי כבר נטרפה דעתו והוא הפך לברירון נאצי.

מילדותו היה חבר פעיל בתנועת נוער ציונית. ב- 1936 קיבל התר לעלות ארצה והובטח לו שגם למשפחתו יינתן ההזדר. זה לא קרה וכל בני משפחת אבי נרצחו בשואה. לפני כ- 40 שנה הוזמן לשמש כפרופסור אורח באוניברסיטת היידלברג; כמענה אבי הודיע שהוא מעדיף להיות סנדלר בארץ ישראל מאשר פרופסור בגרמניה.

כסטודנט בירושלים ״גילה״ את מרטין בובר והתנלית חוללה מפנה בחייו. את דרכו המקצועית החל כמורה בתיכון, ולאחר מכן כמנהל תיכון ואת הסמינר למורים בבית ברל. במקביל כתב את עבודת הדוקטורט. כמרצה באוניברסיטה העברית בירושלים היה ממניחי היסוד למחלקה למדעי המדינה.

אבי לא ידע פשרות בתחומי הצדק החברתי וטהרת המחקר. הוא היה קפדן ומחמיר עם כל תלמידיו אך כולם ידעו שיותר מכל הוא דורש מעצמו.

בבית ידעתי שאסור להפריע לאבא בשעת עבודתו אך מותר היה לי להיכנס בשקט לחדרו ולשבת ולקרוא. כל-כך אהבתי את גודש הספרים בחדרו; מקדש אקדמאי. שעותינו היפות ביותר היו כאשר מדי פעם אבי היה מניח לעט הכתיבה ומכריז: הולכים לטייל! ידי בתוך ידו והוא היה מדריך אותי בנסתרות ירושלים, מספר לי על בובר וענגן. הוא רצה שכמותו, אוהב מוסיקה קלאסית. בהיותי בגיל בת מצווה נסענו לרומא כי הוא רצה להעניק לי את חוויית האופרה. (באידה!)

לפני כמה שנים בא אלי בבקשה: ״בואי איתי לגרמניה, למקום הולדתי.״ ידי שלובה בידו, הוא הראה לי את הבית בו נולד, את בית-הספר, את המקום בו נורה למוות דודו בנסיון להימלט מהנאצים ואת תחנת הרכבת משם הובלו יהודי המקום ועמם בני משפחת אבי לפולין ומשם לאושוויץ. כאבו היה גדול מנשוא אך בבית הקברות היהודי ההרוס, כאשר פרצתי בבכי נוראי, הוא אסף אותי אליו ברחמים ואמר: ״אבל אנחנו עוד פה, יעל שלי.״

״שבעת ימים ושנים אין מספר
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כל אימת שהצער יגבר עלינו
עזוב יעזוב עמנו.״ (תרי״ג מצוות
ואורח, דליה רביקוביץ)

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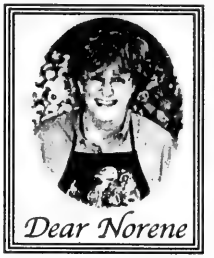
3/4 cup cooked spaghetti noodles	2 tblsps dried parsley	1/2 tsp salt
2/3 cup grated Parmesan cheese, divided	1/2 tsp salt	1/2 tsp black pepper
2 eggs, beaten	1 cup ricotta cheese	2 cups tomato sauce
3 tblsps butter, melted	2 tsp Italian seasoning	1/3 cup shredded mozzarella cheese

Preheat oven to 350°F.Combine noodles, 1/3 cup Parmesan cheese, eggs, butter, parsley, and salt. Press mixture on bottom and up sides of large pie plate, to form crust out of the pasta. In large bowl mix ricotta cheese with remaining Parmesan, Italian seasoning, salt & pepper. Spread cheese mixture over spaghetti crust. Pour sauce over cheese. Cover edges of crust loosely with strips of aluminum foil to prevent over-browning. Bake 25 mins. Remove foil from edges of pie and sprinkle mozzarella cheese over top of pie. Return pie to oven for 5 mins. or until cheese has melted and slightly browned. Let stand 5 minutes before cutting. Serves 4-6.

About Food



Dear Norene

By NORENE GILLETZ

Yom Ha'atzmaut, Israel's Independence Day, falls on April 26 this year. When I asked several Israeli friends how they were planning to celebrate, they replied, "with a barbecue, of course!"

According to Sheila Mendel, who is visiting Toronto from Kibbutz Ramat Hashofet, "The country looks like one giant smokestack! People are barbecuing everywhere, even in the middle of the street. Our kibbutz will have a giant barbecue, with steaks, kabobs, Israeli salad, hummus, tehina, pita and eggplant salad."

Israeli crowds feast on falafel, which is informally considered Israel's national dish. Since falafel is deep-fried and very high in fat, here is a great altemative. Try this delicious recipe for Grilled Falafel, so you can feel culinarily connected with Israel! It comes from Faye Levy's latest cookbook *1,000 Jewish Recipes*. Serve it with Tahini Sauce from my cookbook *MealLeaniYumm*! B'tayavon!

GRILLED FALAFEL

6 large cloves garlic
1/3 cup fresh cilantro or Italian parsley
1 medium onion
3 cups canned or cooked chickpeas, well-drained
2 1/2 tsp. ground cumin
2 tsp.ground coriander
1/2 tsp.salt
1/2 tsp.pepper
pinch of cayenne pepper
2 tbsp.bread crumbs
1 large egg white

Mince garlic and cilantro in food processor. Add onion to mixture in processor and mince it by pulsing. Add chickpeas, cumin, coriander, salt, pepper cayenne and bread crumbs. Process with brief pulses to a chunky puree, scraping down sides occasionally. Add egg white and process until blended. Transfer to a bowl. Mix well.

Shape mixture into 8 smooth patties. Pack mixture firmly when shaping so that falafel holds together.

Heat grill and brush with oil. Grill falafel patties over medium heat about 5 minutes per side or until slightly firm on top, turning patties over carefully with 2 spatulas. Serve hot.

Serving Suggestions: Serve these the Israeli way, inside a split, very fresh pita with several spoonfuls of Israeli salad. Add pickles, hot sauce and tahini sauce.
Yield: 4 servings, 8 patties.

TAHINI SAUCE

1/2 cup tahini (sesame seed paste)
1/4 cup water
1 clove garlic, crushed
1/3 tbsp. fresh lemon juice (to taste)
salt to taste
cumin, optional

Place tahini in a jar. Add water and mix well. Add remaining ingredients and shake until blended. Makes about 1 1/4 cups. Keeps about 2 weeks in the refrigerator.

Fat-Saving Secret! Instead of stirring tahini before you measure it, pour off oil which has risen to the top of the jar and discard it.

Norene Gilletz is a Canadian author of kosher cookbooks, including MealLeaniYumm! (All That's Missing is the Fat). She gives lectures and cooking demonstrations throughout North America. Submit cooking questions to The CJN. *Contact Norene at goodfood@gourmania.com.*

CROSSWORD PUZZLE

The Canadian Jewish news

By Matt Gaffney and David Bianco (QSyndicate@aol.com)

Across

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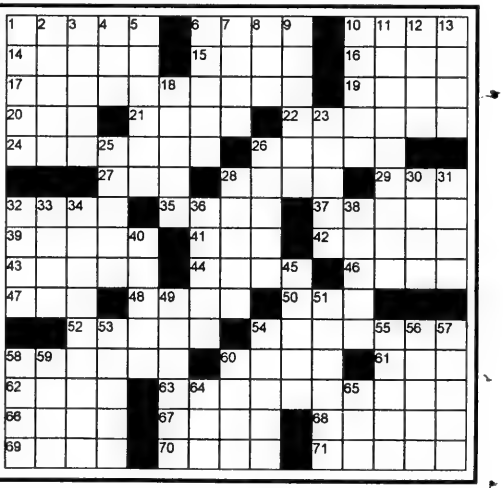
(Answers are on page 44.)



Happy Independence Day

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Representative Offices in Canada:

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Montreal: 1 Westmount Square, Suite 400, Montreal, Quebec H3Z 2P9. Tel: (514) 931- 4457. Fax: (514) 931-5240. E-Mail: blmtl@sprint.ca

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FUTUREMED
Health Care Products Inc.
PRESENTS THE

BAYCREST Challenge 2001

Point To Point Route
RUN & WALK
Sunday, May 13, 2001

RAISE PLEDGES AND EARN GREAT INCENTIVES

At Baycrest Centre for Geriatric Care

• Registration	7:30 am
• Kids Mothers Day Mile	8:15 am
• 5K Run	9:00 am
• 10K Run	9:10 am
• 5K Walk	9:45 am

Join the Family Carnival, Aerobathon and Awards at Bathurst Jewish Centre

• Carnival	10:00 am
• Aerobathon Event	9:30 to 11:30 am
• Awards	11:30 am

www.baycrest10kchallenge.org
See reverse side for Entry Form

The Runner's Room — from Start to Finish — Running Store
SHOPPERS DRUG MART
BROOKS

Challenge Hotline:
(416)256-2RUN

Ontario Masters Track & Field — Life Through Athletics

Host of the Ontario Masters Track & Field Association 10 km Championships

A Project of The Men's Service Group
The Baycrest Centre Foundation
Proceeds to Baycrest Centre for Geriatric Care
BUSINESS NUMBER 11921 5242 RR0001

EVENT SPONSORS

FUTUREMED

The Runner's Running Room — from Start to Finish — Running Store

Class "A" Race — Accreditation No. 200111

Ontario Masters Track & Field — Life Through Athletics — Host of Ontario Masters Track & Field Association 10 km Championships

REGISTRATION

In Person: Please √ mark location for Race Kit pick-up

1. **Baycrest Centre Foundation Office** ☐
   3560 Bathurst St., 2nd Floor
   Mon. - Fri. - 9:00 am - 4:30 pm

RUNNING ROOM LOCATIONS

2. **The Running Room -Toronto** ☐
   2629 Yonge St., Toronto, ON, M4P 2J6
   Phone: 416 322 7100
3. **The Running Room - Commerce Court** ☐
   30 Wellington St. W., Toronto, ON, M5L 1E8
   Phone: 416 867 7575
4. **The Running Room - Richmond Hill** ☐
   Unit 1, 8900 Yonge St., Richmond Hill, ON, L4C 1L7
   Phone: 905 764 7255

Registration accepted at any Running Room location in the GTA or on the RUNNING ROOM web site:
http://www.runningroom.com

Challenge Day On-Site Registration opens 7:30 am.

Online: www.baycrest10kchallenge.org

By Mail:
Complete entry form, sign waiver and send with payment:
Baycrest Centre Foundation,
3560 Bathurst St.
Toronto, Ontario, M6A 2E1

For more information and complete entry forms call
416-256-2RUN

Please make cheques payable to Baycrest Challenge

By Fax:
Fax registration form with CREDIT CARD number to:
416-785-2373

RACE KIT PICK-UP

Pick up your kit at Registration on May 13 or at:

1. **Baycrest Centre Foundation Office**
   May 7 – May 11 9:00 a.m. – 4:30 p.m.
2. **These designated RUNNING ROOM locations;**
   Toronto - 2629 Yonge Street
   Richmond Hill - 8900 Yonge St.
   May 7 – May 12 During Store Hours.
   Toronto - Commerce Court
   May 7 – May 10 11:00am - 6:00pm.

A Project of The Men's Service Group

The Baycrest Centre Foundation

SPONSORS

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Bathurst Jewish Centre
CSMTA
Mon Sheong Foundation
SEMI — Sports & Exercise Medicine Institute
E.P.S.R.C. TEAM

ENTRY FORM

To be eligible for special masters fee, OMTFA/CMAA member no. must be recorded here OMTFA/CMAA # ______

For Office Use only BIB# ___ ___ ___ ___

First Name ______ Last Name ______

Address ______ Apt. ______

City ______ Prov. ______ Postal Code ______

e-mail ______ Age (on Race Day) ______ Gender (F/M) ______

Phone: Home ______ Work ______

Additional Donation $ ______ Total $ ______

☐ Visa ☐ Amex ☐ Mastercard ☐ Cash ☐ Cheque

Card # ______

Cardholder Name: (Please Print) ______ Expiry Date: ______

Cardholder Signature: ______

AMT. Paid ______ Fee Waived ☐

PLEASE √ EVENT		ENTRY FEE	FEE AFTER MAY 4
	10K Run	$25.00	$30.00
	5K Run	$20.00	$25.00
	5K Walk	$20.00	$25.00
	Kid's Mile	$20.00	
	Aerobathon	$20.00	$25.00
	Corporate Team - Team Name		
	Alpha Omega		
	OMTFA 10K Championship		$20.00

IMPORTANT: PLEASE SIGN WAIVER.

RELEASE, WAIVER AND INDEMNITY – IN CONSIDERATION of the acceptance of my application and the permission to participate as a participant or competitor in The Baycrest Challenge to be held on May 13, 2001, I, for myself, my heirs, executors, administrators, successors and assigns HEREBY RELEASE, WAIVE AND FOREVER DISCHARGE the City of Toronto, The Toronto and Region Conservation Authority, The Toronto Police Services Board, the Toronto Police, the Toronto Auxilliary Police Force, the Chief of Police, City of Toronto Parks & Recreation, the Toronto Transit Commission, Baycrest Centre for Geriatric Care, Ontario Track & Field Association, Ontario Masters Track & Field Association, Canadian Masters Athletic Association, Ontario Roadrunners Association, Running Room Canda Inc., Bathurst Jewish Centre and all other associations, sanctioning bodies and sponsoring companies, and all their respective agents, officials, servants, contractors, representatives, elected and appointed officials, successors and assigns, OF AND FROM ALL claims, demands, damages, costs, expenses, actions and causes of action, whether in law or equity, in respect of death, injury, loss or damage to my person or property HOWSOEVER CAUSED, arising or to arise by reason of my participation in the said event, whether as spectator, participant, competitor or otherwise; whether prior to, during or subsequent to the event.

I FURTHER HEREBY UNDERTAKE TO HOLD AND SAVE HARMLESS and AGREE TO INDEMNIFY all of the aforesaid from and against any and all liability by any or all of them arising as a result of, or in any way connected with my participation in the said event.

BY SUBMITTING THIS ENTRY, I ACKNOWLEDGE HAVING READ, UNDERSTOOD AND AGREED to the above RELEASE, WAIVER AND INDEMNITY. I warrant that I am physically fit to participate in this event.

Date ______ **Print Name** ______

Signature ______

If participant is under 18 yrs. of age, parent or guardian must sign.

CORPORATE TEAMS

10K Run, 5K Run & 5K Walk

- **MINI Teams** of up to 4 participants @ $250.
- **MEGA Teams** of up to 10 participants @ $500.

SEE REVERSE SIDE FOR TEAM EVENTS ENTRY FORM

In each running event, the fastest combined time of 3 runners for MINI Teams and 5 runners for MEGA Teams will determine the winning team.

Individual Running Performances: each team member remains eligible to achieve their personal best time.

Please note the following registration procedures:

- 1 registration form per entrant
- Each team member must sign a waiver
- Team entries must be received together
- Registration forms must be received by May 1, 2001

General Information:

- Team members will receive a Corporate Team Club Bag
- Individual best times will be recorded and prizes awarded in appropriate categories
- A prize will be awarded to the corporate team that raises the most pledge money

SCHEDULE OF EVENTS

AT BAYCREST CENTRE:

Registration .... 7:30 am
Registration for 5K & 10K runs closes promptly at 8:55 a.m.
Kid's Mothers Day Mile.................. 8:15 am
Warm-up.................................. 8:35 am
5K Run.................................... 9:00 am
10K Run.................................. 9:10 am
5K Walk.................................. 9:45 am

AT BATHURST JEWISH CENTRE:

Carnival.................................. 10:00 am
Aerobathon Event...............9:30 to 11:30 am
Awards Ceremony..................... 11:30 am

2001 BAYCREST CHALLENGE PLEDGE FORM

Photocopy additional sheets as needed or call 416 256 2RUN. Tax receipts will be issued for pledges of $10.00 or more.

Raise $100.00 in pledges and entry fee will be waived.
- **Pledge money *must* accompany completed registration form and money must be received at Baycrest by May 4/01 to have fee waived.**
- **This offer is not applicable to participants after the event.**
- **No refunds of registration fees.**

☐ 10K Run ☐ 5K Run
☐ 5K Walk ☐ Kid's Mothers Day Mile
☐ Aerobathon ☐ Corporate Team Challenge
☐ Alpha Omega ☐ OMTFA 10K Championship

PLEASE PRINT CLEARLY

Last Name ______ First Name ______ e-mail ______

Address ______ Postal Code ______ Phone: Home ______ Phone: Work ______

SPONSOR NAME	ADDRESS	CITY	POSTAL CODE	AMOUNT PLEDGED	AMOUNT COLLECTED
			TOTAL		

For Credit Card only

☐ Visa ☐ Amex ☐ Mastercard ☐ Cash ☐ Cheque

Card # ______

Cardholder Name: ______

Expiry Date: ______ Month Year ______ Signature

- **My total pledge submission is $ ______**
- **My partial pledge submission is $ ______**
- **I will forward $ ______ by June 29/01.**

Make cheques payable to Baycrest Challenge or use your credit card.

Business Number 11921 5242 RR0001

PLEASE REWIND